IHAR PEASANT LIFE,

BEING

DISCURSIVE CATALOGUE

OF THE

oundings of the people of that province,

T MANY ILLUSTRATIONS FROM PHOTOGRAPHS TAKEN
BY THE AUTHOR.

tred (in 1885), under Orders of the Government of Bengal,

BY

EORGE A. GRIERSON, I.C.S., (RETD.), K.C.I.E., M.A.S.B., M.R.A.S.,

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IN GRATEFUL ACKNOWLEDGMENT
AT COUNTENANCE AND ASSISTANCE WITHOUT WHICH IT
WOULD NEVER HAVE BEEN WRITTEN.

THIS BOOK

IS DEDICATED

BY

THE AUTHOR.

4th April 1885.



FOREWORD.

The first edition of Sir George Grierson's "Bihar Peasant Life" was published under the orders of the Government of Bengal in 1885, and has for many years past been out of print. This second edition has been prepared under the orders of the Government of Bihar and Orissa, in consultation with Sir George Grierson, in order to place this valuable book again within the reach of its own officers and of the public. The book was compiled by Sir George Grierson during the early years of his service in Bihar, and has since attracted the attention of scholars in all parts of the world. Local customs are continually changing under modern influences, and Sir George Grierson's account of the everyday life of the Bihar pesantry in the latter half of the Nineteenth Century, may be expected to possess increasing importance as time passes. The first edition was copiously illustrated with lithographed plates and woodcuts taken from photographs; these original plates have been reproduced by the zincograph process. The reading of the proof was entrusted to Rai Bahadur Shyam Narayan Singh, o.B.E., who was assisted by Professor Radha Krishna Jha of the Bihar and Orissa Educational Service. The thanks of Government are due to both these gentlemen for the care which they have taken to produce an accurate reprint of the original edition.



INTRODUCTION.

Where this work professes to be a catalogue of the names used by the Bihar reasant for the things surrounding him in his daily life, yet, in order to relieve the dryness which such a mere list would possess, the writer has attempted to give a description, more or less complete, of that life and of its character and incidents. The book is in fact a discursive catalogue and it is hoped that it may serve as a solid foundation for more elaborate disquisitions in the Bihar raivat and his surroundings.

Such a work as this is nothing if not accurate, and no ordinary pains have been spared to compass the greatest accuracy possible. Existing treatises on Indian rural life are not always trustworthy; and as it is impossible to tell what is and what is not correct in them, the writer has avoided taking them as the ground work of his compilation. Every word in this book has been collected from the mouths of the people, and noted on the spot where it was spoken, either by the writer himself or by one of his assistants. When the work began to assume shape, it was carefully compared with every available book of reference and where discrepancies occurred, they were either reconsiled or explained. Finally the proof-sheets have been circulated to all the Bihar districts, and have been again checked on the spot by competent observers, different from the original persons who collected the materials on which the book was founded.*

So far, therefore, as its contents go, this book may claim to be entirely original, and the writer hopes, to a certain degree, accurate. No originality can, however, be claimed for its general system and arrangement. This is closely modelled on Mr. Crooke's "Materials for a Rural and Agricultural Glossary of the North-Western Provinces

^{*} The writer would here tender his thanks to the various district officers of Bihar, who have spared no trouble in having this local checking performed in a satisfactory manner. The amount of new information gained, and of mistakes and misprints corrected through their help, has been very considerable.

and Oudh."* The writer has followed him very closely in the arrangement of his matter, and in many cases has not scrupled to use his very words when they were the most suitable that could be adopted. The vernacular words embodied in this book have in fact been brought together from two sources, viz., the writer's own private researches during the past seven years, checked and supplemented by actual translations of the words given by Mr. Crooke's work made by the writer's assistants once and sometimes twice over in extery district of Bihar. It will thus be seen how much the wrater is indebted to the latter gentleman. Mr. Crooke's book differed from the present work in being to some extent a compilation from existing dictionaries; and as these were not all of them as accurate as could be wished, it was impossible that it should not constain some mistakes. But as one who has probably worked timough it with more minute attention than most people, the writer gladly bears witness to its general accuracy. This was, 'we considered as really wonderful, when the extremely slovenly scholarship of some of the books on which Mr. Crooke had to depend is taken into account.

In the present work every native word is written twice over—once with accuracy in the native character for those who are able to read it and once in the English character for those who are not acquainted with the Indian vernaculars. This transliteration does not pretend to be scientifically accurate. Such a transliteration with its diacritical dots and dashes would only puzzle those for whom it is intended, viz., those who are ignorant of the language. All that has been attempted for them is to give them a general idea of the correct pronunciation of the words, without professing to tell them the exact pronunciation which they hardly require, and which would be difficult to do. For these persons all that is necessary is that they should pronounce the vowels as in Italian, and the consonants as in English, and they will then approach sufficiently near to the way in which the natives them-selves pronounce the words.† For those who are acquainted with the

^{*} Allahabad, 1879. Printed at the North-Western Provinces and Oudh Government Press. The writer would take this opportunity of acknowledging his indebtedness to Mr. Crooke for this really admirable work. Without it the present book could never have been written without an expenditure of labour which few district officials like the writer would have been able to bestow.

[†] The system of transliteration adopted may be briefly described as the Jonesian system, with every possible diacritical mark omitted. In pursuance of this the cerebral letters are given no dots, and, as nearly every final vowel is long the long mark has been omitted from final vowels.

vernacular languages, no instructions for pronouncing the words in their vernacular dress are necessary

In quoting Arabic and Persian words in the Nagri character, the dots, which are sometimes used to indicate an original z, &c., are omitted, for the reason that the words are given as they are pronounced in Bihar, and that all the dots in the world will not make a Bihari pronounce a z as other than j, or sad as other than s.

In order to understand the meaning of the words which the writer has used to express locality, it is necessary to explain that, under the name Tirhut, he has included the whole tract which lies between the river Gandak on the west and the river Kosi on the east and which is bounded on the north by the Nepal frontier and on the south by the Ganges. He, therefore, indicates under this term not only the districts of Muzaffarpur and Darbhanga, but also North Bhagalpur and North Munger (Monghyr). This was rendered necessary by the language of these latter tracts being practically the same as that of Darbhanga. By North-West Tirhut he means the Sitamarhi and Sadr subdivisions of Muzaffarpur; by South-West Tirhut, the subdivision of Hajipur by North-East Tirhut, the Sadr and Madhubani subd visions of Darbhanga and the Supaul subdivision of North Bhagalpur; and by South-East Tirbut, the Tajpur subdivision of Darbhanga, North Munger, and the Madaipura subdivision of North Bhagalpur. By North Bihar he means all Bihar north of the Ganges, and by South Bihar all Bihar south of it. When he speaks of the east or the west, the north-east or the north-west, he means, of course, the east, west, north-east, and north-west respectively of Bihar.

One more word of warning regarding these localities. When the writer says that a word is used in a certain place, he does not mean by implication that it is not used anywhere else. He means simply that the word has been noted by him in such and such a place, and not elsewhere. That it may be used elsewhere is very possible, and any notes on this or kindred topics addressed to the writer, care of the Secretary to the Bihar and Orissa Government, Revenue and General Departments, will be gladly welcomed.

Regarding the illustrations, they are all (with one or two small exceptions) lithographed or cut on wood from photographs taken by the writer, who is glad to be able to thank Mr. Schaumburg and the students of the Government School of Art, Calcutta, for the excellent pictures they have produced out of what, he must confess, were too often

very indifferent photographs.* The difficulties experienced by the writer in taking some of these pictures were great. The most ludicrous reports spread through the city concerning his work. The camera of course was looked upon as a fearful engine of destruction, and sometimes half an hour has been wasted in futile diplomacy to persuade an old lady to allow the lens to be pointed at her. Under these circumstances photographs had almost always to be taken by the instantaneous process, which, however certain it may be in the hands of the professional, frequently disappoints the mere amateur. The last photograph the writer took—that of a native house—was spoilt because the grandmother of the family refused to allow any of the children to appear in the picture, her reason being that the Government was building the bridge across the Gandak and wanted children to bury under its foundations. Just, however, as the plate was exposed, one of the little boys determined to immortalize himself, and leaped in front of the lens to the dismay of the female members of his family. He had his wish in appearing in the picture, but he was so near the lens that he covered half of it with his shoulders. On other occasions the writer was believed to be collecting carts and boats for the Egyptian war, or to be counting the wells in the country, because he knew a famine was approaching, and so on ad infinitum. However, the pictures were finally taken, and, such as they are, are certainly accurate representations of the originals.

In conclusion the writer has to draw attention to the thoroughness and accuracy with which his assistants, Munshi Dilawar Ali and Munshi Moti Lal have done their portion of the work. The former has, the writer much regrets to say, died since the above was first written. The latter has been his assistant to the last, and the writer begs to record his high sense of his industry and intelligence, and to recommend his services to the favourable notice of Government.

^{*} This refers to the illustrations of the first Edition.

ADDENDA ET CORRIGENDA.

Section	2.	For	र्हें दा	read	। हेंहा।
		, ,,	Khutahra	,,	Khutahrá
		,,,	lawtha	99	lawthá.
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Page 2					
Section	7 line	5. l	or परिचर	न् rea	d पश्चिम।
,, 1	2		,, वरेदन	,,	वरेन।
Page 4—					
Section	19.	For	महादयो	read	महादे चो
Page 5—					
Section	27.	For	क्रजोरा	read	¹ प्रचीश।
		2,	Pharsa	29	Pharsā.
		"	भाम	"	कास !
		"	चोभी	3,	ચ્ચામી ।
Page 6				•	
Section	29.	For 1	Mūtha read	Mūthā.	
Page 7.—					
Section	31.	For	Dobarda	read	Dobardā.
39	33.	25	halling	23	hauling.
"	3.3.	,,	बुह रही))	कडव्ही।
,,	34.	99	Khadh a ā	"	Khadahā.
Page 9—					
Section	39.	For	Tarchhi	read	tarchhī.
		"	tagārr	,,	tagāri.
23	40.	,,,	laraha	3 7	larahā.
25	43.	,,,	खोड़ी	5)	ग्रोड़ी।
Page 10-					
Section 4	4. F	or r	nauuniya	read	mauniyā.
			वचोली		विचीली।

8	ection	45.	Fo	r betal	rea	
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			,,	वीद्धन	"	से घन।
				ना ढ न नोडमी	"	बीएन।
	5	5.	29		"	बोढ्नी।
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	on 01.	r	or	खरां		read खरी।
	58),	मार्ट गी		" सट नी।
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Page 13.						
Section 7		Fo	r .	ठे क्ञास	read	े नुष्यास ।
Page 14-						
Section	66.	For	•	गुवती	read	गुबेती।
٠,	69.))		े अ वस	3)	धै खाव ल ।
Page 15-					,,	a 2014 0 1
Section	71.	For	4	गोपड़ी	read	
"		95		"''' पड़ी		मोँपड़ी।
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,,,	73.	,,		ारा	"	palāni.
		2,		জা	.))	बधरी।
"	77.))	कों:		.,,	इंत्रुवा।
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Section	80.	For	मु र	read	मुँ इ।
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"	90.	"	खरी	37	खुरी।
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,,	120.))	गत्।	,,,	गात्।
		19	पगार्))	र्पंगार ।
,,	134.	33	obŗā	59	tobŗā.
Page 25-					
Foot	note	For	वैसन कूइ	हुइ तङ्गी	read वैसान क्ष्र क्ष्य ताली
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39	847	93	मासन्न	,,	माज्ह।
,,	350	25	पक् चा	2)	टक्षचा ।
"	858	33	जुजुड़ी	"	ज्ञजादी ।
3 3		23	नटाई		गटाई ।
. ,,	856	"	c khar	",	chhār.
,,		3)	काटवीं	2)	काटवों ।
	856	"	करिग्रह छाड़	"	करिगष्ट कोष्।
		٠,	काटबों))	बाटवों ।
29		"	इ ध))	हाथ।
"		2)	काटवों	3)	काटवाँ ।
บ	361	"	बंड़ा	3)	खूँड़ा।
"	362	37	मांड्))	मॉंड़ ।
))		1)	मङ्खा	"	मङ्चा ।
,,	-	2 2	भू प	"	3 प ।
,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,))	मांना 💮	39	र्मीचा ।
"		2)	सांचन .	,,	मांचन ।
"	• 4.44))	ं डरा	. ,	ष्ट् ठा।
,,,		23	ज्ह ि	j 1	र्जीठा ।
"		,	करीग ह	9)	वारिगञ्ज।
					- 19 - 19 - 19 - 19 - 19 - 19 - 19 - 19

Section	362	For	तिरि	read	वीरी।
3 1		"	ब् ब्ही	23	हुन्ही।
))		"	क् च्की))	क्छी।
,,,		,,,	बरि	93	बरी।
9)		3)	विर	,,	षीर ।
,)		3)	पखिषर))	पखवीर ।
,,,		5 3	तारावन	,,	तर्वन ।
19:		23	पन्नि	2)	पन्नी ।
,,		23	चभेषा))	चिमेबा।
9)		3)	गानी खूटा	21	गकी खूँटा।
,,		9)	खुटा))	खुद्धाः
))		,,,	kharho))	kharko.
33		,,	पोसांर	,,	पौँसार ।
"		"	पोखार	"	पौसार। *
,,	365	,,	गोनीयाँ	3 5	नोनियाँ ।
))		,,	भोंहान	")	मोहान।
3)	370	33	व्यावीसारा	,,	ष्यावीसारा ।
,,,	375	,,,	डेंड् वास	33	डेंड्वॉ स ।
,,,	376	2)	डेर क्स		हरका ।
73	377	29	हसुर्यो))	इंसुकी।
,,		,,	इसुचा	. , ,	चँसुचा ।
,,,	378	3 3	गोल्वा	3 3	गोलवाँ ।
••	379	,,	खडारा))	खँडारा ।
"	384	,,	इजाम	2)	इजास ।
) 9	3 8 8	,,	क् री	,,	धुरी ।
,,	389	,,,	टेच्च्या))	व हुया ।
1)	893	"	बोंन	,,	केग।
))		"	- घोवियां))	घोविया ।
,,	394	3 3	ব ক্তা ৰ	>>	चखानी।
22		39	rukhān	, ,	rukhānī.
99	402	"	प्रवाखं	"	पवार्ख ।
92	108	"	वाचरोद्दी	ant (C	क्तरोडीं।
2)	407	2)	कसरखयर	,,	कुमस्यायर ।

Section	407	For	मड़्द्र	read	मर्हे ।
,,	408	3)	टहा	,,	टेहा।
))		9)	परवठ))	परकट।
23		,,,	परहरा	,,,	परहट्ठा ।
,,,		2)	चकुठ))	অন্ধ্রিত।
3)		,,,	सुन्ना	,,	सुन्न ।
,,	409	,,,	धनमधी	99	घनमधी ।
"	414	,,	कटभांघो	,,	कठभाँथी ।
"		2)	पु"क	,,	मूँक।
"		,,	कौँड़ा kou	ŗa ,,	कोंटा konrhā.
		,,	बेंड्या	,,,	वॅड़िया।
99		1)	मं इरुआ स	ांथी,,	म इंच्या भाषी।
,,	416))	द्वांयकल	2)	चाँयक्ता।
* 23		,,,	क्टकी	99	क्ष्की।
,,	42 2))	अघला) >	अघला।
"	426	,,,	गुनि'या	,,	गुनियां।
23		, ,,	रविवा	,,	रब्बिल rabbil.
29	431	"	कं ड़िया	9 9	र्वंडिया।
33		• • • • • • • • • • • • • • • • • • • •	मु'गरा	,,	मुँगरा।
33	439	12	सुनंगठी	3)	सँ जगाठी ।
33	454	22	मं ुच	"	म् 🔻 ।
,,,	465	27	़ साड़	2)	भा ड् _{द्र} ।
"	473	"	चार्ई खन्हा	,,	अ ृाई खम्हा ।
,,		,,	षटका	"	सटका।
.))	474	"	चिन chin))	चीन chin.
"	477	22	साटि	"	चा टौ ।
"	480	33	बेहोङ्ग	23	वेद्योंगा।
2)		,,	टिप्ना	"	टिपना।
"	487	",_	पिड़िया -	23	पिढ़िया ।
,,,	400	2)	सिखा	,,	सिक्षा।
	488	. 39	भंड़िहार))	भेँड्रिक्टर ।
	492	3 3	चपनि	23	चपनी ।
. aa	4 99	read .	केंची b	efore	kainchī.

Section	508	For	डगडी danti rea	d डब्ही dandi.
, ,	511	23	स्वीरिया "	खोरिया।
,,	514	"	सोनगढ्यासीनार ,	सोनगृहु, आसीनार।
•	516	,•	काम हों "	
,,		,,	वगम् हीं "	नगम् दी ।
,,	52 0	,,	स्वसनी "	खलगे।
3)	523	99	गोलभद्दी "	गोलम् हौँ।
,,	527	,,	chāha ,,	
,,	529	,,	bhethi ,	, b hat thi.
,,	534	,,,	ढांबा ,	, ढोँचा।
"	542	•,	सन घोत्रा sandhoā	" सोनधाचा sondhoā
,,,	54 8	"	टर्जर ,	, टटेरी।
,,,	554	19	घड़ीया ,	, घड़िया।
23	564	,,	च'कुरी ,	, जंकुरी ।
	56 5	,,	क व ब्द ,,	क्तलबुद् ।
, ,,	566))	वघवारी "	वधवारी।
23	566	23	क्रोटिवेँ धवाश "	क्षोटि वे धवारी।
,,,	572.	3)	कुमहार ,	, अम्बार ।
, ,,		>>	कुमहरा ,,	जुम्हरा।
"		,,	कुमें हैं नि ,,	क्रम्हें गो।
,,		,,	कुमहौद्दन "	कुम्हें इन।
,,))	कुमहौिन "	कुरहै नि।
,,	575.	"	पो ड़ "	पी [*] ंड़ े ।
,,		"	पिढुँरी "	पिँ ट्र् र ी।
,,		,,	पिष्टुँ इ "	पिटु, र ।
99	ŏ76,	,,,	कटकाथरी "	कठग्रथरी।
"		,,	षच। "	सञ्चा।
	580.	3 7	गांड़ी "	मों ड़ी।
"		3)	कलब्त Kalabut "	कलान्वत Kalabut.
,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,		99	समहा ""	समृह्य ।
	585.	2)	भो भ ो "	मों भी ।
,,,		3)	That ,,	That.
ν		"	. भुचस्य . "	भूतर ण ।

Section	585.	For	कुलिइया	read	कुल्हिया।
9)		,,	Nas pal	,,	Nās pāl.
,,		2,3	पड़का paraka	"	पड़ाका parākā.
, ,,		,,	चौधड़ा	22	चौघड़ा।
,,		23	पडुका	2)	पडुका।
,,	592.	2)	तिजनी	3 ;	तिज्यो।
33	59 5.	2)	धिरगी	"	चिरनौ।
,,,		٠,	घिरनई	3,	धिरगई।
ມີ	597.	"	च्तया चरक	3)	इतथा चरक।
99	602,	"	गुषाची	,,	गुज्जी।
. ,	603.) ,	क्तलस्य	;2	कोलसुप।
**	604.	,,	चालनी	>9	चलनी।
33		"	टसव	3)	दूसल।
"		"	T āsal	2)	Dūsal.
,,	606.	9)	तरकी	3)	तरहाै।
9,	609.	"	ज ङ्गीया	,,,	जॅविया ।
"		,,,	ख्टा	3 3	खूँटा।
. 12		"	खन्ता	,,	खुएटा।
"	612.) 3	∎ाड़ी	22	काँड़ी।
2)		,,	धुव्ही	,,,	घष्डी।
,,	614.	,	पक्षीया	> >	प्हिपा।
29		ور ا	मों इ ही	"	पोँ छो।
"	616.	,,	धन कुट ही	"	धनकुट्टी १
"	618.	2)	सम या	"	समियाँ।
23	621.) 3	खोदक्	"	खोँदक्।
"	624.))	ट्रुगव	9)	दूँगव।
22		,, ব	नकुता JanalKutta	' '	न तज्ञहा Jant Kuttā.
,	63 6.	23	पर्ल'गरी	2)	पनगरी।
"	6 38.	,,	पटी	33	पद्धी ।
"	639.))	व्यर्गच	23	व्यरांच ।
,,,	643.	- 33	प्रसंघा	1)	प्रवचा। ,
,,		l,,	पासघ	3 3	पार्खें घ।
					人名英格兰姓氏 医克克氏氏 医克克氏 化二烯二烷 经营工 医骨髓 医多种 经多种的 医电影

Section	645.	For	भा, वात	read	म कता।
•	646.		धने ली))	धनै सी।
7 7		,,	धगीं))	घनी।
,,,	649.	3 1	टगनी	2)	टँगनौ।
3 2	651.	,	वह गो .	23	बद्ध ँगौ ।
,	652.	3)	बिङ्डो	,,,	बिँड्ड़ी।
,,	654.	7.9	डेंगु री	3)	ड ेंगुरौ।
,,,		23	पाठी	"	पट ्ठी।
13	655.	",	केगुन बहुत है	55	में गुन बहुतहें।
"		33	नाठि	,,,	बाठी।
,	656.	•,	पांती	,,	पौँ ती
22	657.))	वह्नगी	٠,٠	वर्ह्यो।
, ,		"	वश्चिम	,,	विद्विगा।
• • •	662.))	खिद्योरा	. 33	सिँघीरा।
33))	चिगीरी	"	हिँगोरी "
99	666.))	बटु))	बट्टू।
) 	669.	,,,,	खंखाहरा	2)	खंखरहरा।
,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	677.	3 1	ड म्मा))	ड् ब्सा ।
,,	680.	,,,	मलगिया	,,	मक्तिया ।
33	685.))	भाकारा	"	क्तमरा।
,,	688.	,,,	ৰি ত্নী	,,,	सिङ्घी।
	6 90.	,,	डम्मा	,,	डग्भा।
,,	694.	,,	નુ ં લ	,,	बू ँड़ । =====
22	703.	,,	बिडठा	"	सिउँटा। —*—•
"		"	चुंटा	,,	चृँटा। सङ्सी।
9)	704.	,,	सं ड़री	"	
"	708.	5,3	पनवटा	"	प् नव ट्टा।
,,,	710.	,,,	लूड़ा	37	स ूँड् । मूँड्रा।
3 3		٠,	नुड़ा	,9	णू ९।। प्र ग वट ्टी।
35 a	711.	,,,	पनवटा	"	्ष्ययट्टा । सिंखचा । *
, ,	1	,,,	বিজ্ঞ ি স্ক ্রিবেন	37	.ख ख पराः स्र वास्त्रताः।
"	718.	,	क्ष्म नाववा		77.77
		1916年1917年前			

Section	713.	For	कं टिया	read	क टिया।
, ,		25	घ ैला	,,	घेता।
		,,	नू ं ड़	"	कू ँ ड़ ।
			बू ंड़ा	93	कू [°] ड़ा
		,,	चटी	,,	चट्टी।
', ',		,, ,,	चांपी Chanmpi.		चौंपी Chaumpi.
,))	छों.	"	क्राँए,।
29))	भावची	13	भाव हो।
,,,		,	टइ या	79	टुइँया।
, ,		2)	तर्कटा	"	तर्कट्टी
))		3)	म गरा।	•	मँगरा। मिटिया।
		3)	मटिया	"	
27		93	ह 'ड़िया	"	इ ँड़िया। इँडोका।
>>		,,	ह'डोला	ر ر	क् डाका।
33	715.	"	कंवरहल हार्वि	,,,	दावि।
,,,	718.	,,,	५॥५ घडोंची))	घडौची ।
,,,	723.	,,,	वजापा विग् गा	"	जुग्गा।
	120.	,,	रंगा))	नुँगा।
29 39	724.	"	दीपटटा	,,	होपटा ।
,,,	725.	. ,,	चरपलिया	2)	चरप्रलिया।
53	726.	23	बङ्गो	,,	লু ঙ্গ ী I
,,,		"	सगोटा	93	नँगोटा ।
,,))	कचा	۶,	कच्छा।
,,	727.	,,	जंधिया	55	न धिया
,,	729.	,,	सुद्धी	ננ	सुव्ही ।
` "	730.	,,,	चाहर ~	2)	पहरा
,,,	731.	,,	लें डा फ २:	,,	वेद्यापा ।
**	700	. "	खें दरा	"	खेँ घरा। — नेन्स
""	733.	,,	च्ये गोहा सारो	,,	च्यँगोक्टा। स्यो।
"	735.	"	जुगो Kharaul		जूँगी। Khorāoņi.
y	100.	,))	rziioiadi	.77	ALHUIAVINA

	736.				
		3	जनेजया	22	जनेखचा ।
,,	737.	3 3	घ्रससा	,,	घूस्सा ।
		,,	पचहतथी	,,,	पच इत्थी
		,,	इइ इतथी	,,,	इ ह्रयो ।
33 31 31	74 0.	39	खिल्र्या	9)	खिलुगा।
		39	लू गरो	31	नुगरी।
		21	लू गरिये	3)	न्तुगरिये।
,		33	लू गरी	"	नुगरी !
,	741.	"	ज्ञ'चरा	"	ञ्जँचरा ।
		3 2	वान ह	3/	वान्छ।
	743.	,,	नं हमा	,,	लँहगा।
		,,	घं घरा	1)	घ घरा।
			घ घर	,,	व वर।
	744.	,,	अ ङ्गिया	33	अ ँगिया ।
	745.	•	चु'दरी	,	चुँदरी।
,,	747.	"	इ'गुर	3)	इँगुर।
		,,	वं नीया	3)	बे निया।
	748.	3)	कांटा	,,	काँटा।
		,,	सन्जापा	,,	सञ्जाष ।
		,,	सजाफ	,,	सञ्जापा ।
	747.	,,	सि चारा	,,	चिँघारा।
	750.	71	सतर जी	31	सत र[ृ]जी ।
• • • • • • • • • • • • • • • • • • •	25 5.	,,	ब्दराक्	,,	् रदाक् ।
,,		,,	मुगवा	3)	म्,ँगवा।
		,,	म्र्गा	5,9	म् गा।
,,		"	गौप	, "	गोप।
5)	756.	,,,	च्यं गुठौ	٠,,	व्याँगुठी।
3,7		,,	ए ठूं आ	,,	चेँ ठूचा।
		,,	ध नद्वा री	,,	घन्हारी।
3,1			सुदरी	,,,	म दशी।
,,	757	` 32	यस्य पहुची	"	, पंद्वची।
9		, ,,			

			14		
Section	757	. For	: तौंतो	read	वैंती।
"	758.	,	ল ৰা	,	जावा।
,,	7 59.	,,	घुड़्द्र	3)	घु घुर ।
33		"	ঘ্ৰুত	25	घ्ँघ्रा
"	760.	99	ञ गुठा	"	अंगुठा।
,,	762.	,,	मं गटीक	,,,	म टीना।
"	763.	,,	क् ञ्की	9)	छ्,च्छी।
2)		,	क् चक्री	53	इं, च्ही।
,,	764.	99	खटरो	,,,	खुट्टी।
,,,		٠,,	भूबनक	31	भ्रुम्मक ।
,,	765.	"	ज्यान्	,,,	जुगनु ।
,,		"	इं सुली	"	हँसु बी।
"		,,	खिमया	:5	खंभियां।
"	766.	,,,	खंचरी	,,,	च्यँचरी।
"	767.	"	वम् एठा	2)	वसुग्छा ।
,,))	बह्टा	,))	बह्द्टा।
,,		,,,	वजूह्या	,,	बजुह्ना।
2)	768.	"	वांवना	3)	क कैगा।
3)		22	क का नी	"	क किनी।
33		"	कगना	,,	काँगना।
,,		"	क सौडी	•	कॅसोटी।
,,		"	ठोड़ा	"	टोड़ा।
2)		, 2),	वगुरी	,•	व गुरो।
"		",	बङ्ह्डा	•,	बड़हरा।
92	769	For	प ट्या	read	ऐ ँट,खा
**		"	व्यगुक्ताना	1)	अ गुस्ताना
,,,		31	लोभेरुआ	3 3	लोभरूग
23		37	अख् ञा	,,	ग्रंख् ग्रा
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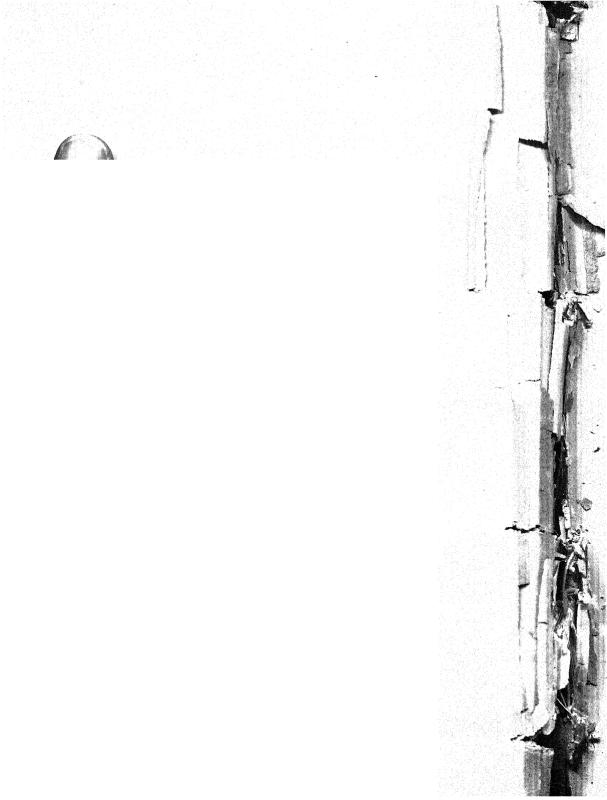
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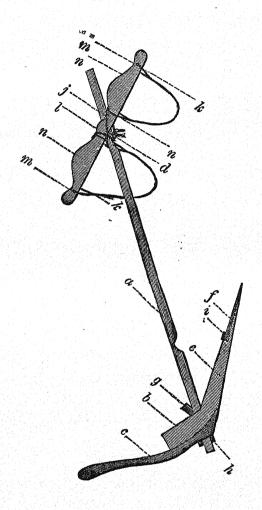
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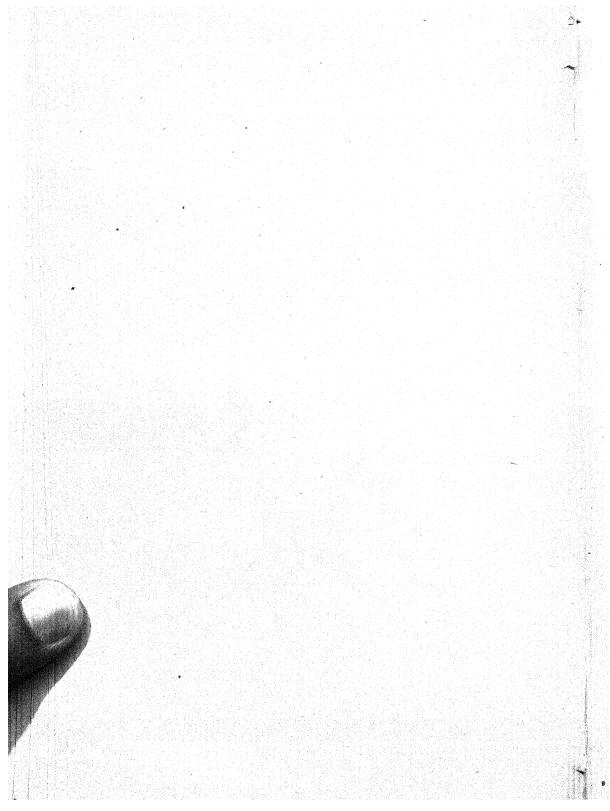
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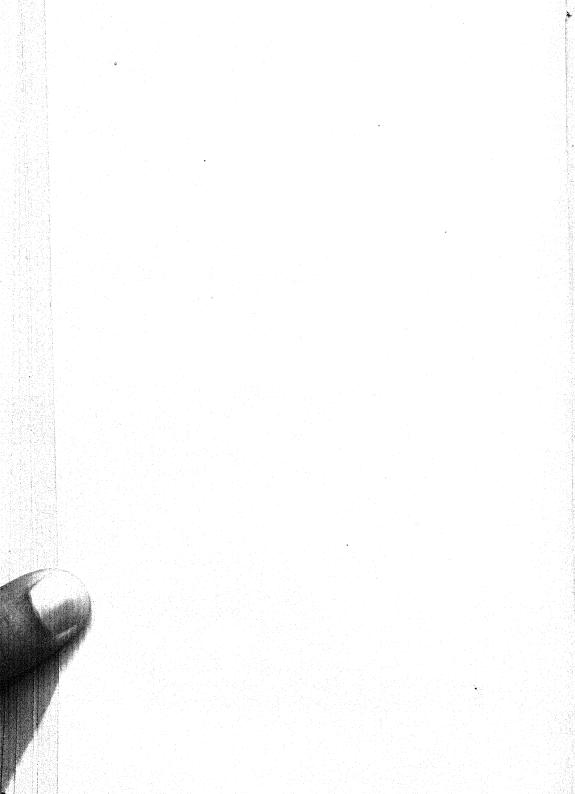


The Country Plough.

(Note. The front portion of the body is given in section, so as to show the position of the share.)



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IMPLEMENTS AND APPLIANCES

USED IN

AGRICULTURE AND RURAL MANUFACTURES.

SUBDIVISION I.

IMPLEMENTS USED IN PREPARING LAND FOR CULTIVATION.

CHAPTER I.—THE PLOUGH.

- 1. The ordinary country plough is generally known as হা har Sometimes the Hindi form of the word, হল hal, is used. In Gaya, the word জাঁমল্ lāngal is also used.
- 2. खिनौरी khinauri is used for an old or worn plough. In the South-East and in North-West Tirhut this is देंद्री thenthi, and generally over North-East and South Tirhut देंद्रा thentha. In Shahabad it is खुटहरा khutahra. A new plough is नवटा nawathā or नौटा nauthā to the west, नव्य nawghar in Champāran. and खबटा lawatha generally over North-East and South Tirhut.
- 3. In West Bihār and South Bhagalpur ধাঁম sānga, and in South Munger ধাঁমছ sāngah, mean the plough and all its appurtenances, as in the sentence ধাঁম (or ছং ধাঁম) জীব আৰে বহিষাং sānga (or har sānga) lene āw bahiyār,—bring the plough, &c., to the field.
 - 4. The various parts of the common plough are as follows:-
- 5. The beam (a).—North of the Ganges this is ছবিৰ haris, and so also in Shahabad. In East Tirhut it is also called ছবৌৰ haris. In Patna, Gaya, and South Munger it is ষাঁত sānrh. In South Bhagalpur it is ইঘ্ is ছবিৰ haris is, however, understood more or less everywhere.

6. The body (3).—This is everywhere Et hara.

- 7. The handle or dillt (c).—In Shahabad and north of the Ganges this is परिच्छ parihath; in the eastern portion of the latter tract it is also जामन lagan. जामा lagnā is used in South Munger, Patna, and Gaya, and नामनी nāngano in South Bhagalpur. In South-Western Shahabad परिइन parihat is used. The knob at the end of the body near the handle is in Patna चंद्रा chandwa, in Gaya चाँदो chāndi, north of the Ganges and in Shahabad मंड mutha (or in the south-west of the district चंद्र जो chanduli), and in the south-east म दिया muthiyā. In South Bhagalpur मजारी makari is a piece used for amending it when broken. The first, second, and fourth names are only used if it is a separate piece of wood.
- 8. The notches on the beam (d).— by which the share is raised or lowered.—In Sāran दिए kherha, in Gaya दिए khenrhi, and in Shahabad दिए kherhi. In Patna they are दिहा khehā, in Champāran द्वारा khātā, and throughout Tirhut द्वाएर khārhi. In South-Eist Tirhut, it is also द्वार kharha, and in South-East Bihār दिएर khonrha or कार kārh.
 - 9. The sole (e).—in which the share is fixed.—

In West Bihār, it is टोर् tor or टोरा torā. In East Bihār, it is नास nās or नासा nāsā.

North of the Ganges the thicker end of the sole is called माँच mānth or माँचा māntha.

- 10. The share (f).—Everywhere দাহ phār. In North-East Tirhut also দাহা phārā or দালা phālā, and in South-East Tirhut, also লাহাদা lohāmā.
- 11. The wedge fixing the beam to the body (g).—North of the Ganges and in Shahabad and South Munger, this is $\Psi \in p\bar{a}t$. Variants are $\Psi \in patt\bar{a}$ (Gaya), $\Psi \in p\bar{a}t\bar{a}$ (South Tirhut and Patna), and $\Psi \in p\bar{a}t\bar{a}$ (South Bhagalpur).

A second wedge is sometimes added, which is known as चेनी chaili everywhere north of the Ganges and in Gaya and the southwest, and also as चेन्सी chelkhi in South-East Tirhut. In East Tirhut it is also called चेरी cheri. Another name is पाचड़ pāchar (in North-East Tirhut and Shahabad), or पचड़ी pachari everywhere south of the Ganges. In South Bhagalpur, it is called उपर पारोपpar pāto.

12. The peg (h) passing through the shaft at the end, to prevent the body coming off.—This is acted barain generally, or acted baraian

in Champāran and Tirhut; the latter is also used in South Munger. Other forms are बरंग baren in North-East Tirhut, बर्इन barhan in Sāran, बरेगो baraini in Patna, and बर्ग baran in Shahabad. Other names are सम धरिया sabhadhariyā, सत धरिया sata dhariyā, in Patna, and समझ् sabhadhar in Gaya, because it holds the whole plough together. Also तरेखन taraila in South Bhagalpur, तरेखी taraili in South-West Shahabad, and इसना humna in Patna.*

- 13. The iron clamp (i) for preventing the share falling off.—
 ক্ৰেন্ত karvār or ক্ৰেন্তা karvārā everywhere to the west. A variant is ক্ৰেন্ত karvāri (Patna, Champāran, and West Tirhut). In South-West Shahabad it is also called ভ্যা khūrā. In Patna it is also called লালা jonkā, and the same name is current all over Bihār. লালা jonkā and নামা chobhā are also used in South-East Tirhut. In North-East Tirhut a wedge is also used for the same purpose, and is called মানা gāsā.
- 14. The yoke.—North of the Ganges always ঘাড়া pālo; so also in Patna, Gaya, and South Munger, with a variant ঘাড় pāla in South Bhagalpur. In Shahabad and Gaya, the word is generally মুখাত juāth, which is also sometimes used in Sāran and the east. Sometimes it is made up of two bars. The upper bar then is considered the yoke proper, and is hence usually called the মুখাত juāth. The lower bar is generally বাইনা tarsaila.

This double-bar arrangement is not commonly found in the plough yoke. It is more usually met with in the yoke for well irrigation (मोद mot); As a general rule पालो pālo or जुझाउ juāth (according to locality) may be safely used for the single-bar plough-yoke and for the double-bar irrigation yoke, and जुझा juā for the single-bar eart-yoke. See § 938.

- 15. The outer pins, which join the two bars of the yoke, are सेना saīlā or समेन samaila to the west and क्लिस kanaila to the east. They are also क्लिस्टी kankilli in South Bhagalpur.
- 16. The inner pins are समें ज samaila or (Patna and the southeast) समें जा samailā and (Gaya) समें या samaiyā.
- 17. The leather thongs (j), which attach the yoke to the learn of the plough.—These are from Patua to the east of the South Gangetic tract, and in Champaran, বাহনু nāran, with a variant আহনী larani in

^{*} About हुम्ना humna there is a story of a Jolha (the proverbial fool of Bihar stories) who found a humna on the road and cried out in his foolishness प्रस् इर के हुम्ना, खेतीकरन बनाय paon har ke humnā, kheti karab banāy,— I have found the rear peg of a plough, I'll turn a farmer at once.

North-West and South-East Tirhut, and optionally जारन lāran in South-East Bihār. नाधा nādhā and नरेजी naraili are used in Shahabad, and variants of the former word occur in जरहा ladaha (South-East Tirhut), जधा laidhā or जाधा lādhā (North-East Tirhut), and हर जधी har Tirhut) are fully har nādha over South Tirhut generally. नाधा nādhā ladhi or हर्नाधा har nādha over South Tirhut generally. नाधा nādhā is also used in Gaya. हर्नाधा har nādha in Sāran is only used when is also used in Gaya. हर्नाधा har nādha in Sāran is only used when they are of string. When they are of leather, in that district, they are called दुआकी duālī. South Bhagalpur has होंडा donrā or जधा ledhā.

- 18. The ropes (k) which go round the bullocks' necks.—These are everywhere except in the extreme west जोता joti. In the extreme west (Sāran, Champāran, and Western Shahabad) the masculine form, west (Sāran, Champāran, and Western Shahabad) the masculine form, with jota, is the usual one. In North-East Tirhut they are also समेल samel or समेल samail, and in South Bhagalpur प्रांतिक phānsa.
- 19. The projecting knob (i) in the middle of the upper part of the yoke.—Round this the thongs which fasten the yoke to the beam are fixed. This is everywhere HEIETI mhaādewā. Variants are HEIETI mahādeo (Patna and Gaya) and HEETI mahdawā (South Munger). In South Bhagalpur it is HETATIO manjhwāra.
- 20. The notches (m) near each end of the yoke.—To these the ropes which go round the bullocks' necks are fixed. These are खाँड़ी khānrī in Patna, with variants खाड़ी khānrī in South-East Tirhut and खंडी khenrhī to the west. South West Shahabad has खड़ी khuddhī. In Gaya the word used is कारीसी kanausi, and in South Bhagalpur खात khūta, while सिमल simal or नक्टी naktī are optional names in South-East Tirhut.
- 21. The leaf of the yoke (n).—This is पत्ता pattā, पत्ता pallā or (in South-Munger) पत्तई palaī and (in Sāran) पाता pātā.

22. The trough in which the share lies when fixed in the body is

खोल khol, or in South Bhagalpur खोली kholī.

23. The bamboo whip with which the bullocks are driven is पैना painā, and its lash is इटि chhiti in North-East Tirhut. Other names will be found in § 98 and ff.

24. A drill plough.—This is generally टार् tar, with variants in South-East Tirhut टाँड़ी tānri and टोर् tor in South Munger. The share is टाइडे tarasāi. खिला khillā is the nail which fastens the share to the body. The bamboo pipe is in West Bihār बाँखा bānsā, also sometimes बन्धा bansa in Shahabad. In East Bihār, this is generally चाँगा chongā, except South Munger, where it is इर चाँड़ी har chānri.

The cup at the top, into which the grain is poured, is in West Bihār माला mālā or मल्बा malwa. In East Bihār it is पेला pailā (sometimes spelt पदला pailā or परला paela) or माली mālā. In South Munger, it is also उत्तरी ukhri, and in Patna अस्री akari.

25. The sharpening of a ploughshare is called as follows in the various districts:—

Shahabad : ঘাহ পিতাৰেল dhār pitāwala; or in the south west of the district ঘাহ দ্যাৰেল dhar phargāwala.

Patna : धार असराएव dhar asraeba.

Gaya: असार् asār.

South Munger and South Bhagalpur: धार पजान dhār pajā wa or असार asār.

North of the Ganges generally : धार पिटावल dhār pitāwala.

Also, North-West Tirhut and Saran : धार पिनावल dhar pijawala.

North-East Tirhut : धार बनायब dhar banāeba.

South-East Tirhut : फार् कराजाएव phār karā lāeba.

26. When a man wishes to plough deep he harnesses the yoke higher up the beam in the notches d. This is called in West Bihār स्रोगार augār. In North-West Tirhut it is called जगार lagār, and in the rest of Tirhut तरस tarakh. In South-West Shahabad, it is called अवार्षां awāe, in South Munger डाएा thārhā, and in South Bhagalpur डाए thārha. Light ploughing is done in the converse way and is known everywhere as सेन sev, or in North-East Tirhut सेन seb.

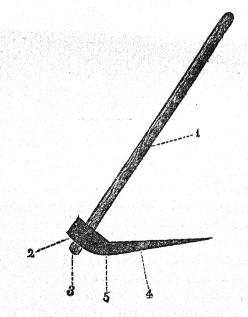
CHAPTER II.-MATTOCKS AND SPADES.

- 27. A large mattock is in West Bihār and Gaya फोरा phaurā. Variants are फहोड़ा phahorā (Patna and Gaya), फहोरा phahorā (South Munger), फजोरा phaorā (Patna and Gaya), and फहरा phahurā or फड़हा pharuha in Shahabad. In South-West Shahabad, it is फरसा pharsa-In Tirhut it is जहार kudār, and in South Bhagalpur and South Munger, जोहार kodār. Another name current in Gaya is का मां jhām or कासा jhāmā. In the same district, जोभी ābhi is a heavy kind of wooden spade tipped with iron for hard soils, and खुर्नी khurni or खुर्नी khurni is a kind of spade.
- 28. A mottock with a narrower blade is जुदारी kudāri, कोदारि kudāri, or कोदारी kudārī. South of the Ganges it is also जुदाली kudālī.

F\$ 297

महाज kudal and महार kudar are often used to signify also the smaller variety. In South Bhagalpur, it is got affit thenthi kodar.

29. The handle is a bent, and the upper end of it, which projects beyond the socket, TI hūrā or TI hūr, or (in South-West Tirhut) म्टा matha. Other names for this end are एड्रा erā or प्रहानी arāni, and in South Bhagalpur uta pāta. The ring or socket in the blade, to which the handle is fixed, is पास pās or पास pāsā (or in South Bhagalpur पाची pāso). In South-West Shahabad it is पँचौँशी pamwānri and in South Munger (optionally) USFET pasata. The curved part of the blade is in Saran and Patna Well phari. Elsewhere, north of the Gange's and in South Munger, फरकी pharki. In Patna and South Munger, it' is also called पाल phal, in South Bhagalpur परी pharo, and in Gaya पारी phare. In Shahabad, it is धार dhar, and in the south-west of the district, EIW damph. The place where the ring and the blade meet is कराडी kanthi in Patna and Gaya, नहीं nahin in Shahabad, सन् san or कराड kantha in South Bhagalpur, and सुन sun in South Munger. In Saran the part of the handle which is grasped is Ho mutha, and the corners and kāna. A new mattock is नव चर nawghara, and a worn one उँडी thentha



- 1. Bent (handle).
- 2. Pasa (socket).
- 4. Phari (blade). 5. Kanthi (neck).

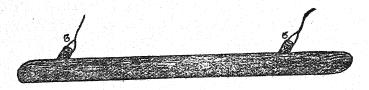
3. Hura.

The Mattock (Fhaura or Kodar).

CHAPTER III. THE HARROW.

- 30. This is usually the flat plank, with (in the east) a grove along the underside. It is dragged along the ground to break the clods after ploughing, while a man stands on it to give weight. In West Bihār and in South-East Tirhut, it is called हैंगा hengā, and in East Bihār more usually चौकी chaunkī or चौकी chaukī. In Patna it is also called सिखने silawe, पदने patawe, or जगानरी lagāwari.
- 31. When drawn by one pair of oxen—one ox at each end—it is called हैंगी hengi in Champāran, हुगोड़ी dugorā in Tirhut, एक हरा ekaharā in South Bhagalpur, and होबरहा dobarada elsewhere. When drawn by two pairs of oxen—one pair at each end—it is called in North-East Tirhut चौगोड़ा chaugorā, in the rest of Tirhut चरगोरी charagori, होहरा do harā in South Bhagalpur, and elsewhere चौबरहा chaubaradā.
- 32. The pegs to which the hauling ropes are fastend are generally खंडी khūnti. In Shahabad they are also called संद्वा sanrusā, and in the south-west of the district गुझी gullā. In Gaya they are बौद्धा baunkhā in Patna and South Munger, बहुद्धा bahakha, and in South Bhagalpur यंद्रा ankora.
- 33. The halling ropes are, north of the Ganges generally, and in West Shahabad, बर ही barahi. North of the Ganges, they are also हेंगही hengahi. In Shahabad, chains used for the purpose are all as sinkar, and in Patna and Gaya elas sikara when used with four bullocks abreast. These words are also used in North Tirhut. In Patna they are also The बार्न chauk nāran when of rope. In South-East Tirhut, they are also called मरिखर marikhar, and in South Phagalpur जाडोरी jagadori. In South Munger, they are सोकड sikar : when made of chain, and मरिखर marikhar when made of rope, and Handar majhautar, is the rope or leather strap joining the two yokes when four bullocks are used. So also in Patna and Gaya. The last word is Hand majhotar in East Tirhut. In East Tirbut, when made of leather, they are called मेरन mairan or मेटन merhan, and when made of rope बरहा barha or बरही barahi. Sometimes long strips of bamboo are made to serve as hauling ropes. They are then called in South Munger a sul kudandi, in South Bhagalpur वंसनोती bansajoti, and elsewhere अरोआ araua.
- 34. The channel in the lower part of the plank to break the clods is in South Bhagalpur ঘৰ্ষা ghagharī or ঘাহ ghāi, in South Munger ভাৰতা khadhaā, and elsewhere ভাৰতা khaddhā. The channel is generally

the hollow of the stem of the talipot palm, the harrow being composed of the split half of a log of that tree.



1. Henga (harrow).

2. Khunti (pegs).

3. Barhi (ropes).

The Harrow (Henga or Chauki).

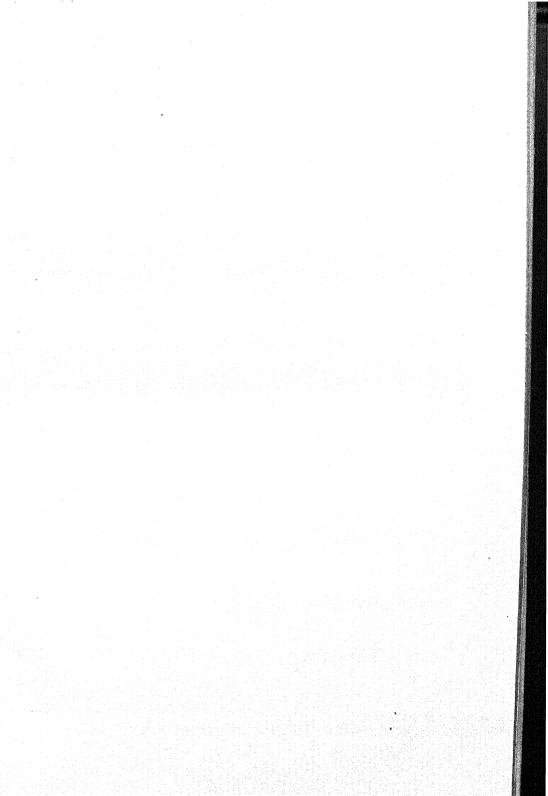
- 35. The cylindrical roller is rarely used in the field. It is called everywhere by a corruption of its English name, viz. रोज rol. The block itself is called पहा pallā (Patna), कड़ी karī (Gaya), एकटा ekathā in Shahabad, and जकड़ी lakri in Sourh-West Shahabad. Elsewhere it is simply चौँकी chaunkī or chaukī.
- 36. Sometimes the harrow is made of two parallel planks joined together. This is called हेंगा hengā or चौकी chaukī, &c., as above.

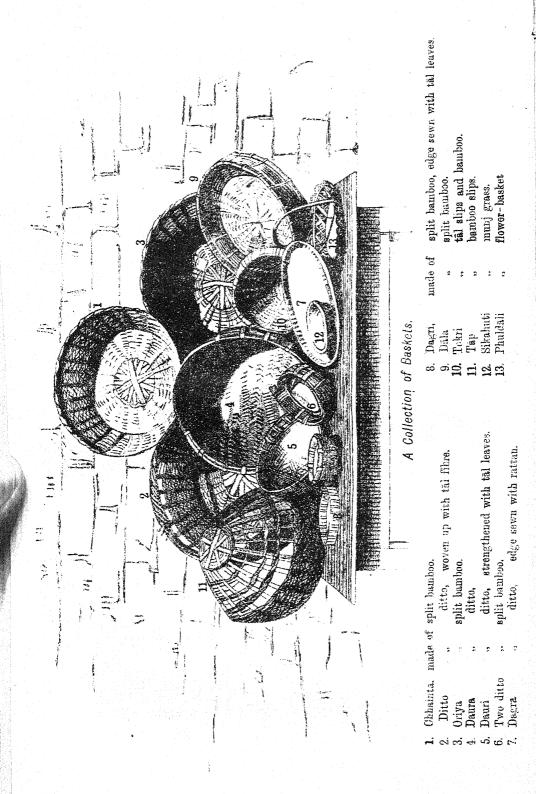
CHAPTER IV.—RAKES USED IN FIELD WORK.

37. Rakes are seldom used. Sometimes a bundle of thorns is dragged over a field to soften the surface when it has been baked hard by the sun after rain or irrigation. This has no special name. In parts of Tirhut, the क्यार kantā or खड़ोर्ने khakhornī is a sort of rake or harrow worked by oxen to loosen the soil and extricate weeds from a crop of young rice. A पन्धरिया pachphariyā or (in Sāran) गेल्ड्नो gelhani is a kind of plough with five shares used in indigo factories.

CHAPTER V.-PICKAXES, PITCHFORKS, &c.

- 38. A pickaxe.—North of the Ganges this is মানা gaintā, south of the Ganges it is মানা gainta or মানা gaintā. In South Bhagalpur, it is মানা gainchā, and in South Munger মানা gātā.
- 39. The dredger, used in well-sinking, has various names. In Shahabad, Sāran, and South Tirhut, it is until chalnā, and in Champāran





तर्को tarchli. In North-East Tirhut, it is कीटी chhītī, बहुती kathulī, or पश्चिम pathiya. कोटो chhitī is also used in South-East Tirhut, where also occur कडवत् kathawat and (also in Shahabad) तमाही togāir. Elsewhere south of the Ganges, it is मैता gaintā or खान्ती khantī, and in South Munger, कीटा chhitā.

- 40. The pointed iron spear for tapping the well-spring also has various names, viz. खुएरा khuntā north of the Ganges generally, गणाड़ा gajārā in Sāran, and गोभगे gobhnī in South-West Tirhut. In Gaya, it is खोभग khobhanā, and in Shahabad खोभग् khobhan, but in the south-west of the latter district, it is जरहा lurahā. In South Munger, it is डेभग् lebhan, and in South Bhagalpur, it is गणाड़ा gajārā or छ नो khantī.
- 41. The hooked stick for pulling down fruit from trees is generally जागा laggā or जागो laggi. The hook of this is में जुनी ankusī or (in South Bhagalpur) कानो kānī. The long pole with a small net at the end to catch the fruit as it falls, is कोना jholā, खाँची khonchī, or (in Sāran) कीरा jhorā. Another optional name in South Munger i जनारो jakhārī.

The short stick thrown up into fruit-trees to bring down fruit is स्टा jhatahā, and also (in Sāran) जगुडी lagūsē.

SUBDIVISION II.

IMPLEMENT USED IN SOWING, WEEDING, AND IRRIGATION.

CHAPTER I.—BASKETS.

- 42. Baskets are generally woven of bamboo slips or twigs. Unless otherwise stated, this may be assumed of all the following.
- 43. Baskets used specially by the sower are called generally ओड़ा orā, आड़ा ori, or ओड़िया oriyā (sometimes made partly with the fibre of the leaves of the tāl palm); also we meet, to the west, ऋटो chhaintī, and to the east छोटा chhitā (a large one), छोटो chhitī (a small one), or होरो daurī. South of the Ganges, they are also called in Patna बटटा battā (also in Shahabad) होरा daurā, or हारो daurī (sometimes made of the culm of the sik grass, andropogon muricatum), in Gaya (also in North-

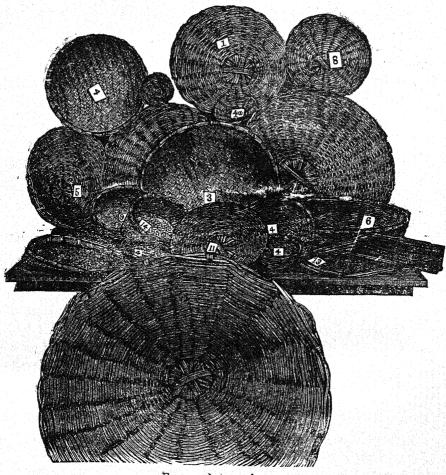
East Tirhnt) पश्चिम pathiyā (also used for feeding cattle), and in South Munger Estat khanchiyā. The only difference amongst all these is that in the case of the दौरा daurā and दौरी daurā, the bottom is woven of

bamboo slips, like a mat.

44. There are likewise several other kinds of baskets, used indiscriminately for this and other domestic and agricultural purposes, Thus, small straw grain-baskets are चाली changeli or च गेरी changeri, and sometimes डाली dālī or डिलिया daliyā, especially towards the east. In Patna and South Munger, they are called azil batari. Another very similar basket (but still smaller) is called very generally मौनी mauni or मोरिया maunniyā, also बटटा battā in Patna, Gaya, and South Munger, and पुल्की phuluki in East Tirhut. A large open basket made of split twigs of bamboo generally woven up with the fibre of the leaves of the tal palm is called टोकड़ा tokarā, टाका dhākā, टाकी dhākī, मोड़ा orā, or हैंटा chhaintā. A smaller variety is called गाँचा gānjā, होकड़ी tokarī, एकिया dhakiyā. When the bottom is very finely woven so as even to hold water, it is called ब्रोइ सा oraisā. The धामा dhāmā is an open basket made of rattan. The ट्रांचा khaincha or खाँचा khānchā is a large coarse basket made of twigs of cylisus cajan (rahar) or tamarisk (ilāu). South of the Ganges, we also find ভালী delī. A smaller basket of the same kind is known as खाँची khānchi (also खाँभो khānjhī in North-East Tirhut), खॅचिया khanchiya, खाचीजी khacholi, पर लो pathuii (Gaya), नोनौहारी nonihāri (Patna), or (South Bhagalpur) इमहरिया damahariyā. The डमरा dagarā, डमरी dagari, also called south of the Ganges दौरा daura, दौरी dauri, or (in South Bhagalpur) डाला dālā, is a large shallow basket. These are all made of either bamboo twigs or slips, except the दौरा daurā or दौरी daurī (see above). In Shahabad, कर्ड karui or डोकी doki, and north of the Ganges चिकचुती si kahuti or सिकोती sikautī, is a little basket made of the stalks of the mūnj grass.

45. A broken basket is दिवनी chhitani, or in Gaya छतना chhatana or in South Bhagalpur व्हितना chhitanā.* The काँपी jhampi or काँपिया, jhampiyā is a little basket with a lid. It is also called ut a pauti or पौतिया pautiyā (being then generally made of mānj grass) and पेटारो petārī (made of bamboo or rattan). A larger kind is called भारा jhāmpā. The lid of all these is called पेहानी pehānī or आँप jhamp. टेचा thaichā or चँगीर changor, or in Shahabad उँचा thainchā or डींचा thinchā, is a kind of large open basket. पुलडालो phuladālī is a flower-basket:

^{*} A common curse amongst Gaya women is क्तिनी बढ़नी खामाइ chhitani, harhni lagau,-may your wealth be swept away.



From a photograph.

A Collection of Baskets and of Other Articles of Basket-work.

- 1. Origa.
- 2. Chhaintas of various sizes.
- 3. Daura.
- 4 & 4a. Dauris of various sizes.
 - 5. Deli.
 - 6. Khaincha:
 - 7. Tap.

 - 8. Tokri.
 - 9. Dagri.
 - 10. Dagra.
 - 11. Tarāju (scale-pan).
 - 12. Kolsup.
 - } (Winnowing sieves).
 - 13. Sup.
 - 14. Chalni (sifting sieves).

MATERIALS.

Nos 1 and 8 are made of split bamboo twigs, woven up with the fibre of the leaves of the tal palm.

4a, of the culm of the sik grass (andro-

pogon muricatum). 5 & 6, of tamarisk (jhāu'.

7, of rahar (cytisus cagan).

11, of bamboo twigs.
13, of sirki (the upper joint of saccharum procerum).

The rest are of bamboo slips.



साजी sājī is one with a handle, In North-East Tirhut, महोर् mator is a basket used by betal-growers (वाई barai).

- 46. উলী delī is the basket employed by coolies when working on roads. In the North-Western Provinces, the same word is used for a basket in which wild fowl, fish, or young pigs are kept.
- 47. A winnowing-basket or sieve is कोलस प kolisupa, or in North-West Tirhut आरा dagarā. A basket for sifting grains of various sizes is मूप sāp. A scale-pan is तराज taraju or तराज् tarajui.
- 48. There are several kinds of baskets used for catching fish viz. टाण् विकृत टापा tāpā, टापो tāpi; गाँज gānj or गाजा gājā; सरेला sarailā (Tirhut); खरटा antā in East Tirhut; प्रचे parawe or आसी ārasi in Patna; अस्मो arasī, प्रचा perwa, cr सेरा sairā in South Bhagalpur and होपा chhopā in Shāhābād. The last is also worn over the head and down the back in the rainy season to keep the wearer dry, and is called in Sāran होपो chhopī.
- 49. South of the Ganges भोकी bhaunki is a large basket with a narrow mouth. तरीना taraunā in Gaya is a basket made of tamarisk for carrying refuse, and in Patna नेतिया bogiyā is a small basket for cowdung. In South-Fast Tirhut, नाँग chang is a large basket equal to four दोकडी tokuri for carrying chaff. देशीर tangaur is a similar kind, but made of rāhor. and rougher
- 50. In Sāran, বছো tarachha is a basket used in weeding poppies. তাম্ tāpā, তামা tāpā, or তামী tāpā, or (in South-Fast Tirhut) ভাম khomp, and in Sāran ফাঁম jhāmp, is a basket under which chickens are kept. These are generally made of rahar (cytisuscajan).
 - 51. बत्ती batti or बाती bāti are the twigs used for weaving baskets.

CHAPTER II.—BROOMS.

52. These are used for various agricultural and domestic purposes.

53. The ordinary sweeper's broom is সাড় jhārū and সাড় আ jhārūā or সাড় আ jharūā. In South-West Shahabad, it is also called মুখন sethan, and near Ara, ক'বা kūnchā South of the Ganges, to the east it is called ৰীচন borhan or বাটনী borhani.

54. The broom used by women in sweeping out the house and also by sweepers is at a barhani, or in North-East Tirhut, also attabarhan or attabarhani. According to Crooke, it is so called because the family is supposed to prosper (barhnā). It is also called towards the west Aunchā.

55. The broom used for sweeping up the grain on the threshingcor has various names. North of the Ganges, in Saran, it is terra sirahath, and in North-West Tirhut सर्ह्य sarahath. In Champāran, it is खर हरा kharaharā, and in the rest of Tirhut खरा kharrā. South of the Ganges it is, in Gaya and South Munger, जूचा kūchchā, in Shahbad जूँचा kūnchā, and in the south-west of the district जुँची kunchi or सं यन् sethan. In South Bhagalpur, it is साटई jhatai or खर्हर kharanharā.

56. The broom used by grain-parchers for turning the grain which is being parched, is স্নাৰ jhāru in Patna and Gaya, অনুনা harhanī in the south and east generally, অহনা laranā in North-East Trhut, হিলানী chalaunī to the west of the North Gangetic tract, and in South-East Bihār মুঁলনাত্ৰী bhunjanāthī.

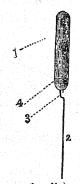
57. The long twig broom used for sweeping up leaves and rubbish is north of the Ganges, to the west, অহ্য kharharā, and to the east আই kharrā. South of the Ganges, in South Bhagalpur, it is আহো kharharo; but in Patna, সাহা jhāntā, in Gaya, সাহ jhāru, in Shahabad আহেল sirhat or সাহল jhānkhō, in the south-west of the same district, সংশা jharnā, and in South Munger সাহা jhāntā or সাহল jhataini.

58. To sweep is in Patna and Gaya, बीहार्व bohārab or वार्व bārhab; the former is also used in the south-east. To the west, it is बहारल bahāral, and in Tirhut बाटव bārhab, आर्व jhārab, or आर्र स्व् jhari jhuri deb.

CHAPTER III.—IMPLEMENTS USED IN WEEDING, &c.

59, The $\operatorname{gru}(khurp\bar{a})$ is a sort of hoe used for loosening the earth round young plants or in weeding.

60. Of this, the iron blade is tatur khurpā, or in North-East Tir_



- 1. Bent (handle).
- 2. Khurpa or khurpi (blade).
- 3. Naror danni (spike).
- 4. Sam(ferule).
 The Hoe (Khurpa or Khurpi).

hut, पारे क्र pāsaunga. The handle is वेट bent. The iron ring-fastening in the blade is बाम sām or बामो sāmē, and also in Shahabad, बुरिया churiyā, and in the south-west of the district मुद्दी mundri. The spike of the blade which goes into the handle is north of the Ganges, नार nār, and south of it नार nār or बाही dantē or (South-West Shahabad) डॉड्डी dānrē. Towards the east, we find, north of the Ganges, an optional variant जार lar, and in South Bhagalpur जार lārā.

61. A smaller instrument for scraping grass or weeding is called

when the blade is curved, ख्रपी khurpi, and (south of the Ganges) when it is straight पस्नी pasnē. An optional name for the curved variety in Gaya is वैक्रुका bankūū.

CHAPTER IV.—IMPLEMENTS USED IN CONNECTION WITH IRRIGATION.

- 62. The beds formed in a field for irrigation are called कियारी kiyārā. In South Bhagalqur, they are called केंग्रारी keārā. In South Munger, गॅड्रारी ganṛāri are smaller sized beds for the same purpose.
- 63. These are made with an implement with a handle and board fixed at the bottom, like a rake without teeth. This is worked by a singleman, much as a rake is used. In the North-Western Provinces it is usually pulled with a rope, but not so usually in Bihār. It is called generally to the south of the Ganges until pharuhī, and in East Tirhut util pharuhā. North of the Ganges, to the west, it is called util phahuri. In South Bhagalpur, it is called util pharuā, and in South Munger, util pharahi. In Gaya it is called util penrani.
- 64. A wooden shovel used in distributing the water in a field is called इया hathā or इत्या hatthā. South of the Garges, it is also called आभा ābhā, in South Bhagalpur इति chhittā and in South Munger करीबा kathauā.
- 65. Other appliances used in connection with irrigation from wells, tanks, or streams will be found in the chapter on irrigation,

SUBDIVISION III.

APPLIANCES USED IN FIELD WATCHING.

CHAPTER I.—THE SLING.

66. This is generally টেগ্ৰাঘ dhelamās or টেগ্ৰাঘ dhelawāns. In Patna, Gaya, and (optionally) Shahabad, it is also called ট্ৰাম্ব dhenkawāns. Another name current in Shahabad is ইক্ষাম dhekuās.

In South-East, Tirhut, it is also called टेजोरी dhelauri. In South Munger and South Bhagalpur, it is sign dinger, Jan gulel or, to the east, गुजती guletī is a pellet-bow.

CHAPTER II .- THE SCARECROW.

- 67. This is generally খুহ dhuh খুহা dhuhā, or খুসা dhuā. In Patna, it is पुतसा putalā, and in Gaya हिंही dhahā.
- 68. A scarecrow pulled by a string and hung on a tree is north of the Ganges एवएववा dhabadhabawā, उन्हा thakarā to the west, एकएकिया dhakdahakiyā in South-West Tirhut, अनासी akāsi in South-East Tirhut, and elsewhere, तारक ऋचा tārak chhujā or भूत्रा dhūā. South of the Ganges, it is in South-West Shahabad, डम होन्या damhauā, elesewhere in the district, इमकी damko. In Patna, it is डम कीला damkaula and in Gaya छल कीन्या dhalkauā. In South Bhagalpur and South Munger, it is द्वा or इड्बा harkā.
- 69. Cultivators also usually put an old black earthen pot in a field to keep off the evil eye, which is called in Tirbut टीट्का totkā or in North-East Tirhut नौजा taulā. South of the Ganges, we find also टोट्का totkā, with variants टोट्मा totmā (Gaya) and टोट्बॅर totwan (South Bhagalpur). In Shahabad it is called टीना tona of नजर गोजर nojar gojar, and in South Munger नजर गुजर nojar gujar. Another general name is करिखाद हाँड़ी karikhāi hānri or काखाहि इंडिया karkhāhī hanriyā, from करिखा karīkhā or कर्खा karkha, 'soot.' Local variants of this last word are कर खी karkhi (Shahabad), कारि ख kārikh (Gaya), and नार्वो karkho (South Bhagalpur) Generally this pot is 'marked with lime (चुना chunā). Thus, a man of Ara would say हैं व्या में करिखा लगाक चुनाके टीकर के खित में घे खबल जाला hanriyā men karıkhā lagā ke chunnā ke tık de ke khet men diai āwal jālā,—he has come back after setting up in the field the rot on which he has laid soot and marks of lime.

CHAPTER III.—THE WATCHMAN'S PLATFORM.

70. This is known as सचान machan, with an optional variant माँच manch in the west.

71. The shed over the platform has various names, viz. north of the Gangee স্নাৰ্থ jhompari and ছোঁৰ khompari generally, হুম্ম chhapri (North-West Tirhut), হাই ichhāhi (North-East Tirhut), and আই lagauri (South-East Tirhut). South of the Ganges, we have হুম্ম chhaparā to the west and মাজকা marukā and হুম্ম chhaprī to the east.

72. मुड्डे maraī and also (in East Tirhut) मर्रा marrā, गोडिया çohiya (South-West Tirhut) and पजानी palanī, is a shed on the ground without

any platform

SUBDIVISION IV.

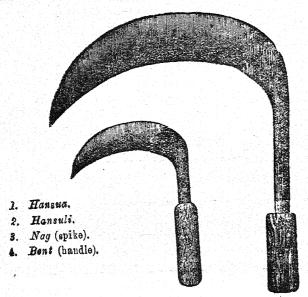
IMPLEMENTS USED IN HARVESTING.

CHAPTER I.—THE SICKLE OR REAPING-HOOK;

These are either toothed or with a sharp cutting edge.

- 73. (a) With a sharp cutting edge.—These are everywhere ভ্রুৱা hansuā. A kind with a heavier blade is called ঘঘিষা paghariyā or ঘঘভ্রা pagharīvā, or বঘা badharā, বঘা badharī, বঘায় badharīyā or বঘাভ badhāru. It is also called in East Tirhut ঘাঁয়িয়া sangiyā, in South Bhagalpur ভাৰ dàba, and in Gaya বিলাহী chiiotī.
- (b) With teeth.—These are called হ'বুলা dantulā, from হাঁল dānt 'a tooth.' They are also called কাঁলি হা kainchiyā, of which কালিয়া kachiyā is a variant in South-East Bihār.
- 74. ইন্ত্রল hansulā is a small sickle without teeth, principally used by girls for cutting spinach (হাম sāg), and by toddy-sellers (ঘাই pāsi) for cutting palm-trees. The ঘহনত nahasul is a fixed upright sickle, which is kept in position by the foot resting on the wooden base in which it is fixed, and is used for cutting spinach and other vegetables. In Patna and Gaya, ক্লা katta is an instrument used by Doms for cutting bamboos and ক্লা kyonchā is an instrument for barking wood
- 75. The above names are also used for the curved part of the blade. The straight part of the blade is called $\pi(\xi, n\bar{\alpha}r)$ or (to the east)

जार lar. Other names are डॉड्रो dānri (South-West Shahabad), नरिया narijā (Gaya), and नाच nāb (Patna). The handle is बेंट bent.



The ordinary Sickle (hansua), and that of the Toddy-seller (hansuli).

CHAPTER II.—RAKES USED ON THE THRESHING-FLOOR.

76. This is बाहेना akhainā. It is a kind of hooked stick used for pushing the sheaves under the bullocks' feet while the grain is being trodden out. This word is only used south of the Ganges. Local variants are दिना khenā and अदिना akhenā (Patna, Gaya, and South Munger), अखेन akhaina in South-West Shahabad, and उखेनी ukhaino in South Bhagalpur. When it has five prongs, it is called uter pachakha north of the Ganges, in South Munger, and in Shahabad, and uits pancha also in the last district, This is also called in South Munger पांचख ! anchakh.

CHAPTER III.-GRANARIES.

77. These are of four kinds-

1st.-A structure of straw or brushwood in the open air.-These are वखार bakhār, वाखरी bākhārī, or कोटी kothi. Local names are री berhi north of the Ganges generally, देक thek in South Bhagalpur, and बहारी badara (also in South Bhagalpur) or मनहर munhar in South-East Tirbut. In Tirbut, a मोलो golī is a round कोडी kothī जबरा jabrā in Gaya is a small granary.

2nd. Upperground pits for storing grain.—These are everywher e खार् khād, and also (south of the Ganges; खता khattā or खता khātā, local names are चौर chaur in South-East Tirhut, माट māt in Gaya, and खाद्य khādh or खाद्या khadhā in South Bhagalpur.

Srd.—Granaries inside the house.—In Sāran, উল্থা dehrī is a small circular closet for holding grain, and is generally made of wattle and mud. The কাটা kothī, কাটিলা kothīla, or কাটিলা kothīlī is every where generally made of sun-baked mud, and is larger.

4th.—A space surrounded by mats for holding grain is ইন্ thek A granary made of straw only is in South Bhagalpur ভৌৰহা khoncharë and in South Munger ৰাঘ bāndh.

78. The support of the granary is गोंडा gorā generally. Local optional names are व स्ना besnā (South-East Tirhut), बेसक baisak (East Tirhut and South Munger) खूरा khūrā (Patna), and खोटा ota (Shahabad).

- 79. The cover of a कोडो kothā is everywhere except in South. East Bihār पेहान pehān or पेहना nehanā. In Sāran and Gaya, it also means the plug or stopper (see § 81). Local names are काना ihapanā (South Tirhut and South Munger), एपना dhapanā (East Tirhut and South Bhagalpur), and चाक chāk (Patna, Gaya, and South Munger). The opening coverel by it is के ह खड़ munhkhar in Sāran. In the same district the cover of a चढ़ारी bakhārā is खाँप khomp.
- 80. The bottom is called everywhere पेंद् pend, पेंद्र pendā, पेंद्र pendā, पेंद्र pendī, or पेनी penī. The South Bhagalpur form is, however, पेंद्रा pendo.
- 81. The hole through which the grain is removed is generally आन an or आना ana, local names being आएन aen or मोहला mohakhā in East Tirhut and Patna, and सह munh north of the Ganges. The plug for filling the hole is देवलन debkan, or in the south-east म, इन mundan. In Saran and Gaya, it is also पह न pehān (see § 79), and in South Bhagalpur देशी thepi.
- 82. A heap of grain is ট্রী dherī or যাৰ্ rās. In Gaya it is also বিলী sīlli. In South Munger a small heap is called দ্বাই kuddā.
- 83. Various earthen vessels are used for holding grain. These are north of the Ganges generally कूड़ा kunrā. माट māt, चेना ghaila, or इंड्या hanriyā, मटका matukā क्रोंट chhonrh, किंद्र cherui are also used, but principally to the west. South of the Ganges, we have पहचा charua

खुम khum, खोरा hhorā, and महको mataki in Patna, Gaya and South Munger (the last two also in Tirhut); द्वाँड् chhonr in Shahabad, and कूड़ी kunrī in South Bhagalpur.

84. The covers of these are the same as those mentioned above; the local names are চেন্না dhaknā (Shahabad), সান্না jhaknā (East Tirhut and Gaya), and মুল্লা mundan (East Tirhut and South

Bhagalpur).

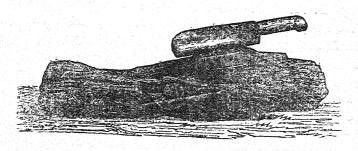
85. An earthen cupboard similar in shape to the কাতিলা kothilā but used for keeping cooking pots and card-dishes, &c., is called ভাষ্টা jabrā.

SUBDIVISION V. IMPLEMENTS AND APPLIANCES USED IN CONNECTION WITH CATTLE.

CHAPTER I.—THE FODDER-CUTTER AND TROUGH,

- 86. This is गेंड्राच ganrās, गड़ाँस garāns, गेंड्रास ganrāsā, or गेंड्रास ganrāsā. Local variants are गेंड्रिस ganrīsī, in North-West Tirhut and गड़ाँस garānsā in South Tirhut. The word गेंड्रासो ganrāsī is the usual one. It has a short, heavy handle. Other similar implements are दाव, गेंब्रेंग्डर tangārī (Tirhūt), and (in Patna, Gaya, and South Munger काक्टर kākūt or काँक्ट kānkūt. The गेंड्रास ganrās and गेंड्रासा ganrāsā are properly, heavy implements at the end of a long handle, four or five feet long. They are weapons rather than fodder-cutters.
- 87. The heavy wooden part immediately over the blade of the folder-cutter is called जांनी jāli' जिल्ला ialiyā, सुँगरी mungarī. Some times, especially to the east, it is simply called वॅड bent,
- 88. The blade is गँडासी ganrāsi, &c., as above. The handle is nort of the Ganges मृठ् muth; or मृठी muthi and south of it वेंड bent.
- 89. The knob at the end of the handle has various names, viz-ছৈছা erā north of the Ganges generally, ছুহ hūr in North-East Tirhut ইক্ষা thekwā in South-West Tirhut and in Shahabad, and আচেক ārhik in South-West | Shahabad. Elsewhere no special name has been noted, unless we include মৃত muth and মৃতিয়া muthiyā in South-East Bihar.
- 90. The spiked part of the blade, which goes into the handle, is द्वा khurā or खरी khūrī to the west general'y. Also, north of the Ganges, to the west, गोदा gorā, and in North-East Tirhut चोभी chobhī

A very general name is नार nār (East Tirhut, Patna, Shahabad, and South Munger), नारी nārī (Gaya), or जार lār to the east generally.



Fodder-cutter (ganrāsi) and block (thehā).

- 91. The block on which the fodder is cut.—This is north of the Ganges and in Shahabad ই হা thehā, Another name is মহিলাই parīkath (Shahabad and North-East Tirhut), মহিলাই pariath (South-East Tirhut and Gaya), মহলাই parakuttho or মইত paratha (South Bhagalpur), and মহলা parhatā (South Munger). Other local names are লাভাইনাই kutakatana (Shahabad) and নিছিলা মহলাকি (South-West Shahabad).
- 92. The feeding-trough—When made of earthenware, this is नाइ nād or नाँइ nānd generally, a local variant being जाद lād or काएद lāët towards the east.
- 93. In Champāran and North-East Tirhut, पश्चित prthiyā is a basket used for the same purpose; elsewhere it is आइंसा oraisā. In the same tract, a wooden trough for feeding cattle is called नाव nāw, a general name for the same being दशा katharā. In Shahabad परन् charan or परनी charani, in Gaya गोरी gaurā, and in South Munger गोड़ी gonrā, mean a long feeding-trough of sun dried mud.

CHAPTER II.—THE MUZZLE AND BLINKERS.

- 94. The net cattle-muzzle, which is put on them when treading corn and at other time, is আৰ jāb; local variants being আৰো jābā (Gaya) and আৰৌ jābā (East Tirhut, Patna, and South Bhagalpur) North of the Ganges (to the west) আৰৌ jābi means a smaller muzzle put on calves to prevent them eating earth. Instead of আৰ jāb, আৰা jābē is used in South Munger. মাহো moharī in Shahabad is a rope attached to the head-rope of an animal to prevent it opening its mouth too wide.
- 95. The conical wooden frame put on a calf to prevent it sucking its mother is তাৰ, dil, with for local variants তাৰা dila (Shahabad

and the east) and दोलो dilo in South Bhagalpur. In South Bhagalpur, another name is क टेलो kantelo.

96. In Patna दारो dhāthi is a piece of wood tied round a bull-ock's mouth to prevent it eating. Elsewhere strings are used. and are called in Tirhut ने त्या beruā (west), कार्ब kajaī or जगामी lagāmī (southeast), देभा tema, (north-east), and चूना jūnā (east generally).

97. Blinkers for cattle are in Sāran and Champāran सन्पर anpat, and in Tirhut and the south-east खोल्स kholsā. To the east generally they are also खोल khol or खोला kholā. In Shahabad they are छोपनी chhopanā or नोक्ता nokta, in Patna अधियारी andhiyārā, and in Gays अधिनी andhelā. In Patna टोक्नी tokni or खोला kholā are the blinkers used in oil-presses or sugar-mills. The cloth tied over the blinkers is with दनी ankhamundnā.

CHAPTER III.—THE WHIP AND GOAD.

- 98. The whip used in driving bullocks is पेना pena or पेना painā. The latter is sometimes spelt प्रना paënā.
- 99. Its lash is generally चाम क chābhuk, with a variant चमुकों chābhukī in the north-west. In North-East Tirhut it is द्विट chhitī. साँहा sāntā is found in South Bhagalpur, and local variants of this are साहा sātā in Saran and South Tirhut and सह का satkā in Shahabad. इर्जो chharki is used in Patna and Gaya, and भिन्ही jhittī in South Munger.
- 100. The thong at the end of the lash is मान्य jhabbā in North-West Bihar, शिरह (the knot) in North-East Bihar, फुन्ता phunnā in Gaya, फिल् phik or फुट्ना phudnā in South Bhaghlpur, and फुट्ना phundanā in Shahabad.
- 101. The spike at the end of the stick is आर्ड araī, of which आरोआ arauā is a local variation in Patna and South Munger and आर् ār or आवआ aruā in South Bhagalpur.
- 102. An elephant-goad is অন্ধ্ৰ ankus or আঁল্লৰ্ ānkus. A spear for driving elephants is মালা bhālā, বহুৱা barachhā, বহুৱা barachhā, or (in Shahabad and East Tirhut) বংলা ballam. Another name is মালাৰ gajabāk or (Patna and Gaya) মালাম gajabāg. The wooden club studded with iron spikes, with which an elephant is beaten over the tail, is simply মালহা mukadar. The অনুষ্ঠি akuri is a wooden-goad for young elephants, and when made of bamboo, it is called (in South-West Tirhut) কৰাই kanār.
- 103. डॉस dang (East Tirhut and Patna), डॅस deng (Gaya), and जीटा sontā, are short sticks which may be used for driving cattle

हाजुन् chhākun, हजुनी chhakuni, or (South-West Shahabad) हिटनान् chhitkan, and (Gaya) पिटीर् pitaur, are twig whips used for the same purpose.

104. A horse whip is कीरा or कीड़ा korā or चावुक chābuk, and a

spur afet kāntā.

CHAPTER IV —HOBBLES FOR CATTLE

- 105. These are छान् chhān or छाँद chhānd. Other local words are पेट् pairh or पेट्र pairhā or (in East Tirhut) पेक्र paikar or पेंक्र painkar and (in South Bnagalpur) गोइरनी gorāni.
- 106. A piece of wood tied to the reck of a vicions or runaway animal is दे कर thekar or (to the west) उक्र thakar. In South-We t Tirhut, it is दोक्र thokar, and in North-West Tirhut, दोक्रा thokarā. In Patna it is दे करा thekarā, and in South Munger, दे क्र thekur. North of the Ganges we often find मुंगरा mungara or मुंगरी mungerā, and other local names are हमरन् dagaran (Gaya) and गरहर garahar or गर्हही garaharo in South Bhagalpur.

107. A cattle chain is सिकार sikkar, सीकार sikar, सिकार sikara * or सिकार sikarī. Sometimes these are spelt with a detted r: thus

सिका इ sikkar, &c.

CHAPTER V.-ROPES.

108. A. Those used for cattle.—The rope of tethering cattle is everywhere until pagahā, and also in South Bhagalpur লাহ jor or নিতা genthā. In Sāran and Gaya, it is also ব্যাহী tagahā. The knots or loops by which they are tied are লাহ jor or তক্য thekā.

109. In Gaya and the scuth-east, Tail seli is a hair string tied from the neck to the feet of a calf when milking a cow. In Gaya it is also

called से अ sel.

110. A tethering-rope, by which cattle are tied to a peg, is द्वान chhān generally, or (locally) गए। gūṛhā (North-West Tirhut, Gaya, and Shababad), गोड़ांच gorānw (South-West Shahabad), गोड़ांच gorār (Patna and Gaya), गोड़ांच gorāwan (Gaya and South Mungei), दिशाचीर derhaurājor (Gaya and North-West Tirhut), मची malau (South-East Tirhut), जोर jor (Champāran and North-East Tirhut), and जोरो joro or गोड़ांची gorānā (South Bhagalpur). Most of these

^{*}As in the proverb neer name at a series of a series of the series of th

refer rather to the kind of knot or loop with which they are tied than to

the rope itself.

- 111. A double tether for wild cattle, held by two men round the animal's neck, is north of the Ganges হাৰ্মা dobaggē, or in South-East Tirhut হাৰ্মা dobagalē. in North Bhagalpur হাৰ্মা dobāgi, and in Sāran হ্ৰমা dubagalē. South of the Ganges হ্ৰ্মা chharkē is used in Gaya and Munger in the sense of this method of attaching ropes. It is also used for the mode in which a log is attached to an animal's neck.
- 112. नाय nāth is a head-rope for cattle, passing through the animal's nose.
- 113. चगाड़ (or चगार्) agār or चगाड़ी (or चगारी) agārī is a head-rope for horses, a local name being गन खोर् galkhor în Gaya and Shahabad पिछाड़ी (or पिछारी) pichhārī is the heel-rope, which is also called (north of the Ganges) पछाड़ pachhār. नागड़ीर bāgdor is a rope for tying horses ताँत tānt or मोजस्मा mojammā is the thin leather rope tied round the horse's hocks. The halter tied round a horse's neck is गरींधन garaundhan गरहाँच garadānw, or (in Shahabad) गर चाँधा gar aundha, and (in North-East Tirhut) गर्दम gardam.
- 114. To the west and north, पैकर् parkar, पैकर् painkar, or पैकर् painkarā is a head-chain for a camel, while to the south-east it is used for elephants. It is also used by travelling merchants for cattle. नकेंब nakal, or in Saran नक्कोंक nakalo l is the nose-rope of a camel.
- 115. B Ordinary ropes,.—An ordinary rope is स्वी rassi, स्वी rassi, होई dor, होई dorë, or ज वर jemwar. जोई jor is also used, and (in Tirhut, Patna and Gaya) जोई juuri.* स्वा rassa is a cable. A ship's cable is जहांची lahāsī, or in Sāran जहांच lahās; and a two-rope, मन gūn or (in Gaya and the south-west) मोन gon में ता gainta in Gaya is a rope for carrying beams. A coil of rone in the same district and in Champaran is बर्चीचा ghurchīlā. For the ropes used by a पासी pāsī or toddy-seller see § 375. The string used in drawing water from a well with a brass vessel (जोटा lotā, &c) is called होरी dorē; while the general name with other vessels is हवहन ubahan, उवहनी ubahani, or (in Sout's-Bhagalpur) एवहने ubahain, and in North-East Tirhut हवेन ughen. The knot round the neck of the vessel is north of the Ganges and in Shahabad चारन arawan, and in Patna, South Munger, and South-East

^{*} As in the proverb जीरी जरि शेख, ऐंडन टामे iauri jari gel, ain'han thame the rope may be burnt, but the strands remain (even though reduced to ashes); i.e., a rich man come down in the world retains his prids.

Tirhut रोका rannā. Other local names are पानकी phanāki (North-East Tirhut), पाँदनी phandanī (Gaya). फाँस phāns (East Tirhut and South Bhagalpur), and पाँसर्गालो phansargāli in Gaya and South Munger. A small piece of rope attached to the vessel and then tied on to the regular well-rope is generally पन्होर panchhor. A local name is होरी chhorā (Champāran and South-East Tirhut). Its knot is स्था mundhi in Tirhut and the north-west, and इही muddhā in Shahabad. A thick well-rope is रसा rassā or वरहा barhā.

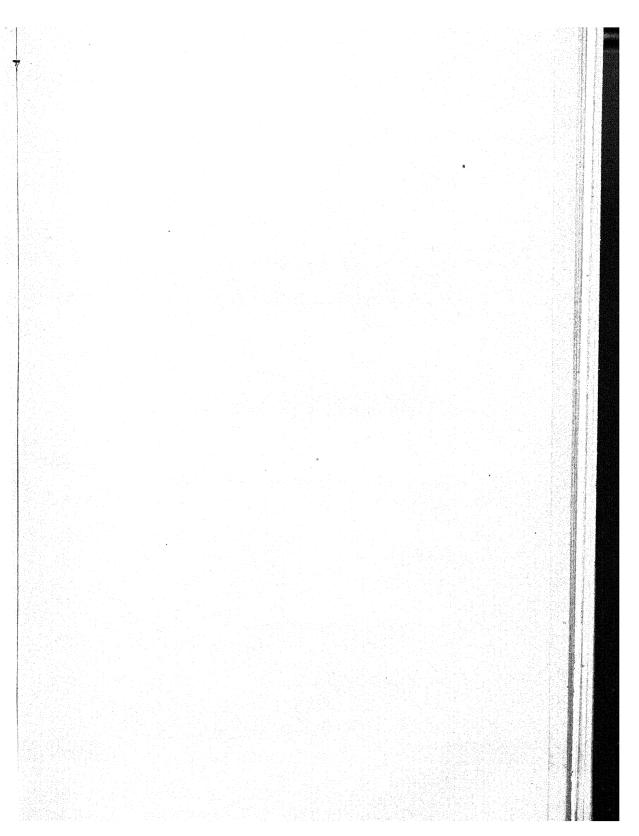
- 116. The rope which is used in working the irrigation lever (আলা tathā, &c.) is ৰাছা barhā, with an optional variant ৰাছ barah in South Munger. Other names are ছথাৰা hathbarhā, and in Champāran and North-East Firhut ভাৰত ৰ ubahani. The short rope joining it and the bucket by a slip-knot is uন্তাহ panchhor or ভাষা chhorā everywhere with the following local names:—ভাষ chhor (South-West Shahabad), ভাষা jotā (Sāran, Patna, and Gaya and the south-east), ভাষা jotā (Shahabad and South Munger), ৰাঘা nādhā (optionally in Gaya), ৰঘৰ্ষানিক (optionally in Sāran), and ৰাছা bagahā (South Bhagalpur).
- 117. The strings used in working the irrigation swing baskets (বাৰ্ chānr, &c) are known as ভাষ্ dor or ভাষা dorā. In Sāran, they are জানী jotā.
- 118. The ropes used for dragging a harrow are, north of the Ganges, generally ইনহা hengahī or বহ হা barhī &c, as described in § 33.
- 119. To the west মালা mojar or মালাই mojarā is a rope put round the roots of young trees to hold up the earth as they are being transplanted, other names (in South-West Tirhut) being মহো geruā or (also in Champāran) বাহুলা banknā. In West Shahabad and Gaya, it is মুট্ gurki, and in South Bhagalpur অভ্ৰমন jarbandkna.
- 120. The generic term for a grass rope is ভাষা ju na or ভাষা jūnā, and in Patna and Gaya also ভাষা jaurī, and in Champāran ঘলছা patahar. It is used for tying up bundles and for cleaning vessels. Another name in Tirhut is ঘাঘল sarpat. মলাল gatān, or in Shahabad মলা gāt, is a straw rope for tying up bundles. Ropes for tying up bundles of sugar-cane are ভালা jotī, ভালভাষা nkhabandhanā, মলামা gataurā (South-West Shahabad), and unit pangār (North-East Tirhut) or une pagarā (made of sugar-cane leaves in South Bhagalpur). মাহা gurhi in Shahabad and north of the Ganges, to the east generally ভাষা kachrā, and in East Tirhut ভাষাৰ odār, is a loosely twisted hen p

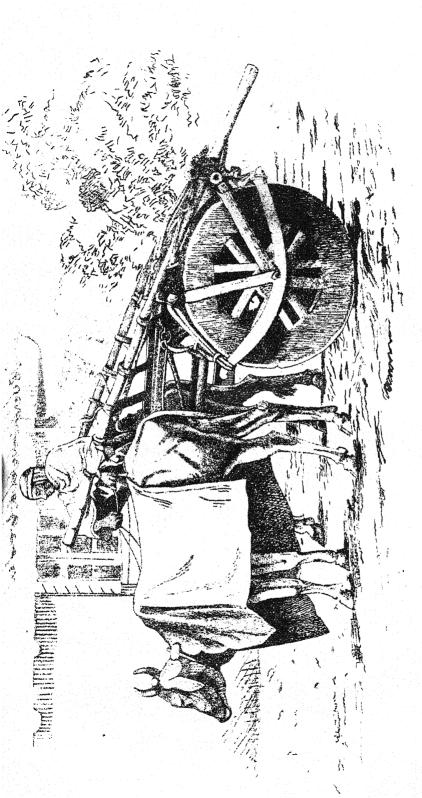
rope (but new first gurhi may be either straw or hemp) for tying up bundles of crops.

- 121. A rope made of the stems of the cytisus cajan (rahar) and similar plants for tying up bundles is called বুঁৱা bentā in Patna, Gaya, and South Munger, and বুঁৱা bentarī in South Bhagalpur. In Gaya, it is also called বুঁঘা bandheri. বুনিই junerā (Gaya) is a similar rope made of kus grass. Ropes made of thatching-grass are called north of the Ganges কাৰাৰ jhalās or কাৰা jhalasā. Eundles of mūnj grass twisted up for cleaning vessels are বুঁভা lūnṛā or বুঁভা nūnrā. A thick hemp rope is বা ভা barhā, বা ভা barhā, or (in Gaya and South Munger) বা চিক tā or বা বা bartā.
- 122. For most of the above, the word ्ना junā or (when the rope is made of straw) মतान gatān may be used, or a periphrasis may be used, e.g. कुसन् स्मरी kusak rasarī for जुनेश junerī.
- 123. ধুন sūt, শুনা sūtā, er নামা tāgā, is ordinary thread for sewing and weaving. ধুন্ধী sutarī or (rarely and only in the extreme west) ধুন্ধী sutarī is twine. This in South Bhagalpur is called ধুখুইা sutharī. Twisted string is, south of the Ganges, হা যা tharrā. North of the Ganges and in South Munger, বাঁহল হেলা চāntal rassī, হ'লে হেলা নামানি rassī, or (to the west) বলে হেলা চকাৰ rassī, is used.
- 124. To the west चोप chop is string made of the bark of the butea frondosa (पराच parās) or of the palm-tree. In Gaya it is called चाँप chomp.

CHAPTER VI.—PADS FOR CATTLE.

- 125. These are known generally as गहो gaddō or प्लान pālān. In Patna, Gaya, and Shahabad बखरा bakhrā is leather sheet which goes over this. A खराइया kharahiyā, or in Sāran खरेग kharaiyā, is a pad stuffed with खर khar, and under it is placed the बन्ह जो kanhelō. परार petār is, in South-West Shahabad a belt for tying them, and पद्धांची pachholō a rope fastened to the animal's tail for the same purpose.
- 126. The pad for an ass is जेना lewā, local names being पिटिया pithiyā (Tirhut) and सुर् का surkā (also in East Tirhut) or तर हो taranchhi (Shahabad). In North-East Tirhut and Gaya हजीने chhalaunī is the cover of the pad. That of a bullock is (besides सहो gaddā and पजान palān) north of the Ganges and in South Munger कन्हें जी kanhelā, and south of it, to the west, हजानवरा chhallābakharā, and to the east हजार chhallābakharā,





COUNTRY CART (CHHAKRA) SHOWING THE USE OF THE BODY CLOTH (JHOLI).

127. An elephant's pad is महो $gadd\bar{\imath}$, and in Shahabad also महा $g\cdot dd\bar{a}$. Underneath is placed a softer one called महेना $gadel\bar{a}$.

CHAPTER VII.—GRAIN-BAGS AND PANIERS FOR LOADED

- 128. These are আखा ākhā, दाँखा ānkhā, or तड़ी tangī*; south of the Ganges they are also गेडिया gethiyā or पहा pattā. In Shahabad, however, they are जोश jorā or गोन gon.* A large grain-bag carried on a bullock's back is in Sāran जदीरो ladaurī, or (also in North-West Tirhut) जगोरी lagaurī. In Gaya, this latter word means the cord by which the bag is fastened on the animal's back.
- 129. खर्जो khurjī is a gunny (टाट tāt) bag borne by asses and used by potters for bringing clay from earthpits (मटिखान matikhān), and by others for earrying bricks &c.
 - 130. A rice-sack is बोरा borā or तड़ी tangī.
- 131. In south Bhagalpur a bag borne by the bullock, in which the drivers put their luggage, is कटारी katārī, and in South Munger it is इंड्नाय hanrawāy. In Sāran, it is खास khās.

CHAPTER VIII.—CANVAS, LEATHER, OR TARPAULIN COVERS.

- 132. These are বিং ্দাল tirpāl or (when made of হুলে chhāl, leather) হুলা challā.
- 133. भू न j/āl or भोली jhoiā is a body-cloth put over bullocks in cold weather. In Gaya, it is also भोला jholā, and in Sāran खोद्ना orhāna. भूल jhāl also means an embroidered cloth spread over an elephant's pad.

CHAPTER IX.—VESSELS FROM WHICH ANIMALS ARE FED.

- 134. The bag from which cattle are fed is भो तो jho'i, or in Champāran, भोता jholā. A horse's grain-bag is तोब ड्रा obrā. In Patna क्याइ kapāi is a fodder bag for cattle.
 - 135. Feeding-troughs are described in §§ 92 93.

CHAPTER X.—DAIRY UTENSILS.

- 136. The milk pail.—This has various names, according to locality. North of the Ganges generally, they are নৰভী jhuba' ā or বুংছা,
- * As in the proverb बेल न कूट कूट तज़ी bail na kūde, kūde tangī,—a bulleck does not leap, but his load does, of which the Shahabad version is वंस न कूटे कूटे भीन, इतमासा देखे कीन bail na kūde, kude gon, ī tāmasā dekhe kon.

महिया dudahi kanti,ā; but they are also माँदा bhānrā in Champāran, धुरा ghurlā in the North-West generally, and चपरे chapaī in North-Last Tirhut. South of the Ganges, we have टहरी tahrī or प्रा pūrā in South-West Shahabad, and केटिय kantīyā in the rest of the district and East Bihār; चाँपी chāmpī, टेहरी tehrī, or पत्ना putlā in Patna and Gaya; दुहनी duhnī, चन्नी chukkī, कटिया katiyā, मेटिया metiyā, कट की kathlī, or कटरे kathaī, in South Bhagalpur; and चुन हो chukrī or चन्ना chukkā in East Tirhut and South Munger.

- 137. टावा dābā, टावा dabahī (also in Champāran), पाया pātkā, पाइम rāis. or राधि rāsi, are large milkpails used in North Tirhut, and प्राप्त thaparī is a smaller one. काँदी kānrī or कडरे kathaī, also in North-East firhut, कड़ा katthā, are in Tirhut wooden milkpails. In South Munger एस rās is used instead of राइम rāis.
- 138. Vessels used in making and keeping clarified butter (चूर क्षेत्रण, &c.) and curds (इही dahī, &c.).—This also has various names viz. north of the Ganges इश्चिमहो हाँडो dahiyāhi hānrī or कहाही kurāhī. A local name is करना karnā (Champaran and Tirhut) or कीरना kaurana in North-East Tirkut. South of the Ganges, we meet माँडा bhānra generally, with a variant माँग bhānra in South Bhagalpur and इंडो dahenrī to the west. In Patna and Gayı, we have चन्या champā, महाहा mahārā, and निश्चा nadiyā. The last is also used north of the Ganges and in South Munger. In South Bhagalpur, other names are करो kantarī and ट्रॉक्ट chhānchh.
- 139. There are sometimes special names for special sizes. Thus while हाँडा hunți cr हें दिया hariyā is everywhere used for the larger size, the next smaller size is in Tirhut कोट kohā or करना karunā. कोटा kohā is also used in South Munger, and परिला patilā or पतुकी patuki is used with the same meaning in Sāran. The next smaller size is कोटी kohā or कहतरी kahatarā. A still smaller size is हाँही chuānchhā, मटक्री matakurā (of earth always) or मटकूटी matakūhā (North-West Tirhut), and the snallest size of all is हाँहिया chhanchhiyā or निदया nadyā.
- 140. The vessel for holding clarified butter is धिनही भाँडा ghiwahī bhānra, कॅडियाँ kantiyā, कोडो kohī, राइस rāis (large), सुका chukkā (small), &c. Other names in North-East Tirhut are धिनक कड़ा ghiwak karhā (large) or धिनक करही ghiwak karahī (small). In Patna, Gaya, and South Munger समा champā or चाँधी chāmpī are used, and रसीकी 1350 र (large) a d फेड्या pheruā (small) are met in South Bhagalpur.

- 141. The leather vessel in which it is exported is क्या kuppā or क्या kuppā The latter is smaller than the former, and is also used for holding oil. In North-East Tirbut, it is also called चमड़ी chamari or चीकडी chaukathā. नहीइ nadoi is used in Gaya, and गेल्हा gelhā is a sim lar smaller vessel.
- 142. The churn.—To churn is মছল mahal to the west and মছন mahab to the south and east. The act of churning is মছাই mahāi or মহাই mahāi; local variants being মহা mahā in Champāran and South Bhagalpur, and মহাই mathaī or মহাৰ mahan there and in Gaya and South Munger.
- 143. A churn is north of the Ganges, to the west, মতমন্ত্ৰ mathamahan. In Tirhut and Gaya, it is কুৰা kūnrā or (south-east an also in Gaya and Champāran) কুছা kundā, and (north-east) জৌহ khor South of the Ganges, it is কামাৰী kumārā in South-West Shahabad লীকা taula in the rest of the district (also in East Tirhut), ঘামেহা ghoramānhā, north of the Ganges and in Patna and Gaya, and মহাৰা mahānrā in South Munger.
- 144. The stirrer or stick moved in the churn is হো rahi generally and also মহনী mahanī to the west and in Tirhut. The latter has local variants, viz. মহনী ma hanī (Tirhut and the West), মহান mahān (West) and মহানি matonni (Gaya). Local names are মলহা gajahī (South-Eist Tirhut), হাটো chhorhī (South-West Shahabad and East Tirhut), and হাতে ghorāthi (Patna, Gaya, and South Munger).
- 145. The rope with which it is twisted is generally स्वरो rasari or होरी dorī; but more specific names are नेत net (generally), with local viriants नेवत newat or नेवता newatā (east) and नेतो neto (South Bhagalpur). In Fatna it is खिन्तो khinchanī, and in South Munger इम. dam. Another name in South Bhagalpur is जोती joiā.
- 146. Vario s vessels.—In South Bhagalpur, কাই kāin is a small vessel containing a quarter of a ser of milk. A দ্যা pāthā contains one ser, and a ভুকা chūkū four sers. In Sāran, a ভুকা chūkā contains a quarter of a ser.

SUBDIVISION VI.

APPLIANCES USED IN THE CONVEYANCE OF GOODS OR PASSENGERS.

CHAPTER I .- THE COUNTRY CART.

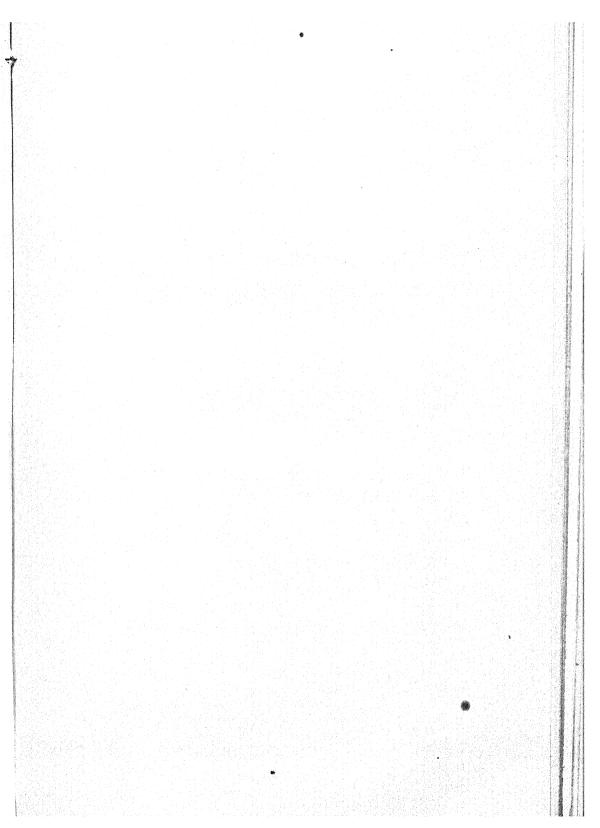
147. The ordinary cart is called everywhere आ हो çā rē, but in Saran, it is more usually बहो çarē. The द्वार chhak rā or आड़ा gārā

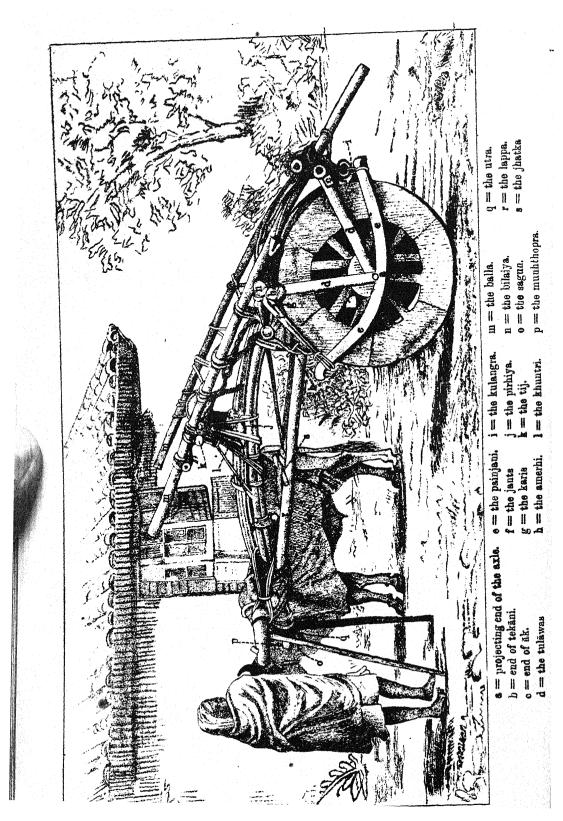
is the large complete full-sized cart, with long bamboo poles projecting from each side in front. In North-East Tirhut, it is sometimes called অমুল্ নাছৌ chaghūs gārī. The ভানাছ saggara or ভানাছ sāgara is a lighter and rougher kind of cart for carrying country produce. In Gaya and Shahabad, it is also called অহ'ছিয়া larahiya.

- 148. For carrying presengers, the रघ rath or रख rantha is a light four-wheeled cart used by rich people. A similar two-wheeled cart is called सँगो गाई। sāmwıgī gārī or (in Gaya) चौँगी गाई। sāmngī gārī. It is also called सँगोलो manjholi in Tirhut and Gaya, and वहल bahal generally, with variants वहें की bahelī (Patna an! Gaya) and वहला bahalī (Gaya). The एका ckka is a two-wheeled light trap, generally drawn by a pony. In Sāran, it is also called घोंड वहल ghor bahal. The क्रांची kirāuchi is a covered cart something like an omnibus on two wheels.
- 149. A cart dr.wn by a sin; le pair of bullocks is दो ब्राइ dobardā or दोक्डा dokrā. One drawn by two pairs is चौन इदा chaubarda (but this hardly ever occurs). In a team of three bullocks the wheelers are called पूरी dhūrā or धरिया dhūriyā to the west and चोड़ी jorā to the east, and the leader नौंड barra or निंडिया biariyā to the west and निंडो jhittā (also in Sāran) or नाटा nāda to the east.

CHAPTER II.—THE LARGE (OMPLETE COUNTRY CART.

- 150. This is কুৰ্ chhakrā, মাহা gārā, or ব্যন্ মাহী chaghā gārī (see Chapter I). Its parts are as follows:—
- 151. The wheel.—This is everywhere पহিষয়ে prhiyā. To the west, and also in Gaya and South-East Tirhut, it is also called चর্মা chakkā.
- 152. The felloe is called মন্ত্ৰ mangar, except in Gaya, where it is লমাত jamot. It is made of six segments of sisu wood, called each ugh put hi.
- 153. The nave is called $\overline{1}$ $\overline{\epsilon}$ nah. In Gaya, it is also $\overline{1}$ $\overline{\epsilon}$ nah, and in Saran $\overline{1}$ $\overline{\epsilon}$ $\overline{1}$ $nah\overline{a}$. Through this, the spik is run completely though and through, each spoke terminating at each end in the felloe, each thus forming in reality two spokes. There are six of these double spoke altogether, making three pairs of two parallel spokes each (see illustration). These three pairs are of varying thickness. The first pair driven in is thicker and stronger than the second pair, and the second pair than the third pair. In crossing each other in the nave, the

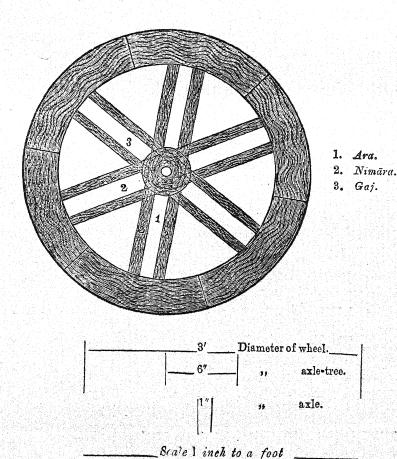




second pair runs through the first pair, and the third pair through the second and first. These pairs have names, viz.,—

- 154. The spokes.—1.—The first pair is called आशा ara. This is the thickest and strongest pair of spokes in the wheel
 - 2.—The second thickest and second strongest pair of spokes is called निमास nimārā, other names being ने जो or ने जो belī (Tirhut and South Bhagalpur), नोम घूरी nīm dhūrī or ने नास nebārā (South East Tirhut), and जेनास lewāra (Shahabad).
 - 3.—The weakest and thinnest pair of spokes in a wheel is called $\pi = gaj$.

To the west and in Giya, both the second and third pairs are called মৰ gaj. The spokes are collectively called ভঁছিয়া dinniyā. and to the west, also আনোৰ ārāgaj.



- 15 हैं: The six segments of the felloe are fastened together by a wedge of wood called चार chār or, in Gaya, च ल chāl, fitting tightly into two mortices, one in each of the two contiguous ends of the segment. This wedge is also called चाँची chonhī generally, also जाँची jonhī or जाँचा jonhiyā to the west of the North Gangetic iract and आव जिल्ला garab hhilla in Shahabad, Gaya, and South-East Tirhut. In Shahabad, it is also called चाँची chontī or चैंची chenghī, and in Patna च जा chūl.
- 156. The mortice in the end of each segment of the felloe is called छेद chhed or भूर bhūr, or in Sāran खोल khol. The end of the wedge is called डांक नी dākni.

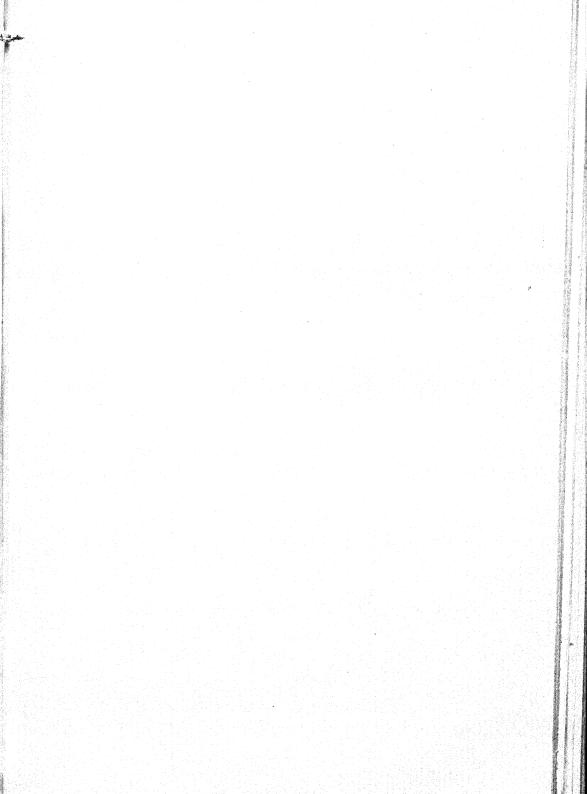
157. A wedge driven through the segment of the felloe from outside to tighten the spokes in their places, is called দৰ্কে মৃত্যুক্তিনিক, or in Sāran মুল্লা pachchā.

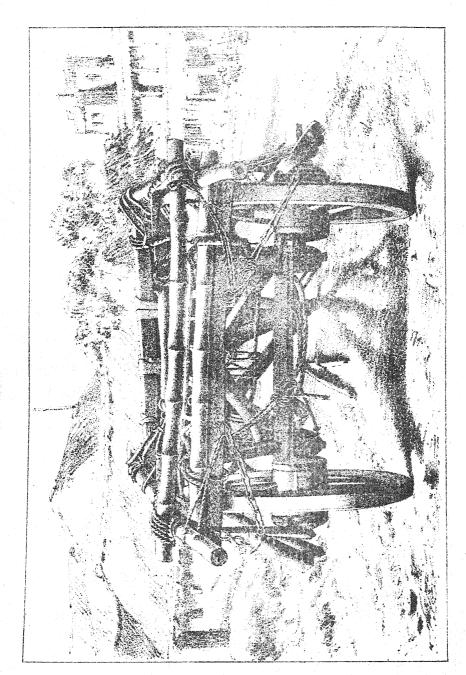
158. The iron hoop round the nave to prevent it from splitting is called बन्द. band or बन् ban.

- 159. Inside the nave is sometimes tightly fastened an iron tube to receive the axle. This is called the नोहरा mohanri, and in Gaya also मोहरी mohandi.
- 160. The iron axle-box passing through the centre of the nave inside the নাছ ন mohanri, when there is one, is called আৰেন āwan, and also (in Champaran, North Tirhut, and South Munger) আন্তৰ্গন ইলে.
- 161. When the outside edge of the felloe is bevelled to prevent wearing, it is called north of the Ganges and in Shababad हा tāl, with variants द्वा taluā (East Tirhut, Patna, and Gaya), टबहा talahā in West Tirhut, and टबाइ talāh in South-East Tirhut. To the east, it is also called: महर mangar, मंगरा mangarā, or नेगर maigar, with a variant महारा megharā in North-East Tirhut. In South Munger, it is called कार मार kormār.
- 162. When the outside or the felloe is flat, it is called पायर pathar, but this rarely occurs.

163. The tire.—When the wheel is tired, the tire is called

164. The linch-pin is 'generally ध्रकिसी dhurkilli, local optional names being र्नकिसी rankillī (Gaya and South-East Tirhut), and कीस kil in Shahabad. In East Tirhut, Gaya, and South Bharalpur, it is पचड़ packchar. The peg inside the wheel is पर किसा pharkillī, or in Saran प्रकिसा pharkillā. In a इक्डा chhakrā, there is generally only one linch-pin, on the inside end of the axle.

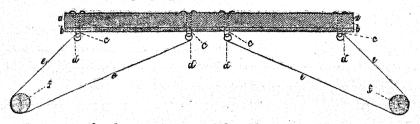




FULL SIZED BULLOCK CART (CHHAKRA) - BACK

- 165. The outside washer of hemp (सन् san) is चेनी cheni, चेंद्रो chendi, or (in Sāran) चेह्रो chenhi, The Hindi name is चिंद्रो chindhi or चौंद्री chindhi. In Chhattisgarh, it is called चैंद्रश्री chendharī. That inside the wheel, is खानन् khānan, with variants खनन् khānan (Sāran), खंदन् khānhan (South-East Tirhut), खाँगन् khāngan (South-West Shahabad), and खाँदन् khāndan (South Munger, Patna, and Gaya).
- 166. The axle.—Each wheel has an axle of its own, each supported entirely by struts descending on each side of the wheel from the side of the cart to which the wheel belongs. The axle is It dhura or It dhūrā. Sometimes a distinction is made, It dhūrā being used when the axle is of wood and It dhūrā when it is of iron; but this is by no means universal.
- 167. The outside supports of the axle.—The supports outside the wheel are two pieces of wood meeting outside the wheel in front of the nave, where at the point of crossing, they receive the axle. The upper end of one fits into one end of the front crossbar of the frame of the body of the cart (\overline{z} and $tek\bar{z}n\bar{z}$, &c.), and that of the other into one end of the rear crossbar of the frame of the body of the cart (\overline{z} and \overline{z} &c.) (see illustration). These supports are called \overline{z} and \overline{z} are factored to the body of the cart by chains or ropes, called \overline{z} and \overline{z} and.
- 168. The curved branch of sisu wood which passes under the point of the axle, where it projects from the বুলাবা tūlāwā, and thus further supports the axle, is called ঘূলনা painjanī, with variants ঘূলনা panjanī (Shahabad optionally) and ঘূলনা pengani (North-East Tirhut). In Gaya, it is called ব্যৱ dāb. It is pulled tightly up against the axle by three ties, two in front and one behind.
- 169. The front ties fastened to the fore end of the पंजनी painjanī are called जल jant. The other end of each of these ropes is fastened to a hook, called जही karī. One of these hooks is fastened to the हानी tekānī, and the other to the bottom of the cart, farther on in front, to one of the जल इन्हों karharī (vide post). The जल jant are tightened by a stick called जमेही amerkī, or in Sāran जलेग salaiyā. which passes between them and twists them together to the requisite degree of tightness.
- 170. The rear tie of the ঘঁজনী painjani is called স্থানাজ্য kulanganra, or in Sāran নুৰ্গাঁজা tulanganrā. It generally consists of one iron chain. Two rings (অভ্ৰেছিয়া kharklariya) hang in two staples (কাঁচা konrhā) to the underside (মহাক parāk) of the rear bar (মাক্

ak, and the other at the end near the wheel. The chain is fastened to one, then passes round the end of the पंजनी painjani, and the other end is fastened to the other ring. In this way, the पंजनी painjāni is held in its place. The accompanying sketch will make this clear.



 $a-a = the \bar{a}k$.

b-b = the parak.

c = the konraha

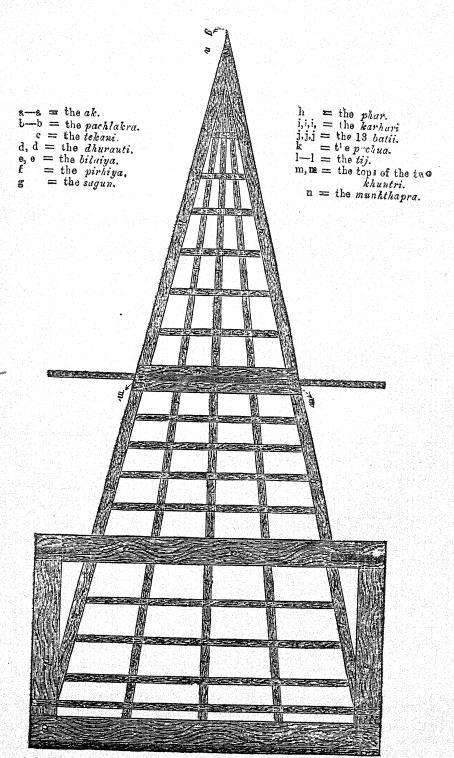
d = the kharkhariya.

e = the kulangra.

f = the rear end of the painfani

171. The bedy of the cart may roughly be described as a long triangle strongly built, lying on one surface, and arched so that its convex side is uppermost. Viewed from the side, it resembles a shallow arch, and from above, a triangle. Across the back, a strong square or oblong frame is laid. This serves as the foundation for the carrying portion of the cart. The annexed illustration is a plan of a cart taken from above.

- 172. The আক āk or আম āg is the main beam in the rear of the cart. It is made of sisu. In Shahabad this is called আছৈ ānkh. Another and lighter piece of wood going underneath the আক āk to strengthen it, and also made of sisu, is called uছাক parāk. A slip of bamboo tied on behind the আক āk and forming the tail of the cart is known as uছজক্ৰা pachhlakrā, with local variants, viz. uছজক্ৰা pachhlakrā in West Tirhut, uছজক্ৰা pichhlakarā in Patna and Gaya and uছজক্ৰা pichhlakrā or কৰা karā in Shahabad. In South Bhagal. pur, it is অমীয়ে ankora or uছড়কা pachhernā.
- 173. The front bar of the square portion of the cart is known as देवानी tekani. In South Munger, it is तेवानी tekani with a dental t.
- 174. The sides of the square part of the body, going over the wheels and joined at one end to the same ak and at the other end fitting on to the top of the Z and tekānī, are called vill dhārautī.
- 175. The piece of wood fitting over the end of each of the प्रीटा dhārautē, where it joins the टेकानी tekānē, and holding the former in to place, is called विकेश bīlaiyā.



Plan of a cart (chhakra) tram ahone

FULL SIZED BULLOCK CART (CHHAKRA)-FRONT VIEW.

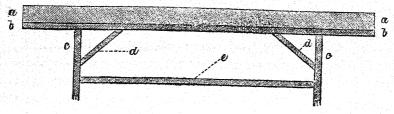
- 176. The short stout cross-bar of sisu wood crossing the triangular body of the cart between the ইন্নো tekāñi and the apex of the triangle, in front of the driver's seat, is called ঘিতিয়া pirhiyā.
- 177. The point which is the front of the cart, and which forms the apex of the triangle, is called মুন্ sagūn, or in Patna and Gaya ব্যুবী sagūni. The lower portion of this is called in Saran থাব thop.
- 178. The two long sides of the cart, forming the sides of the triangle, starting one from each end of the আक् āk and meeting in the समृत् sagun, are known as भर् or भड़ phar, a local variant being पेड़ phair (North-East Tirhut). They are also called ताँगा tāngā South of the Ganges and इर्सा harsa in Sāran and Champaran. They are sometimes strengthened with a band of iron, called पत्तर pattar, बन ban, or बन्ह band.
- 179. The whole bottom of the cart is called द्वा chajja. It is composed of the भर phar, the आक āk, the टकानी tekāni, and the पिटिया pirhiya, and has in addition three long strips running the length of the cart, called कड़ इड़ी kar harī, and thirteen cross-pieces called बना battī, or in Saran बना battā, and in Gaya also चाली chālī. The कड़ इड़ी kar harī are also called भरो pharī in Patna and the south-west and चपोट chapot in Shahabad. North of the Ganges, they are also called मका manjhā, माँका mānjhā, or भरानी bharānī. They are fastened in their places by pegs, called भरिका pharkillā, कडिका kathkillī, or किलो killī, पचर pachchar (&c.), or काँटी kānti. Of the thirteen बनी batti or cross-pieces, there are three between the आक āk and the टकानी tekāni four between the टकानी tekānī and the पिटिया pirhiyā, and six between the पिटिया pirhiyā and the सगुन sagun.
- 180. This completes the description of the main frame of the cart.

 We now come to the various contrivances for retaining good in the cart. These are the following, but they are not all used in one cart:—
- 181. At the rear of the cart, just in front of the আৰ āk, is tied a thick bough of wood. This is called the पদ্যা pachhuā. It prevents goods falling out behind.
- 182. Over the বিভিন্ন pirhiyā, and of equal length to the ইকাৰী tekānī, runs a bamboo called the বীল tij, supported by two stout pillars about a foot high; each standing on one end of the বিভিন্ন pirhiyāt. These pillars are called the ভুৱু বু khuntri or ভুৱু বু khuntrā, local variant

being खंटहरी khuntaharī (Saran and South Tirhut) and खंटहरी khunteharī or खंटिहरी khuntiharī in Shahabad. In Gaya. similar posts are called मारो mānchī.

- 183. Two very long bamboos now form sides, each resting on one end of the আৰু āk, on a বিলয় bilaiyā, and on one end of the বীৰ tij. Each projects behind the আৰু āk and a long way in front of the বীৰ tij. and is called ৰলা ballā. Other names are বাৰ bāns, বিদ্যান bansballi, বনীয়া bansaurā (Shahabad), or বাংবা chandawā (Patna).
- 184. Sometimes bamboos run from end to end. These are called the chip when they commence at the Ethel tekani and run close under and fastened to the Wi phar, up to the Uni sogūn. They serve to strengthen the Wi phar. When they run the whole length of the cart, from the Unit āk to the Unit sagun, and form, as it were, the string of the bow formed by the body of the cart, running close to and parallel with the Unit ihatkā (vide post), they are called Unit lappā or (in Tirhut) Unit lappā. They are fastened to the body of the cart by ties known as that dānglī in Sāran, the daungri in East Tirhut, unit lādhī in Shahabad, Unit jaunrha in Gaya, and Unit south in South Bhagalpur. Elsewhere they are simply unit rassā, &c.
- 185. Sometimes the ৰজা ballā is raised behind by a pillar (মৃত্যু মি khuntrī) at each end of the আক্ ak, and the space between it and the body of the cart filled up with a rope siding. This rope siding is then called ইঘ্ৰাঘা hanthwāsā, or in Patna দুৰু কা pharkā, and in Sāran হয়ে erā.
- 186. The flat board forming the driver's seat is called High mohrā, or in South Bhagalpur Hich morhā and in Shahabad, Figi munhrā.
- 187. The parts underneath the cart supporting the inner end of the axle-tree.—There are two supports inside each wheel like the grant tulāwā outside. They cross each other opposite the inner end of the axle which passes through the intersection. As each wheel has a separate short axle, there are therefore two independent pairs of these, one inside each wheel.
- 188. The rear one of each of these pairs is called गुड़िया guirgā or गोड़िया goriyā, or (in Patna) खनाना khajanā. Like the rear, न्याम tulāwā, its upper end is fastened into the आक ak. It is strengthened in its place in the आक ak by a strut, called दिश्वा mehrab, and the two गुड़िया guryiā are further strengthened by a cross-piece called

each other. The annexed illustration will make this clear.



a-a = the ak.

d, d = the two mehrab.

b-b = the parak

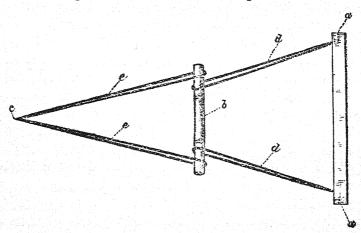
e = the danrheri.

e, e = the two goriya.

189. The front supports of these pairs are each called थोम् thobh or घोष् thop. The upper ends of these are fixed in the टे कानी tekanī.

190. The apparatus for keeping the body of the cart curved.—This consists of a set of strings called নাহ ৰা jhatkā, which passes right under the cart from end to end, one end being fastened to the আৰ ak and the other to the ব্যুণ্ sagun. This is kept tight, so that it keeps the whole cart bent exactly like a bow.

The following illustration shows the arrangement : --



a-a = the ak.

b = the danta.

o = the sagun.

d = strings fastened to the ak, passing round the durta and back to the ak.

string fastened to the sagun, passing round the danta and back to the sagun.

- 191. The ভাষো dantā, or in south Bhagalpur অমানা amerī, in the above figure is a stout piece of bamboo. It will be evident from the figure that it affords increased leverage, and offers a ready means for tightening the সাই কা jhatkā when necessary. Sometimes bamboos run parallel to the সাই কা jhatkā from the অমুন sagun to each end of the আন ak as further strengtheners. These are called জানা lappā or (in Tirhut) আৰু lappā.
- 192. The इतिया chhatiyā is a slip of wood fastened across and under the body of the cart from घोभ thobh, to घोभ thobh which serves to hang baskets, &c., from.
- 193. The point which is the front of the cart, and which forms the apex of the triangle is as already stated, the समृत् sagun or समृती sagunē. It is here that the yoke is fastened. Underneath it, to prevent the point resting on the ground, is fixed a stout peg, called उद्रा utrā. On the top of the समृत् sagun, to afford a boss for fasting the yoke to, is fixed the मृह्योपहा munhthoprā, मृह्यपहा munhthaprā or (south of the Ganges) मोयापहा mothāprā. In Champaran, it is, called मोहृहा mohrā.
- 194. The yoke is ज्ञा juā, and also in Shahabad ज्ञाड juār, as distinct from पालो palo or ज्ञाउ juāth, a plough yoke (see § 14). The pegs passing through the ends of the yoke, outside the bullocks' necks to prevent them shirking thier work, are made either of wood or iron. The name समेल samail is generally applied to them when of wood, and समल semal, सममल sammal, or सम्भल simmal when of iron but this distinction is not always observed. To the east, they are called स्तेल kanoil. The inner pegs towards the middle of the yoke, on the inside of each bullock's neck, are called (in East Tirhut) चिर्या chiraiyā. They may be of either iron or wood.
- 195. Props.—When the bullocks are unyoked, the front of the cart is supported at the स्मृत् sagun, to prevent it falling forward, by the स्मिता sipāwā or (in North-East Tirhut) सिर्पाया sirpāyā and (in Sāran) सिप्ता sipwā. The top of this is called in Gaya महम्मा mānjhā The prop to prevent the cart falling back is एडा erā, उत्तरमा ularāā सिम्बाइ sidhwāi, or (in Patna) जान्यो larua.
- 196. The ropes which go round the bullocks' necks are जीता jotā. जीती joti. or मल्जातो galjotā, When three bullocks are yoked, the rope which goes over the leader's neck is to the west विंडिया binrāyā or विदिया biriyā, and in Sāran and the east, जिल्ही jhittā. The rope (रक्षी rassā, &c.) by which the yoke is kept in its place, is called विद्या bichhuā, or in North-East Tirhut भौक jlonk.

- 197. The mat put in the bottom of the cart to prevent grain from falling out, is The chatāi generally, but it is The harigār in Patna and Herd bhandāri in South Bhagalpur. The last is also used optionally in Gaya and East Tirhut. In Sāran, a canvas mat used in the same way is called that dhālā.
- 198. The iron chain for tying up the bullocks at night is generally থাকা sikar or অন্তাহ janjir. Local names are দাখা pāhā or ভাউহ dānṛar in Champāran and Tirhut, ইল bel in Gaya, and মন্ত্ৰাকিন, (also in Gaya) মন্ত্ৰাকিন, or মন্ত্ৰাকিন paikar in Shahabad. The portion round the bullock's neck is called মহেনী gardanē.
- 199. The above is the description, except where otherwise stated, of a very complete হ্ল্ল chhakrā, which is itself the most complete kind of cart. Few carts are as complete as this; but they differ merely in being less complete, and in no other way.
- 200. As regards size, the cart of which the above is a description had the following measurements, a cubit being taken as equivalent to 1½ feet:—

Length fro	om आक āk to	टैकानी tekāni	Cubits 11
,,	हेकानी tekās पिढ़िया pirh	nī to पिढ़िया pirhiyā iyā to खरुन sagūn	11
		Total length	6 cubits, = 9 feet.

The चाक् āk, टेकानी tekānī, and तीच tij, were each three cubits long. The वसा ballā were each six cubits long, and the खंद्री khuntrā one foot. The wheel was two cubits across.

The greatest height of the arch was at the पिद्धा pirhiyā, where it was one cubit.

The height of the \overline{ay} saçun from the ground when supported by the \overline{ay} was $2\frac{1}{2}$ cubits, and that of the \overline{ax} , at the same time, $1\frac{1}{2}$ cubits.

CHAPTER III.—THE LIGHT COUNTRY CART.

201. This is स्रागर् saggar, सागड् sagar, or लड़् हिया larhiyā (see § 147). In Saran, it is called गाड़ा gārā.

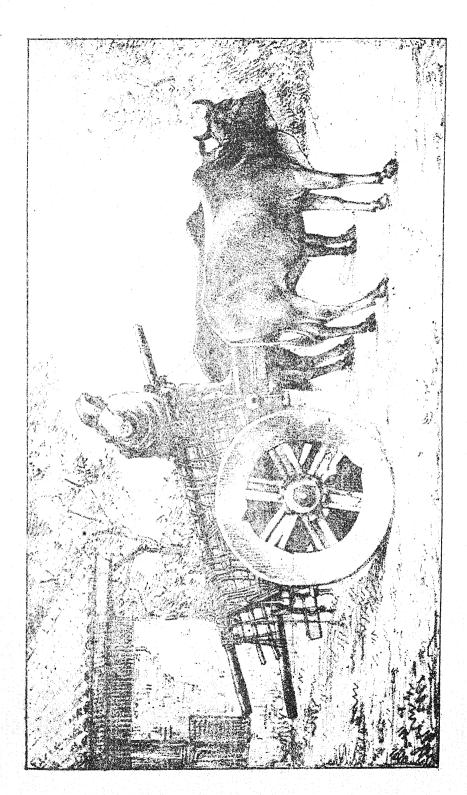
This cart is rougher, lighter, and cheaper than the 要有 写 chhakrā.

202. The wheel is the same as in the 要有写 chhakrā.

- 203. The axle.—There is only one axle (ध्रा dhūrā), which goes right across under the cart, and on which both wheels run. It runs through a block of wood which runs across from wheel to wheel, and out of each end of which the ends of the axle project. This block is called महरा mandrā. The projecting ends of the axle receive the wheels, which are held in their places by outside linch-pins (ध्राकिती) dhurkillā, &c. (see § 164). Sometimes the wheels of the अवड् saggar are protected by a board outside, one end being fastened to the आइ adg and the other to the टेकानी tekanā (see §§ 172, 173). Through this the end of the axle projects, and is made secure by the linch-pin. This board is called पेजनी painjanā, पॅजनी panjanā (Shahabad optionally), or (North-East Tirhut) पंजनी pengani, and must be distinguished from the different wheel support bearing the same name in the ऋक इं chhakṛā.
- 204. The body of the समाइ saggar is not arched, as in the इन्हा chhakrā. It is simply a flat triangle of wood, principally bamboo. The two long sides of the body, commencing at each end of the आक बेर and ending together at the समुन् sagūn, are called, as in the इन्हा chhakrā पड़ phar, see. As the समाइ saggar has no तुनावा tulāwā योभ thobh, or प्राइमा guriyā, the body rests directly on the axle, being supported by two blocks of wood, called तेत्वा tetla, तेत्वाया tetaliyā, or in Sāran तेनुवा tentulā, each of which rests on one end of the महरा mandrā, and on which, on the other hand, the corresponding पर phar rests. Along the पर phar, and underneath it, is tied a bamboo to strengthen it. This is called वाँगर bāngar.
- 205. In other respects, a ৰূলাৰ saggar differs little from a হুল ভূম chhakrā, except that it is built lighter and almost entirely of bamboo. As the body is not arched, the former has of course no কাইলা jhatkā &c.

CHAPTER IV .- THE BULLOCK CARRIAGE.

- 206. When it has four wheels, it is called TU rath or TW ranthā. This is rare in Bihār.
- 207. When it has two wheels, it is called বছল bahal, with variants বইলী bahelī (Patna) and বছলী bahlī (Shahabad and Gaya).
- 208. This is almost exactly the same in principle as the इक इंद chhakṛā, except that it is generally built lighter. On the square portion at the back is reared a kind of canopied seat, called साँगार sāmwagī or सौंगी saunyī; hence the cart is also called a साँगागाड़ी sāmwagī gāṛ:.



The light Country Cart (Saggar)

THE BULLOCK CARRIAGE (SAUNGE GARI).

209. Its parts are as follows :-

The wheel.—As in a cart (see § 151 and ff.).

The leather washer is called चक्ती or चक्टी chaktī, गद्दा gaddā, or विन्दे bithaī.

- 210. The axle.—As in a cart (see § 166).
- 211. The supports of the wheels and sxles.—These are the same as in a 要要写 chhakrā (see § 167 and ff., § 187 and ff.).
- 212. The body of the vehicle.—The lower part is like a इज् इ। chhakrā. Over it is placed the following, the whole of which is called खाँगी sāmwagī or चौँगी sāungī.
- 213. The frame of the seat is पर्शे pattī, local variants being परश pattā (East Tirhut and Patna), परिया patiyā (East Tirhut and the west), and नोहाडी bandandī (Gaya). Its supports are ख्रा khūntā or हारा khūntā. On these are ornamental brass knobs, called पुरिचा phuliyā. The posts supporting the awning are हारा dandā or हारा dantā (East Tirhut and the west). The top of the awning is हन्री chhatrī or (in Shahabad and Gaya) उर्शे thatrī, and the stuffed cover to keep off the sun is सहा gaddā or सहिता gadelā. In South Munger it is मही gaddī. The net forming the bottom of the seat is साँचारे sāmwagī or साँगी saungī, and the leather guard of the body inside the wheels is ध्राहा dhamākā.
- 214. The two long sides are called মৃত্ phar, &:., or বাঁমা tāngā as in the হ্ৰাড়া chhakṛā. Between them are placed narrow planks called মাঁজা mānjhā.
- 215. The supports of the body behind are চেল্ডা dharus or টেল্ডা dharus, and similar smaller ones inside are বাৰ্জী bawls.
- 216. The इंतुजा dantuā, or in Sāran ঢ়ালা dhālā, is the back seat for carrying luggage, and it is also called অভানী arānā in South East Tirhut and Champāran. होरो dorā are the strings forming the side of the awning, and पर हा pardā is the side awning, which may be raised or let down as required. In Sāran, it is also called আছাৰ ohār.
 - 217. The rails on each side of the driver's seat are and balli.
- 218. In other respects, the bullock carriage is the same as the হল হা chhakrā (see Chapter II).

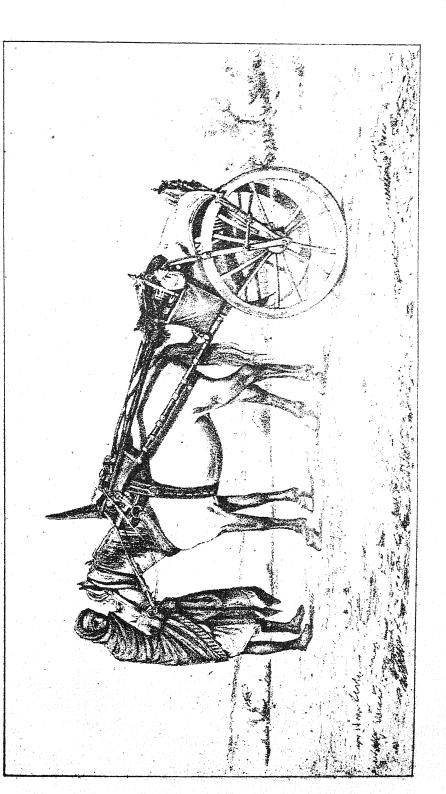
^{1.} In Sone parts of Patna and Gaya, it is also colled বিত্তহ্বা (pilh ladna) or simply তাহবা (ladna) or মাৰা (bharana).

CHAPTER V.-THE PONY CARRIAGE.

219. This is nearly the same as the bullock cart, on a smaller scale, except in the following particular: :-

220. The wheel is the same as in the bullock carriage (see §

- 221. The axle is चुदा dhārā चूदी dhārī, which is strengthened 151 and ff.). inside by a short metal tube, खाँमा sāmmā, खाझा sāmā, or खामी sāmī. In North-East Tirbut, the latter is also called WIH, sam. There is one of these inside each wheel, and they act as a kind of washer. There is only one axle (4.7 dhūrī), on which both wheels run. Outside each wheel, are a pair of तुलावा tulāwā, but inside there are no घोस thobh or गुड़िया guriyā, as in the bullock cart (see § 187 and ff.). Round the ends of the टेकानी $tek\bar{a}n\bar{\imath}$, the आक् $\bar{a}k$, and the axle, forming a triangle outside the wheel, is tightly tied a rope called the sin iant, and just above the lowest angle of this traingle (i. e., just above the point of axle), is tied to it a short stick serving as a footstep, called खलाइ salāi
 - 222. The तुलावा tulāwā are fastened to the चाक āk and the or सर्लेया salaiyā. टेकानी tekinī (see §§ 167, 172 and 173) by iron hooks called च द्वारी ankuri or (Champaran, South Tirbut, and South Munger) आकृरा ankura. South of the Ganges, they are also called in Shahabad and South Bhagalpur, तुलाइ tulāī. हाल hāl is the tire of the wheel. The leather splashboard over the wheel is तख्ता takktā तख्ती takktā. In south West Shahabad, it is called uz et patrā.
 - 223. The prope of the body are west danda (west), west danta (east and Champaran), or ख्रा khūniā. The top of the awning is इन्हो chhatri, and the roof of it is हत chhat or (in Gaya) तडक tarak गहेचा gadelā or (in South-East Tirhut and South Munger) गही gaddi is a cushion at the top to keep off the sun. The awning at the side isपर्हा pardā or in Sāran एटा टोप् ghatā top, which is fastened by iron rings, दही karī or (in Gaya) खोली kholī. The ropes which support the awning poles are इथ वाँचा hathwansa, and the rope trellis between the two rear awning poles বাৰু chank. This last serves as a back to lean against.
 - 224. The E at khūntā or E I khūntrā are posts which support the body in front on the axle. LEST dharua, Class dharua, or (in South Bhagalpur) टांज्याँ dhalnan, are the posts which support the body on the axle behind the खुँटा hhunta. दाव ली basoli or वीजो



PONY CARRIAGE (EKKLA), WITHOUT CANOPY

AN EKKA WITH CANOPY

bauli are similar posts behind the East khūnta, but in front of the टच्या dharuā. They are quite inside the body of the cart. To the west of the North Gangetic tract they are also called ng ganj. The पाँक्षिया ponchhiyā or (to the west) पिक् आ pichhuā are the pointed ends of the lower shafts behind. In South Bhagalpur they are called दमली daglā. तान tān are the four iron bars which support the body on the axle. Two of them are called उरातान khuntātān or (in South-West Shahabad) मज्जाम gajbāg. माँका mānjha are similar wooden supports. The stant sanwigs or stall saungs is the twine net under the seat, and the straps which keep it up are the चौंगी के नारी saungi ke nārī. The गोड़िया goriyā are side ropes which fasten the splashboard to the ax'le, and the untal dhamaka is the leather siding inside the wheels. The four curved bamboo shafts are atm tanga or (in Patna) दाँगा tanga. The छाती के नाही chhati ke nari is a strap inside, fastening the body to the axle in front of the सौंगो के नारी saungi ke nāri. The जहाब ladāw are cross-pieces of bamboo from shaft to shaft, forming the body of the cart. In North-East Tirhut, they are called पठी phathi, and in South Bhagalpur बता battā. The net at the bottom is sist jālā, and the ene at jhatka is a strong rope behind and below, fastening the cross-pieces of the body.

225. The driver's seat is क्रत्नो kartali. The pieces of bamboo which run underneath from shaft to shaft, on which the driver rests his feet, are जत होरा latklora generally north of the Ganges, or इन्ड्री darenri in Sarān and इन्ड्री denrerā in South-East Tirhut. In Shahabad they are जतेन। latera, in Patna and Gaya इन्ड्रिया danriyā, and तरा tarerā in South Bhagalpur. The बोड्या goriyā or (in South-East Tirhut) चोड्या ghoriyā are pieces of wood which join the upper and lower shafts. पद्मी pankhi are pieces of leather joining the upper and lower shafts near the yoke. These shafts are also fastened by a leather rope called, north of the Ganges, सुद्धा muthrā, and to the south of it मोडड्रा के नाड़ी mothra ke nāri, or in Shahabad में इड्रा के नारो munhra ke nāri. In Patna and Gaya it is called इड्रा chharā. The मोधापड़ा mothapara is a brass cap fitting on to the ends of the two shafts.

226. Harness.—The pointed part of the saddle is ভানাই khogār, or in Shahabad and East Bhagalpur ভানুই khagār. The pad is নই gadi or মহা gaddi. The wooden block is কৰা kathra or (in South-West Shahabad) কলো kathla. The rings through which the reins pass are করা kara or হাভ করা kari. The leather sureingle going over the saddle, round the horse's shoulders and across his chest, is মুখ্ বস্তু pushtang or মুখ্ বস্তু

^{1.} In North Shahabad and South Saran, it is some times called and (agan).

pustang. Another name is जात jot. The leather belly-band is सङ्घार स्वाप्त एक means the reins; ताना tāwa or (in South Bhagalpur) तन्त tawak, the leather cover of the saddle; नाम जा nāgla, नम जा nagla, or तन्न मा tasmā, the straps which fasten the shafts to the saddle; and नेची kainchē, the wooden side supports of the saddle. Other names for this last are नेविया kinchiyā (Champaran and Tirhut), मोडिया goriyā (South Tirhut, Patna, and Gaya) दिन्दी ने बन्दी tikthi ke lakri in South-West Shahabad, and टिटली संस्तिमां in South Bhagalpur. इमनी dumchi or इमनना dumkaja* is the crupper. The bridle is पूजीपहा pānji pattā, and the iron bit नमाम lagām. The martingale is नियन jerband, the cloth over the eyes which serves as blinkers च धारी andhāri, the neck-crument करा kantha, and the brass moon on the horse's forehead चाँद chānd.

227. गँजिया ganjiyā or तीन इत tobṛā is the bag hung on either side for holding the passenger's shoes, &c.

228. The above is a description of an UNI ekkā when the canopy is attached. When this is taken down, a back railing is added, NEUL kataharā, instead of the rear posts, and instead of the two front posts two shorter ones are set up, one on each side of the driver's seat, called INI SEL nimdandā.

CHAPTER VI.—THE COUNTRY BOAT.

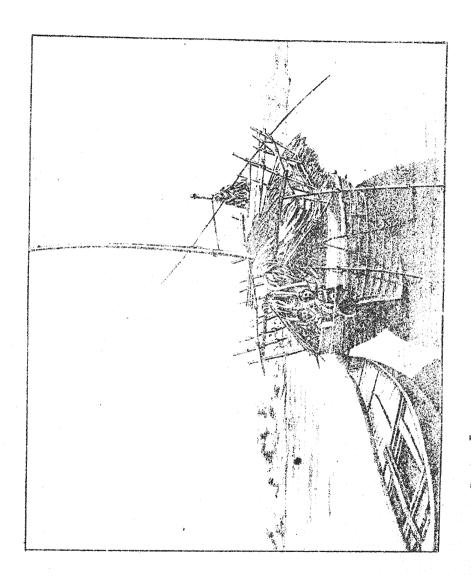
229. Boats are of various kinds. The following may be noted:—
The general term for a boat is नाव nāw, and to the west also नैया
nayyā.†

230. The larger kinds of boats are उनाँ स ulānk (which has a long narrow bow overhanging the water in front), में न ह्ना melhani (which has a broad bluff bow), पर जो pateli, or पर जो pataili, also called in Sāran कतरा katrā (on which the boards forming the sides overlap and are not joined edge to edge), कन्हा kachchha (which is shaped like square shallow box, without proper bow or stern, and is steered with two rudders. It takes great burdens, and will go in very shallow water), and the बरङ्गा sarangā, or in Shahabad खनाना salīnā, and in Tirhut खरिना sarinnā (which has a round bottom for shallow water).

231. Smaller varieties are size dohat or in Shahabad size doet (which has a flattish bottom for shallow water, and has its bow and

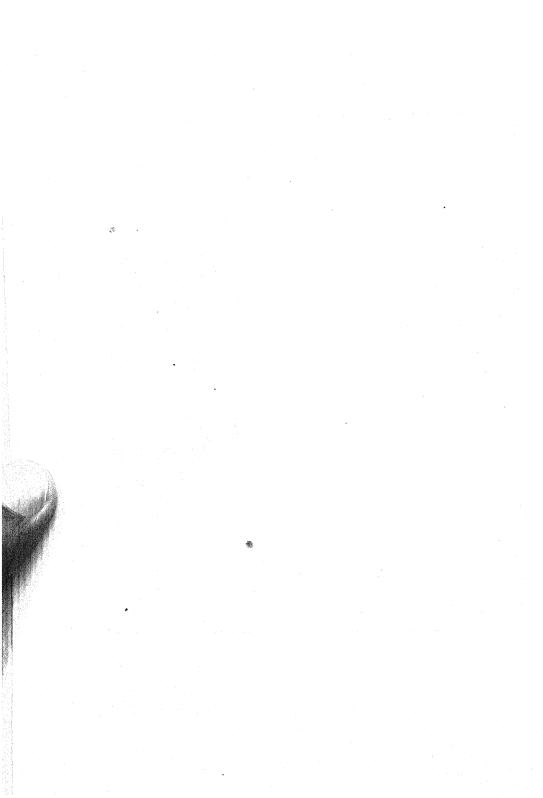
^{*} The fate of the ekka pony is well shown in the proverb হাৰা বাছাৰ হুৱ ঘান হ্ৰাক্সা dāna na ghās, dunu sānjh dumkaia,—no grains or grass and the crupper on night and morning.

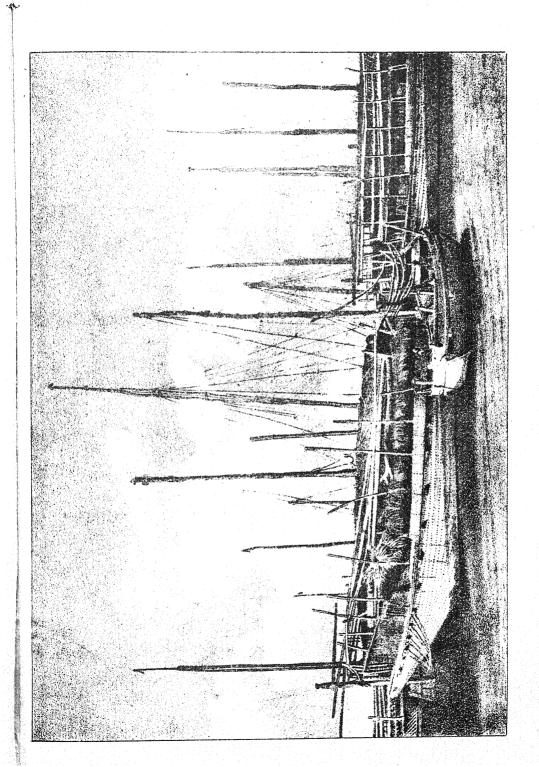
रं नेया (Naiyā is a familiar or colloquial form of नाव (Naw) and is an exam-



PALWAR.

SARANGA.







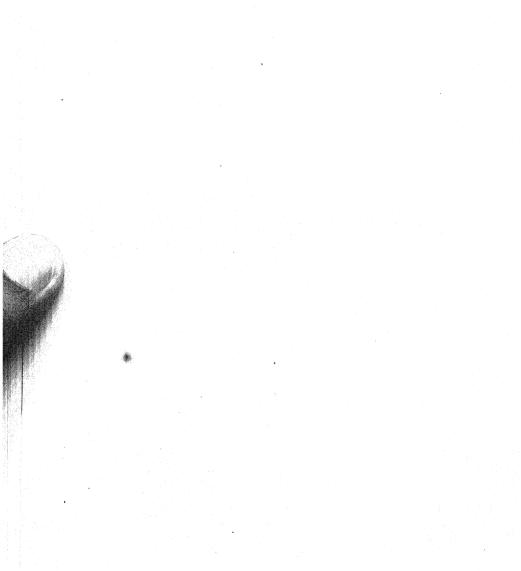
Bow of a Dengi Machhua.

Pansùhi.

Dohat,

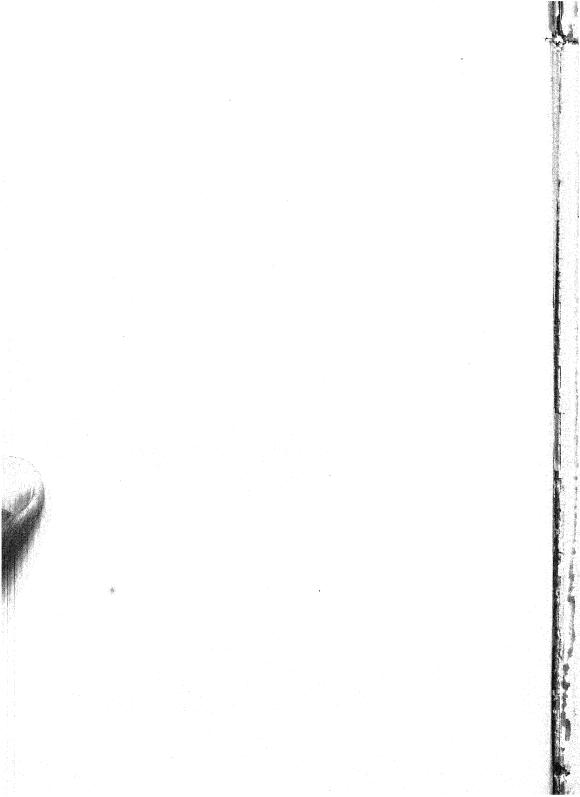
Stern of a Melhni.

BOATS USED IN BIHAR.



SARINGA. PATAILI.

PATAILIS. ULĀNK.



stern portions cut out of solid wood), and untaged pansuhi (which has a round bottom, but goes in shallow water).

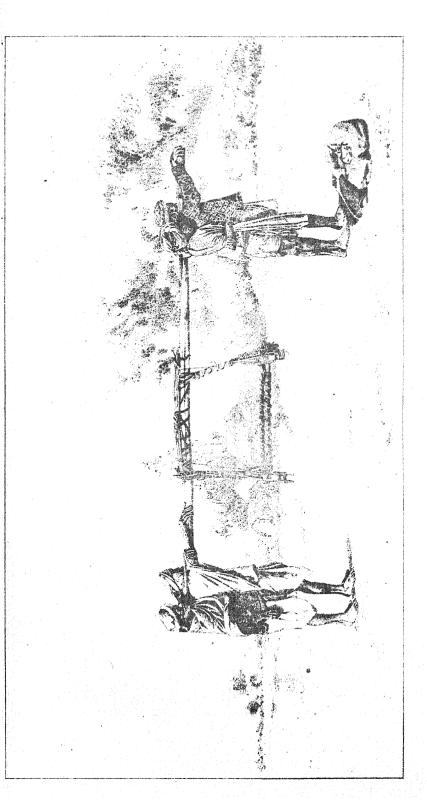
- 232. The smallest kinds are पन वार palwār or skiff and एकटा ekthā or dug-out. The latter is also called व गाड़ा bangarā. Also the खोन ने या kholnaiya, with both ends rising like a gondola well out of the water and which cannot sink. Another similar boat is called the हाँगी महन्त्रा dengi machhua, or dingy. घर नई gharnaī (South Bihar) is a temporary raft made of water-jars (घड़ा) ghāra and bamboos tied together.
- 233. The rarts of a boat are as follows: The thwarts are usi gūrha and the ribs बाता bātā or (in Champaran) उड्याता tharbāta उडिया thariya (in Champaran and North-West Tirhut) ATET gochha (in Saran and South-West Tirhut), गुञ्हा guchchhā (in North-East Tirhut), and क्राइट kāchh (in South-East Tirhut). Smaller transverse ribs are बाँक bānk. The outer planking is ETT har or (in South Munger) area bakal, (in Champaran and West Tirhut) ৰ্যাল bagal, and (in North-East Tirhut) काइक पारी kāchhak pāti. In Gaya it is जल सहार jalmahar. In Shahabad the planks which run from end to end in the length of the boat are श्रहार ahar, and देवाल dewal is also used to mean the "wall" or side planks. The flooring inside the boat is yier pātan or yezza patawatan or in Saran uziti patauri. A long plank running over this is in Shahabad अपती opati. The grating above the bottom of the boat is चानी chāli or (in South-West Tirhut) उद्दा urhrha, and (in North-East Tirbut) पराइ patāi. In a परेली pataili the planks at the bottom which run from end to end are at, lewa and in other kinds of boats महिया mariya or (in North-East Tirhut) महें या mereyā, and in Saran मोरिया moriyā. The platform on which the rower sits is परौरी patauri or विटन bitan. When on the roof of a large boat, it is बीट. bit or पटाइ patār, or in Shahabad इल मचानी halmachani or मचान machān. The deck planks in the middle are पाटना pātnā. चाचर chāchar is brushwood put in the bottom to stand on. कड्वा karwā or कड्वा kantwa are the posts which support the thwarts. The jonka are iron rings to which the roof of the boat is fastened by ropes. In North-East Tirbut and South Munger they are called as kari.
- 234. When a boat is calked with the bark of the **પাৰ** parās tree (butea frondosa) the calking is called হন্তন্ raswat, and when with hemp it is মহনী gahanī. অহাৰে atār (in Champāran and North-West Tirhut) is string used for calking.

235. The keel, which is the first plank laid in making a boat, is स्विका sikkā. In Champaran it is बद्दन sahan, and पत्ते न patain or उड़ा dandā n South-East Tirhut. It runs the whole length of the boat, and hence

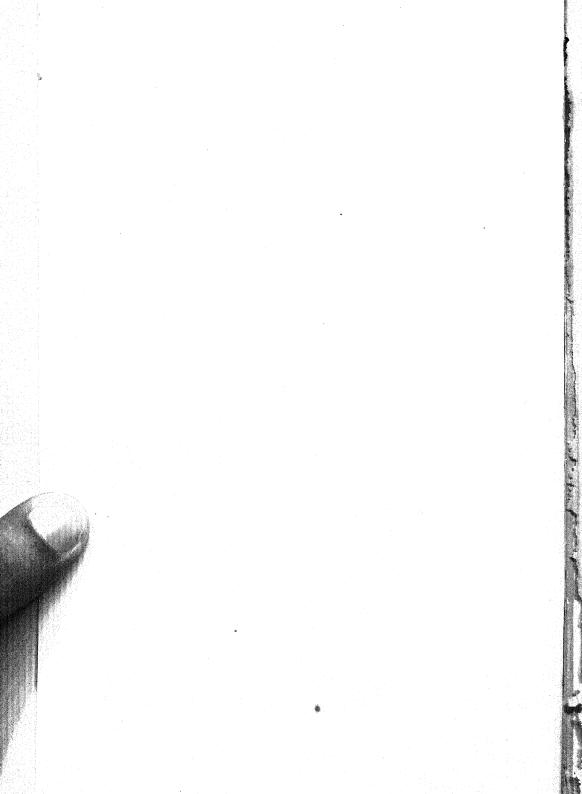
বিদ্ধা sikkā is also used to mean the two ends of the boat. The length of the boat is হৰহ dawar, and is stern post মন্ত্ৰী galki. The prow is মন্ত্ৰ malang. মান্ত্ৰি māngi.* or মান্ত্ৰ māng.

- 236. The rudder is पत्नार patwār or (in North Tirhut) पतियार prinjār. In Gaya it is पट नार patwār. This is properly the lower piece. The rudder post is जोच gol, (in Shahabad, North-East Tirhut and, optionally, South Munger) खन्हा khamhā, or in Gaya जोचा gaulā, and it is fastened to the thwart by a rope called नियम nathiyā. The tiller is चे जा sailā or (in South Munger and North-East Tirhut) चाटा dantā, and the socket in which it works नन्स banarā or (in North-West Tirhut देख thel, and (in North-East Tirhut) दे देशे thehri. One rope, by which the rudder is fastened to the hoat, is गॅन्सचा ganṛkassa, and another by which it is held up, is च निर्माश ankawāriyā. The steersman is मामा mānjhi.
- 237. च न्ता sewtā or (in South-East Tirhut) चीता solā is the weoden vessel used for baling out water. An oar is डाँड् dān?, a paddle करबार karuār, केरबार keruār, or in Saran करबारी karuāri, and the blade of it पाता pātā. A punting pole is जानी laggi or जाना laggā.
- 238. The mast is गुर खा gurkhā or मन त्व mastāl, or in Shahabad गुन्रवा gunrakhā, and the yard is मोर्नो morni. The mast is raised on a post to which it is spliced. This is दर च चा darsādhā or जनीभा iasodhā in South Munger and Tirhut, जर सुधा jarasudhā in Champaran, and जन्मा jubsadhā there and in North-West Tirhut. The socket in the bottom, in which the post is stepped, is दर च धा के मिलवा darsādha ke maliyā or मन्ना malwā. The मन्ना satwaniyā is the thwart to which the post is tied. It is called in South-East Tirhut च त sāt. The pulleys are चिर्नो ghirnē, and the sail is पाल pāl, and in Shaha-abad च त sārt or सुत निवाँ surtwaniyān.
- 239. The tow-rope is ग्र ५ ग्रंग or (in Gaya and the south-west) गीन gon, which is tied to pieces of bamboo called न रवा berua or ख्टा khūntā or in Shahabad नरवा baruā, which the boatmen press against their shoulders when hauling a boat up stream. The man who tows is ग्रंच gunwāh. जहावो lāhasī is a cable, and जहार langar or गिरावो girābī the anchor. A large iron anchor is जो ह जहार loklangar or गिरावो girāmī.
- 240. To draw water (of a boat) is पानि तोड़व pāni torab to the east and पानि त्रज् pāni tural to the west, e.g., दे कच्छा बहुत कम पानी त्रत

^{*} The most comfortable seat is in the bow. Hence the proverb जिल्ला देवा निहें चे खिला माँगि चनार anikā khewā nahin, se azila māngi sawār,—the fello w who hasn't money to pay his fare takes the bowseat.



THE ORDINARY COUNTRY LITTER (DOLI).



बा i kachchha bahut kam pāni tūrat bā—this kachchha draws very little water. To be aground is टोक्स tikab.

CHAPTER VII.-THE LITTER.

- 241. The litter is खरोजी khatolī, होनी dolī, or (in North-East Tirhut) खोर्जी khotlī. होनी dolī is also used for the ornamented litter used at marriages, which is also called in South Bhagalpur चन्हों chandol or तहतहनों tartarwān. The last word is said to be a corruption of the Persian के क्षेत्र के takht rawān, or moving throne. In the west it is also called नाम की nālki or विष्यह्नी पालकी biyahutī pālkī.
- 242. The bamboo pole is ato bans, and from it the litter is suspended.
- 243. The litter itself is usin khatoli, and is a kind of small bed (utur charpāy) with a bottom made of rough twine (util sutri). The sides and ends of the bed are util pātī. In South Bhagalpur, the sides are called usi pattī and the ends terr sirwā. At each end, two pieces of split bamboo run up from each corner, meeting about 3 feet above the bed, and thus forming a triangle. These bamboos are called teurs sipāwā, or in South Munger teurs sipāhā, and in Sāran teurs sipūwā, and they are fastened to the corners of the bed and, at the apex of the triangle, to the pole by a string called are barkas. This string is also twisted round the teurs sipāwā to strengthen them. A bamboo stick passes through the pole just behind the rear teurs sipāwā, and, descending perpendicularly, is braced to them by strings. This is called stall tenrā or teurā It prevents the pole slipping round. The illustration shows a litter as carried by four persons, but this kind is more usually borne by two.
- 244. The feet of the bed are called पौचा pauā, and the sirings for tightening the bottom of the bed are चौर्चन orchan, and also in Shahahad चौरहान ordāwan.
- 245. Fastened to the pole-over the bed, and in a plane parallel to it, is an oblong framework of bamboo slips for supporting the canopy. This is called 32 thatrī, and in South Bhagalpur also 27 chhatni or 27 chhatnī; and the string braces descending from its four corners to the four corners of the bed, to keep this awning steady, are called 314 tān.
- 246. The illustration shows a litter without the curtains. When a woman travels in it, the whole is enclosed in a set of curtains like a bell-mouthed bag, called আহাত ohār or সমূহা pardā.

^{1.} वियञ्जती (biyahuti) means "appertaining to marriage."

- 247. A superior kind of litter, used by richer women, is मेजाना meānā, मंजाना menānā महण्या mahapphā, डाँडी dānrī, or डाँड्या danriyā. It has a domed roof, called डट्री thatrī, supported on eight pillars (four at each side), called डएरा dantā. The side-boards of the body are called होताज dīvāl, or in Shahabad दिख हा dilhā, and the doorway इहारी duhārī, or in South Munger इचारी duārī. The rest is like the होता dōlī.
- 248. The वर्टी bardarī, or in Shahabad वर हरी barahdarī, also called in Sāran खर्खिया kharkhariyā, is the corresponding litter used by wealthy men. It is the native form of the Europeanized palankeen. In this the side-pieces at the bottom are called पाटी pātī or परिया patiyā the net bottom विनावट bināwat, the legs पौद्या pauā, the side-boards पटरी patrī, the four pillars at each side खिपीचा sipauā, the doorway इहारी Juhāri, and the roof इत chhat. The shelf inside at the feet end of the litter is हराज darāj.
- 249. The poles are called बाँच bāns, and the curved end of the front pole घोष thop. The four iron struts at each end are called बान tān and they meet in a ring (द्विया chukiyā or in South Bhagalpur सामी samī), which goes round the pole. The inner end of the pole rests in a socket in the end of the litter, which is also called द्विया chukiyā, and also in South Munger सामी sāmī or द्विया khubiya. The rope network filling up the space between the two lower struts at each end is called क्यावट kasāwat, or in South Bhagalpur क्याव kasan.

SUBDIVISION VII.

APPLIANCES USED IN RURAL MANUFACTURE.

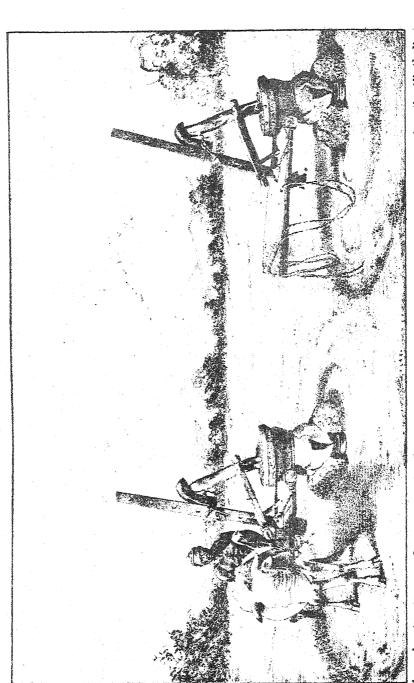
CHAPTER I.—APPLIANCES USED IN THE MANUFACTURE OF OIL.

250. The oil-mill is known as now kolha or now kolhā throughout the Province. In Gaya it is also now kelhā. It closely resembles the sugar-mill, as described in the next section, and a detailed description is not necessary. Nevertheless, owing to the circumstances stated therein, it has been found inconvenient to give an illustration of a sugar-mill, and accordingly the following description of a Patna oilmill is here given in order to explain the accompanying sketches. To these reference can be made in reading the section on the sugar-mill, in which the few points of difference are noted. A well-known proverb

THE LITTER USED BY RICH WOMEN (MEYANA).



BARDARI (COUNTRY PALANKEEN).



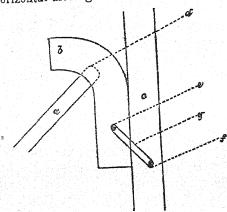
An orl-mill, showing the manner of yoking and blindfolding the bullock.

An oil-mill (kolhu)

about the oil-mill is देल खरी खाय नहिं,कोल ह पाटे जाय del khari khāy nahin, kolh chātai jāy,—(the bullock) won't eat oil-cake when it is given to him, and yet it goes to lick the oil-press; i.e., stolen goods are sweet.

- 251. The hollow wooden block forming the bed of the mill.— This is कील इ kolha or कील इ kolhā, and in Gaya also कील इ kelhā. In thi: the cavity in which the oil-seeds to be crushed are placed is known as पैड pet or TESI handa, or in North-East Tirhut, A. F. kunrh and in Shahabad खान khān. In the oil-mill, this cavity is shaped like an inverted coné, the apex reaching to about midway down the block. There it is about two inches wide, and thence it widens again like an hour-glass till it leads into the back of the top of the faits niroh. The lower half of this hour-glass cavity is known as अध्यो athri. The lower end (मूडी mūnrī) of the pestle (महन mahan) is just wide enough to fit tightly into the narrow part of the cavity at the waist. The upper half of the cavity is that in which the oil-seeds are placed. It has a lining of a series of longitudinal pieces of hard wood, wider at the top and tapering to the bottom, which are very tightly wedged together. These are called urat pachar. Sometimes, when these get worn away by the constant working of the pestle, a fresh lining is put inside them. In this case the old lining is called ZZ us I tharpachrā or in North-East Tirhut aquati tarpachra, and the new inner lining पेट्पच्रा patpachra.
- 252. The block is buried very deeply in the ground to steady it. The part below ground is called ভ্রা janghā. Round the base a circular mound of earth is fitted, called দীনা bhauntā, or in South Bhagalpur দীতা bhauntho, in North-East Tirhut মনা bhattā, and in Sāran ম দাহা manjhauta; and in this, below the exit for oil, a space is dug out for the vessel (হ্রা chhanna) receiving the oil.
- 253. The exit for oil is the triangular hole at the bottom of the block over the above-mentioned cavity. It communicates at its upper end with the specific athri. This oil exit, together with the cavity for holding the vessel, are together called fair niroh, and in Saran and Tirhut also are naroh.
 - 254. The flat top of the block is called WITT pārā.
- 255. The horizontal board to which the bullocks are attached.—This is called कारी katri. On it the oilman (तेलो telē) sits, and while he drives the bullocks he at the same time keeps pressing down the seeds into the cavity with his left hand.

256. The upright beam, or pessic, which moves in the hollow of the mill and crushes the seeds.-This is सोइन mohan or साइन māhan To the west it is also called चाउ jāth, or in Shahabad सोइन mohan, and in North-East Tirhut, सोइन mohain. The ball at the end of this beam which fits into the narrowest part of the hollow of the block, is सूद्धा mūrvī. The ferrule round this is सुद्धा mūrvārī. The notch above this is साह kānh or सन्धा kandhā. The upper end of the pestle rounded off is द्धा chūr or पद्धा pūnchhī, and the curved piece of wood joined to this is देशा dhenkā, or in North-East Tirhut दिन्हा dhenkua. Thin eurved block of wood connects the pestle with the upright post which is fixed in the horizontal driving-beam: thus—



- **257.** In the above sketch b is the \widetilde{C} and $dhenk\overline{a}$, a is the top of the wife, mohan fitting into it up to the point marked d. The upright post is c, which is fastened to b by a string g passing round the two pegs e and f.
- 258. The upright post is called सर्थन् marthamh, or in Sāran सिल यम malik tham, the pegs e and f खंटो khūnti, and the string g मायन nādhan, or in East Tirhut जाय lādh and South Bhagalpur वैधा ledhā. The string is generally made of straw. The upright post is fastened to the horizontal board, कत्री katrī, by a wedge, गड किसी garkilli, which goes through the former and under the latter.
- 259. The horizontal board revolves round the main block of the machine; at the end of the board nearest the block is fastend a thick lump of wood called Tel phentā, or in Saran Tel pheta, which acts as a kind of washer between the end of the board and the block, and which also rests against the latter, revolving in a horizontal groove (called Hitz māndar) cut in the latter's exterior surface. A bamboo strut

runs up from the inner portion of the horizontal board to meet the upright post, so as to strengthen the joint. It is called ख्राजो kharchālī, or in North-East Tirhut खंड्यारी khanrchārī, and in Gaya and Shahabad खंड्या khanrchar.

- 260. The arrangement for stirring up the oil-mill.—This is called tail rewti, or in South Bhagalpur Htali bharnāthi or Ezzati uthanī, and does not exist in the sugar-mill. It consists of a peg, In thuūtī, standing up in the cavity amidst the oil-seeds, alongside the pestle; to its top is fixed a horizontal pole or handle, the other end of which is fastened to the upright post, Ht ut marthamha, by another peg, In thūntī. The whole therefore revolves with the pestle, the first peg moving amongst the seeds concentrically with it and stirring them up. At the same time the stirring is rendered more effective by the peg being perpendicular and the pestle on a slant.
- 261. The yoking apparatus.—The rope which is fastend to a peg in the end of the horizontal beam, passed round the hump of the bullock and back again to the beam, where it is tied into a hole, is called काटा kārha, and the rope passing under the bullock's chest, joining the two traces thus made, is पेटी petī. The canvas pad on the bullock's hump is काँची kāndhī, and the cloth or wicker basket by which he is blindfolded is टोक नी toknī or खोजा kholā, or to the east खोज्या kholsa. The rope from the bullock's neck up to the curved block or दिना dhenkā is प्राचा paghā, and the iron link fastened to this close to the bullock's neck is भौद क्लो bhaur kalī. The rope round his neck, connected to the प्राचा paghā by this link, is बाइवानी gardawānī, or in North East Tirhut बाइवानी gardāmī and in Champaran बाइवानी gardānī and that going through the bullock's nose is नाथ nath. A bullock employed in an oil or sugar-cane press is called a नाटाँ ने ज nāta bail.
- 262. Miscellaneous.—The circle in which the bullocks move is called पीर paur or पीरी paurē, and in South Bhagalpur also भर bhar.
- 263. The pot into which the oil drops is called হ্বা chhana. As much oil-seed as can go into the press at one time is called घानी ghānā. The oil-oake which remains after the oil has been expressed is called खक्की khallā, or in Saran खर्श kharrā, except the oil-oake of poppy seeds (पोसता posta), which is called पीना खन्नी pīnā khallā, or simply पीना pīnā.

264. To work the mill is पेर्व or पेड्व perāb.

^{1.} All the words spring from the word शर्दन्-neck.

CHAPTER II.—APPLIANCES USED IN THE MANUFACTURE OF SUGAR.

A.-THE CANE MILL.

- 265. The cane-mill is known as कोन्ह kolha or कोन् ह kolhā throughout the Province. Patent mills introduced by European firms are known as कन kal..
- 266. It is apprehended that the following description of a country sugar-mill will be of little else than antiquarian interest, for such mills are fast disappearing from Bihar, being superseded by the Englishmade iron crushing-mill made at Bihia. To such an extent has the use of country mills died out, that the writer found it impossible to find a single one in the sadr subdivision of the Patna District which was in a fit state for a photograph to be taken of it. They had all been broken up for firewood, only a few dismantled ones being available. For a general idea as to its appearance, the reader is referred to the illustrations of an oil-mill in the last chapter.
 - 267. The following are the principal points of difference :-
 - (1) The hollow in the block has perpendicular and not sloping sides, and it is hence cylindrical, and not conical, in shape.
 - (2) The sugar-mill has no tagt rewti.
 - (3) In a sugar-mill the pestle and its appurtenances are on a much larger scale. The Head mohan is six or seven cubits long, while in an oil-mill it is seldom more than three and a half cubits, the rest in both cases being in proportion.
 - (4) The names of the parts differ.
- 268. The hollowed wooden block forming the bed of the mill.—This is generally known as a sold to kella or and to kella. The cavity in this, in which the pieces of cane to be crushed are placed, is known north of the Ganges, to the west, as sold khān, or in Champāran to ghar; and to the east, as kunda or a kūnra. In Shahabad it is known as the handā or the Ganges, the handa or the hānrā, and elsewhere south of the Ganges, the handha or the hānda. Round the edge, at the top of this, a rim of mud is sometimes placed to prevent the pieces of cane falling off. This is called the pinr. An iron ring fastened round the block to strengthen it and prevent it from aplitting is a ban, and in Tirhut also the patter, and in South Bhagalpur the in marro.
- 269. An iron ring is sometimes fixed under the block to prevent it being worn away by the crushing-pestle. This is geneally HI THE

morwār, with variants मोर्बाइ morwāh (North-East, Tirhut), सुद्वार murwār (Shahabad and Patna), सह mūr (Gaya) स्ट्रा murera or सद्वारी murwār in South Munger, and चन्द्रा chanvā in Saran. The पाच इ or पाचर pāchar is a round piece of wood placed in the bottom of the cavity and on which the crushing-pestle moves. रोहा or रोरा rora is used for the smaller wedges of wood placed in the cavity above this to help in crushing the juice. These are also called च दिया chandiyā in Champaran and North-East Tirhut, and खोच hhonch to the east. In Saran and Champaran रोन raun is canal cut on the surface of the block through which any juice thrown up may flow back into the cavity. In North West Tirhut this is called रेन rain, in North-East Tirhut रखेंच raspain, and in South-East Tirhut खेंच khātā.

- 270. The drain for the juice cut in the bottom of the block is to the north नरहो ह nardoh; also in Tirhut नरो ह naroh, in North East Tirhut नरोहो narohī, and in South-East Tirhut रसेड़ raser; in South-West Shahabad it is गुज्जरमा gujuruā, and in the rest of the district जोहा johā or र सहा rashā; in Patna it is रस्पारा rasghāra or निरोह nīroh; in Gaya it is होनो chhonī; in South Munger, चीना chonā; and in South Bhagalpur. जरलो larlo.
- 271. The wooden spout through which the juice drops is पत् नारी patnārē. In the body of the block a channel is cut in which the block फेटा phentha, of the driving gear works. This is called चर्रा ghurrā in Shahabad and माँद्र māndar in Patna.
- 272. The horizontal board to which the bullocks are attached.—This is कत्री katrī, with a variant, कार्तार kātari or कात्र katar, in Shahabad, South-East Tirhut, and South Bhagalpur.
- 273. The upright beam or pestle which moves in the hollow of the mill and crushes the cane—For this three names are current, viz. মাছৰ mohan (Tirhut, except the north-west, Champāran, Patna, and South Munger), with variants, মছৰ mahan, in Gaya and North-West Tirhut, and মাছৰ mohan in Shahabad, বাৰ lāth (Tīrhut and Champāran), and বাৰ jāth (Tīrhut and Shahabad). The last word is used in Sāran only in reference to the oil-mill, and not to the cane-mill.
- 274. The ball at the end of this beam, which fits with the hollow of the block, is मूँड mūnr, मूँड़ा mūnra, मूँड़ा mūnri. The notch above this is north of the Ganges and in Patna कान्ड kānha or कचा kandha. In North-West Tirhut it is कन्डिया kanhiyā, and in South-East Tirhut प्रशा panjā. In Shahabad it is कार्ड kān or बीमरा longra. In Gaya it is

end rounded off is न्द्र chūr or च्रांचा chūriyā, or (in North-East Tirhut) end rounded off is न्द्र chūr or च्रांचा chūriyā, or (in North-East Tirhut) सङ् mūnr; and the curved block of wood joined to this is देवा dhenkū or (in North Tihut. bahabad, and Scuth Bhagalpur) देवाचा dhenkuā and in Sāran देवाचा dhenkuhā. This curved block of wood connect the pestle with the upright post which is fixed in the horizontal driving-board.

275. This upright post is north of the Ganges, to the west, हर सा harsā or हरिटा harisā, and to the east (and in South Bhagalpur) मानिक यम maniktham or मानिकयम māniktham. In Shahabadit is मन्द्रम mankham, in Patna and Gaya छ टा khūntā or म्रायम्ह marthamh, an मानिद्यम mānikham in South Munger. The pieces of wood which keep the beam of the driving gear in the channel at the base of the block are जीभा jībha or जिभिया jibhiyā, or in Saran the front one is called फरा phentā, and the back one कार्क kanail or (south of the Ganges) कर्क क्षि kanhelī, and in Sāran कर्क क्षि kanaili. In North-East Tirhut they are called जिविया jibiyā.

276. A rope of straw supporting the pestle by fastening it to the upright beam is north of the Ganges, to the west, नायन nādhan, in Champāran नय ना nadhnā, in Tirhut नयान nadhān, but in East Tirhut त्याच lādh. In Shahabad it is द इना tanṛnā, in Gaya नाय वरता nādhā baratā, in Patna नायन nādhan, in South Munger नाय nādhā or नाय barah and in South Bhagalpur नारंगी sārangī, or जैया ledhā.

277. The bamboo strut attached to the horizontal driving-board and running up obliquely to meet the upright post, is called north of and running up obliquely to meet the upright post, is called north of the Ganges खर पांड़ी kherchā गूरे, or south of it समोरा kamorā (Shahathe Ganges खर पांड़ी kherchā गूरे, or south of it समोरा kamorā (Shahathe), खड़चर kharchar or खर bad), खड़चर kharchā (also in Shahabad), खड़चर kharchar or खर harchā (Patna and Gaya), इंड ख़िया kudan गूंग्य in South Munger, and खर चाड kharchārū in South Bhagalpur. This is fastened to the driving-beam by a rope, called बारन nāran or बाधा nadhā, or in East Tirhut खारन lāran.

278. The part of the horizontal beam on which the driver sits in कार्तार kātari, कार्तर kātar, or कर ही katari as above.

279. The leather thong by which this horizontal beam is connected with the yoke is नाचा nadhā or (in Saran) कर से kanhelī, (in Gaya) वार्ष ता nadha bartā, and in Patna माँका mānjhā. काड़ kārh or (in North-East Tirhut and Shahabad) काइं kārhā is a rope which is tied North-East Tirhut and Shahabad) काइं kārhā is a rope which is tied to a peg in the end of the horizontal board, passed round the hump of the bullock and back again to the board, where it is tied into a hole the bullock and back again to the board, where it is tied into a hole

and the rope passing under the bullock's chest, joining the two traces thus made, is ust pets.

- 280. Miscellaneous.—The circle in which the bullocks move has various names, viz. तार्पोर gorpaur (Sāran), पौरर paudar (Campāran and Shahabad), पौर paur or पौरी paurē elsewhere north of the Ganges, in Patna, Gaya, and South Bhagalpur, बहा bahē also in Patna, and
- 281. The receptacle for the cane before it is cut (generally a hole in the ground) is गेंड्यारी genriyārī generally, and गेंड्यार geriyār to the west. The receptacle for cane ready cut is टोनियारी toniyārī, with variants टोनियारी toniyātī (Sāran, Champāran, and South-West Tirhut). टोनियासी toniyāsī (North-West Tirhut), and टोन खाइ tonkhād (South Bhagalpur). In Shahabad it is called संगर वार angarwār.
- 282. A wooden mallet is used for pressing the cane under the crusher. This is util thap i; also in North-East Tirhut util milit.
- 283. The cane as it is crushed is stirred up by hand, and the man who does this is called मोर्नाइ morwāh or मोर्नाइ monrwāh, or in South Bhagalpur चन्ताइ। ghanwāhā. This man sometimes drives the bullocks also, and when he does so he is still called by this name.
- 284. The pot into which the juice drops is called generally खोरा khorā or (in South-East 'Tirhut) खोर khor, other local names being नाइ nād (Shahabad) and ज्ञाहा kundā (Shahabad, West Tirhut, and Patna), or (generally) इसा chhannā. Over this is often placed a basket or earthen pot with the bottom pierced like a sieve. This is called generally इसा chhannā, रसङ्गा raschhannā, or देनी chhenā. Local names for this are तरीही taraurā (Sāran and Champāran), इसा chhittā (also in East Tirhut). or इसा chhirhirā (Shahabad), and इसिया daliyā (South Munger), An earthen vessel for holding the juice is in Gaya इसा hathailā.
- 285. From these vessels the juice is removed to the boiler in a pot called কাছে or কৰাছ karāh, or sometimes কাছা karāhā.
- 286. The blocks on which the cane is cut are north of the Ganges and in Shahabad निस्हा nisuhā, a variant being निस्चा nisuā in South Bhagalpur Other names are देहा thehā (North-West Tirhut), परियेटा pariyethā (Gaya), जुनाट kukāth (Patna), पर कट parkāth (South Bhagalpur), and टोन कटा tonkatta or टोन कट tonkat in South-East Tirhut and Munger.
- 287. The hollow in the mill is in Bihār cleaned by hand while the crusher is turning: hence there is no apparatus in existence for raising the latter, as there is in Gorakhpur and Azamgarh.

288. The basket from which the mill is fed is इटो chaint north of the Ganges, with a variant, छोटो chhītī, in North-East Tirhut. In Shahabad it is जोड़े orī (also in East Tirhut) or खेंची khainchī, and in South Bhagalpur जोड़िया oriyā. In Patna it is बटा battā, and in Gaya परिया pathiya. The pieces of cane cut up ready for the mill are जैंडी genrī to the west and optionally in East Tirhut, and टोनी tonī in Patna, Gaya, and to the east. In South-West Shahabad they are जारो angārī.

289. As much chopped cane as can go into the press at one time is चानी ghānī, and as much juice as can be boiled at one time ताच tāw. The latter is also च पान khepān in South-East Tirhut, पाक pāk in Patna, and रान rān or रान्ह rān in South Munger and South Bhagalpur.

290. The cane after the juice is expressed is called खोदया khoōyā, with local variants छोट्या khohiyā (Patna Gaya, and the east) and खोददा khoōhā in South Bhagalpur. In Shahabad, it is also चेपुचा chephuā.

291. To work the mill is पेर्ब or पेड्ब perab, and when several cultivators take it in turns, each turn is called भाँज bhānj, पारी pārī, or (Gaya) पज्री paltī. When men work it turn by turn, they are said to do it भाँजा चिरे bhānjā sire north of the Ganges, फिरा फारी pherā phārī in Tirhut, and elsewhere पारा पारो pāra jārī. Sometimes a mill is owned by co-sharers, and then their taking it in turns is भंज इरिया thanjhariyā, चिन्ये ती sajhiyaitī, or (Tirhut) चब्रेती sabthaitī, and also in North-East Tirhut, उनिया sajhiyā. In South Munger देन dhenk is the working of a mill by cultivators for a week in turn, one after the other, till the turn of the first comes again.

292. The men engaged on the mili are as follows:-

(1) The man who cuts the standing cane.—This man is আমাজীছা angerīhā to the west generally মাজ্বছিয়া genrwahiyā in the north-west, মজালাহা pajwāhā and মাহ্বাছ pagarwāh or মাহ্বাছ pangarwāh in Tirhut. In Shahabad he is also মাজ্ ছালা genrchhīlā, or in the southwest of the district, ছাল বাংhohlwa; in Patna and Gaya he is কানহ্ মাহ্ ketarpārā (from কানাহা ketāri, sugar-cane), মহ্বাছহ partāhar, or মহ্ বিছাহ pharnihār, and in South Munger কানহ্ মাহা katarpārā or মাহা patarpārā. In South Bhagalpur, he is মহ্বাছা ghurkattā or কাহবিয়া ka'aniyā.

In Saran and Champaran these men do their work without wages in money, their pay being the leaves of the cane which they cut, which they take home and use for cattle fodder.

- 293. (2) The man who cuts the cane into lengths for the mill is जान kānā in South Tirhut and Sāran. In Champāran he is पजा नाइ pakwāh, and to the west he is गाँडिजाटा genrikātā or जार बाइ angarwāh. Elsewhere he is टोन जहा tonkatta, with a vari int, टोनिजहा tonkatta, in South-East Tirhut. In North-West Tirhut he is simply called मज्य majūrā, and in North-East Tirhut sometime जन jān. In Sāran and Champāran the same person cuts the cane and boils the juice, hence his name.
- 294. (3) The driver of the mill is কান্যাছ katarwāh, with variants কান্যাছ katarwāh or কান্যাছা katarwāhā, and in South Bhagalpur কান্যায় katarwahā. In South-West Shahabad and in Tirhut he is called ছুকানা kankwā.
- 295. (4) The man who feeds the mill.—He is মাঁহ্ৰছে monrwah or মাহ্ৰছে norwah generally. In Patna and Gaya he is ঘৰ্ৰাই ghanwahā or (in South Bhagalpur and South Munger) ঘৰ্ৰছা ghanbahā.
- 296. (5) The man who removes the crushed cane.—He is হলু আই
 haluāī in North Tirhut; elsewhere this is done by
 the man who feeds.
- 297. The buildings.—The whole manufactory, including both cane-mill and boiling-house, is called কাল্ছবাহ kolhuār, or in South-West Shahabad মালাহ golour. In Patna, Gaya, and the east it is called কাল্ছায় kotsār.
- 298. The house in which the cane is cut into slips for the mill is called गाँडियार genriyār, or गाँडियारी genriyārī to the west and डोनियारी thoniyarī to the east. Local varieties of this last are टोनियास toniyāsī in Nort-West Tirhut and टोन्खार tonkhād in South Bhagalpur.
- 299. Folklore on the subject.—Near the place where the cane is cut into slips the men make a round idol of a diety called HATE TE makkār bir, or in Shahabad HEATE TIT makkār bir, and in North-East Tirhut HEATE makkār. He is said to have been originally a Dom, who once came to a sugar manufactory in the olden time and asked for juice, which the people refused to give to him. Thereupon he jumped into the boiler and was boiled to death. His spirit became defied, and is now worshipped by the workmen. The worship consists in pouring a little water on the

image when the cane is brought into the manufactory from the field, so that he may wash himself. Then five canes are put before him. They are then cut up and put first into the mill. The first juice that comes out is also poured over him, and then the rest may go into the boiler. In South Bhagalpur the diety worshipped is fewari biswakarmā.

B.-THEBOILING-HOUSE.

- 300. This is in Saran गुड़ीर guraur, and in Shahabad गोलीर golaur; elsewhere it is simply कोल हुआर kolhuār or कोल सार kolsār as above.
- 301. The fireplace is चूल हा chulhā, or in South Munger गम हर gamher. The hole through which the fire is fed with fuel is generally सुद्ध muh or म ह munh, but in Patua and Gaya it is मोद्द हा mohkhā. The hole through which the fire is raked is खाँची sānsē generally north of the Ganges, नेग हा nangrā in North-East Tirhut, जँग हा langrā in Shahabad, उधान udhān in South-East Tirhut. Elsewhere it has no special name. In Sāran जंग हा langrā is a receptacle for the juice when removed from the boiling-pan.
- 302. The outlet for smoke is ধুআঁক্ষ dhuān kas north of the Ganges and in Shahahad. In South-West Shahabad it is খু খুকা dhundhukā, in Gaya it is ছিকা hikka, in Patna ছাক hink, and না ড়া nengrā in South Bhagalpur and South Munger.
- 303. The stick used in a poker is खोरनी khornē, or in Patna खोर ना khornā. Local names are खोरीना khodaunā (South-West Shahabad) जा वार lahwāē (Shahabad), and चाना anchnā (to the east). In Shahabad प्राची pharuhē, or in the west generally पहरी phahūri, is a piece of wood used for raking out ashes. The man who stokes the fire is called जान kānū north of the Ganges and in South Bhagalpur and Shahabad. Local names are द्वासाय dhurkamiyā (South-East Tirhut), पुरस्ताना chuljhonkā (East Tirhut and Shahabad), पुरस्ताचा chulhanchā (East Tirhut and Gaya), अ च नाचा anchwāhā (Patna), and चाना anchtāhar (South Munger).
- 304. The vessel in which the juice is collected before boiling is नाइ nād or नाइ। nādī, or (in Gaya) चडी chattī, (Nort-East Tirhut) नारी gagrī or चंदा ghaila. Generally, however, it is kept in the इसा chhanna (see above), of which there may be several in use at one time.
- 305. The spoon for taking the juice out of the boiler is north of the Ganges, to the west, as a kathahā or as give kathkhurpā, and to the east (also in Shahabad) as ask or as saikā. Elsewhere south

of the Ganges, it is सफर्ड saphaī or सफेश saphaiyā. In South-West Shahabad, it is, however, डोइ रा dohrā, and in South Bhagalpur it is सप्टी daptī or डब्यू dabbū.

- 306. The scraper to prevent the sugar resting on the bottom of the boiler is खर्पा hhurpī generally. In Sāran and Champāran it is खर्पा khurpā, and in North-East Tirhut कड खर्पी khathkhurpī, the meaning of which here is different from that in Sāran, Champāran, and West Tirhut. In Patna it is पेड़नी peṛnī, and डप्डन daptan in South Bhagalpur.
- 307. The iron ladle used as a skimmer घोना is paunā, or (North Tirhut) में ज इसा mailchhannā, (South-West Shahabad and South Bhagalpur) धापी thāpī (also made of wood), and मां मारा jhanihrā in Patna, Gaya, and South Munger. Sometimes it is not necessarily of ironand then it is खर पा khurpa in South-West Shahabad, द्वा hathā or, इत्या hatthā (of earthenware) in Patna, Gaya, and South Munger, and क्रमीट chhanautā in Sāran and South Bhagalpur.
- 308. The boiling-pan is called नराइ, नड़ाइ karāh or नराइ। karāhī. The earthen vessel used for removing the cooked juice from the boiler is north of the Ganges खेन saik or च ना saikā, and in Shahabad it is पंगीरा pangaurā; in Sāran it is पौड़ा paunrā. The pot in which the boiled syrup is placed is called महनो matukī south of the Ganges, also (South-West Shahabad) आड़ी orē, (Gaya) नइ ना nadwā, खोरा khorā in the South-East, and नुष्ठी kānrā in South Bhagalpur.
- 309. नाइ nād is a hole in the ground dug for receiving the coarse sugar. North of the Ganges it is also पौड़ा paunra or पौड़ी paunrā. The sugar is collected and thrown into this with a bamboo fitted at one end with a roller, which is called गुर्स gurdam or (in South-West Shahabad) गुर्स gurdan. In Tirhut it is also called इन न dabkan, and in South-East Tirhut सपद sapaā.
- 310. In North-East Tirbut HIZ mat or with is the large vessel in which the juice is finally coagulated. These are in Tirbut util gurpaur, and in Champaran (made of sun-baked earth) Ext. dehro.
 - 311. THE rab is undrained raw sugar, and The gar is rab boiled down for a longer time. Further particulars concerning these and the other products will be found in the chapter relating to sugar-cane (§§ 1014, 1015).

O.-THE SUGER REFINERY.

- 312. A sugar refinery is known as चोनी के करखाना chīnī ke kar khānā or चीनी के गोहाम chīnī he godām. South of the Ganges the word खंड्नार् khanṛsār or खंड्नारी khanṛsārī is also used. The house in which the sugar is refined is called चूल्हा के घर enālha ke ghar or कराइ के घर karāh ke ghar. In South Bhagalpur it is भठा bhatthā.
- 313. In making coarse sugar (काँची चोनी kānchī chīnī), a vat. a drain, a reservoir, and a treading-floor are used.
- 314. The vat is in Shahabad हो ह haud or हो हो haudī, in Gaya चह बचा chahbachcha, in Patna खंड् गर्ना khanrgarnā, and in South Bhagalpur गुर्हा gurhandī. North of the Ganges and in Gaya it is नाह nād or नाँह nānd.
- 315. The drain is नाली nālī or नारी nārī, or in South Bhagalpur तर हा karha In Sāran it is also called खाता khātā.
- 316. The reservoir is north of the Ganges, and optionally in Shahabad, নাহ nād or নাঁহ nānd. In Shahabad it is ভীমা dobha, in Patna ভীহ haud or বৰ্ত্যা charnā, and elsewhere south of the Ganges বৃহ্ বৃহ্যা chahbachchā.
- 317. The treading-floor is पटा pattā north of the Ganges. South of it, it is in Shahabad पाटा pātā, in Patna and Gaya चन्तरा chabutarā, and to the east चटी chattī.
- 318. In making regular sugar or सक्ता sakkar, the drain and the reservoir are used as before. The bundles (मोट्डो motrī, or in Patna नार शे nārgī, in Gaya ध्या thaiyā, and in South Bhagalpur माजा gājā) of sugar are tied up in cloths जिया lothā or (in Patna and Gaya) इज्जा of sugar are tied up in cloths जिया lothā or (in Patna and Gaya) इज्जा of sugar are tied up in cloths जिया lothā or (in Patna and Gaya) इज्जा of stone or sun-dried clay. The framework is called north of the Ganges खाँच khānch or खाँचा khānchā, or (in Champāran and East Ganges खाँच khānch or खाँचा khānchā, or (in Champāran and East Tirhut) इटा chhaintā. In Shahabad it is टटा thatrī or टिकटो tikthī, in Patna and Gaya टेक टी tekthī, and in South Bhagalpur चाँचा chānchrī. The weights are चाँचा chāmpā, or, when made of stone, प्रयुक्त pathal, or in Sāran चापी thāpī.
 - 319. The following utensils are used in the boiling-house :-
 - (a) An iron boiler, কাছে karāh, কাছে karāhā, or কাছে karāhā.

 When an earthen boiler is used, it is called অত্য khaprā or অত্য khaprā, or in South-West Shahabad and East Tirhut অত্য athrā.

- (b) An iron ladle for removing the scum. This is इतीटा chhanautā or पौना paunā, also in Patna and Gaya आ मा रा jhanjhrā.
- (c) An earthen pot with holes in it, used as a filter নাৰ nād or নাৰ nānd. In South-West Shahabad it is ইতিবাল নাৰ্
 thenthiwāl nād.
- (d) A filter of river grass, known as खेंबार semwar or खेवार sewar, or in North-East Tirhut से भार semar.
- (e) A scraper for removing the layer of clean sugar. When made of shell it is called ঘিনুসা situā, or in South-West Shahabad হিনহা situhā or মুনহা sutuhā. A curved knife used for the same purpose is ঘিহানী sihornā in Sāran and Champāran, উহান না sehoruā in Shahabad, and ভাছনো soharnā in North-East Tirhut.
- (f) The filtering-basket for cleaning the same is ভাষা khānchā or ভাষা khānchī. In Gaya it is ভল্বা dalwā, and in the east also ভলা delā.
- (g) The wooden or iron ladle for cooling the boiling syrup is north of the Ganges तासिया tāmiyā or (in Sāran and North-East Tirhut) तसिया tamiyā. South of the Ganges it is डब्बू dabbā, (in Shahabad) गुर्दन gurdan, or in South Bhagalpur भाभारा jhanjhrā.
- (h) The iron stirring ladle used for taking syrup from the boiler and larger than the last is বামা tāmā north of the Ganges; in Shahabad it is ভাষা thurchani or ভাছা dohrā; in Patna, and Gaya it is হাল্লী chholnī; and in South Bhagalpur ভাছালা dohlā.
- (i) The earthenware jug for pouring the syrup into the boiler is আৰো saikā, also ছুল্আ hatthā in Patni and Gaya, and আঁত্ৰী panchnā in South Bhagalpur. A larger jug of the same kind is নিম্ভা nimrā north of the Ganges, and নিৰ্ভা nibrā or ঘৃষ্টা parchhā south of it; also নীলা taulā in the east.
- (j) The wooden supports of the filter are north of the Ganges ভাষো khātā, or ভূৱা বজা khuntā ballā south of the Ganges. They are in Shahabad বিজ্ঞা sirā (also in South Munger) or বিষয়ে tirpāi, and ই মাহ tepāi in South Bhagalpur. In Patna and Gaya they are made of earth or brick, and are called মাৰা gorā.

- (k) The shovel for stoking the fire is দ্বা pharuhī or দুৱা phahurā in Sāran and Champāran, and দ্বা pharuhā or লাহায় kodārī in East Tirhut. In Shahabad it is দ্বানা kharmā, or in south-west of the district দ্বা phareā. In Gaya it is লাহেনী karhnā, in Patna আন লাহেনা agkarhnā, and in the east লাহেল karchhul.
- (l) The ladle for stirring the hot syrup in the cooling pan is तिसयों tamiyān north of the Ganges and तिस्या tambiyā in Shahabad. In South-West Shahabad it is उन्ह dabbū, in Patna and Gaya घटना ghatnā, and in the east also हाला dābā.
- (n) The piece of matting or cloth in which the sugar is dried in the sun is আল pāl, also in South-West Shahabād আহা pāta, in Gaya হআ্ tappar, in Patna হাত্ tāt, and in South Bhagalpur ৰহা chattī.
- (n) The flat wooden pans for cooling the syrup are কঠানা kathautā or কঠোনী kathautī, also in the east কঠান kathaut, and in Saran কতবন kathawat.¹ In Saran and Champaran they are নাহ nād or আমানী osaunī.
- (o) The vessel into which the juice drops as it is filtered is uহছা parchhā or (North-East Tirhut and Shahabad) বাবা taulā.

CHAPTER III.-APPLIANCES USED IN THE MANUFACTURE OF INDIGO.

320. Indigo manufacture is confined almost entirely to North-Gangetic Bihār. 2

321. The indigo beating-vat is महाइ के होन (or होद) mahāi ke hauj (or haud), and also in North-East Tirhut महनिया होद mahaniyā haud. The water reservoir is खनाना khajānā. The upper or steeping-vat is बोमाइ के होद bojhāī ke haud, or in East Tirhut बोमानिया होद bojhaniyā haud. The rake for agitating the fermented liquor is फहरी phahurī in Sāran and फरहा pharuhā elsewhere. In North-East Tirhut it is also फरमा pharmā.

¹ कटोती (Kathawti) is a diminutive form of कटोता (Kathawtā) Cf. कटोग (Katorā) and कटोरी (Katorī).

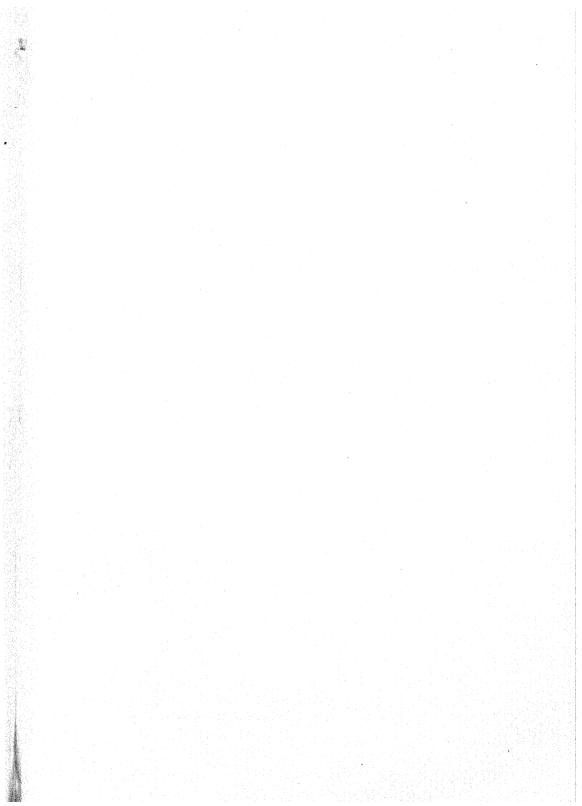
The author is indebted to W. B. Hudson, Esq., for much of the information contained in this chapter. The system of manufacture described is the old style, now only used by the Indian. In European factories the use of steam power has made considerable changes.

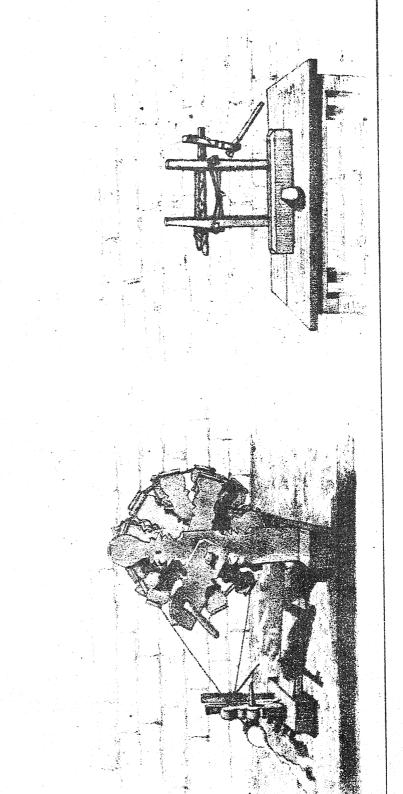
- 322. The beams of wood for pressing the plant are হৰাই dabantā in Sāran and Champāran, অহু নাই sahtār in Tirhut and Saran হাৰ্ dāb or ঘৰৰ dharan in North-East Tirhut, and ৰাম চām in South-East Tirhut. These are supported on projections in the walls of the vat, called মনুধী majusā, or in Champaran বাৰ্ tān. In East Tirhut they are called ভিত্তাহা sirpāhā. Under these pressing-beams are placed, ৰহ্মা ballā, or in Saran কৰ kainch, which are bamboos laid immediately on the top of the plant.
- 323. The होद्रो handrī (Sāran and South Tirhut) or मान माड़ी māl jharī (Champāran and North Tirhut) is the small reservoir where the indigo juice collects to be taken to the boiler. The drain is नाली nālī or नारो nārī, or in Saran मोरी morī, and the द्यान chhekan is the door by which it is closed. The strainer is द्या chhannā, or in South West Tirhut चद्द chaddar.
- 324. The boiling-room is কাৰ্য আৰু karāh ghar. The মাল mej is the wooden or masnory straining table in which the indigo is jut after being boiled. This is the name in Sāran, Champāran, and West Tirhut; to the east it is ৰাহ মাল būlū mej or (in South-East Tirhut মাল মাল māl mej.
- 325. The पोरिस pārich or पोरिस pāris is a corruption of the English word "press," in which the boiled liquor is placed in cloth and the water pressed out. In Sāran डाका dāl,ā and elsewhere चलना chalnā, are the perforated boards placed above and below the indigo in the press. The screw of the press is पैस pench. The square boss or nut on it is दिन्दी dhibrā. The मोरनो mornā is the spanner or apparatus for turning the screw. In South-East Tirhut it is also महोरनो mamornā or पेस्तक्स pech kas. The large wooden beam through which the screw passes is देशा the hā in sāran, and elsewhere द्वीश dubautā or हान dāb; when it is made of iron it is called in South Tirhut नॉक bānk. The कुटका kurkā are small pieces of wood placed below and above the डाका dātā or चल्ता chalnā.
- 326. The machine for cutting cakes is with phurma, and the wires with which they are cut $\exists i \in T$.
- 327. The cakes of indigo are गोटी gotī, and they are dried in a drying-house, गोटी घर gotī ghar, on shelves, called in East Tirhut मचान nachān, and elsewhere चाली chālī.

- 328. The following are among the implements used in indigo agriculture:—
 - (1) The धर्म सन्ती dharm lagge, a wheel for measuring land each revolution of which covers one सन्ती lagge.
 - (2) The जुदार kudar or जुदारि kudarā, a mattock for digging.
 - (3) The Et har or plough, which is of two kinds-
 - (a) विजायती bilāetī, or English plough.
 - (b) देसी desī or कडोर kathaur, the country plough.
 - (4) zielt tānri, the drill plough.
 - (5) काटा kantā or खांचीर नी khakhornī. the rake or harrow.
 - (6) खुर पो khurpī, the spud for weeding.
 - (7) हाँसू hānsā or हँसचा hansuā, the sickle for cutting the plant.

CHAPTER IV .- THE SPINNING-WHEEL.

- 329. The following diary shows the process of spinning thread and making cloth in the subdivision of Madhubani, in North-East Tirhut, in the year 1879—
 - On the 20th September the writer bought 24 sers of cotton, being a day's plucking on a sunny day from about a bigha and a half of cotton field. The cotton बाँगा bāngā (see § 1016 for the various names and varieties) was of the kind called कोकटो koktō, which ripens in the month of Bhādon (August-September). It was pulled out of the husk from the tree.
 - 20th—26th September.—During this time the cotton has been drying in the sun, and now (26th) two old women are employed to clean it, picking out the dirty and immature cotton, called 有天 有足 karkut. This is principally composed of seeds which have come to nothing and been worm-eaten. This cleaning is done by hand. It lasted to the 30th September.
 - 1st October.—Commenced to separate the see's, sint bangaur from the sint bangā. This is done by a machine called searcharkhi, which consists of two rollers, about an inch thick, of thard wood tightly wedged one above the





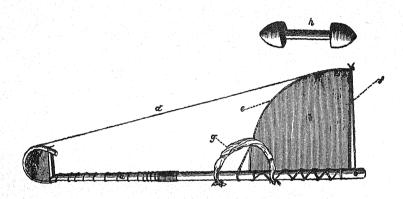
MACHINE FOR CLEANING RAW COTTON (CHARK)

THE SPINNING-WHEEL (CHARKHA).

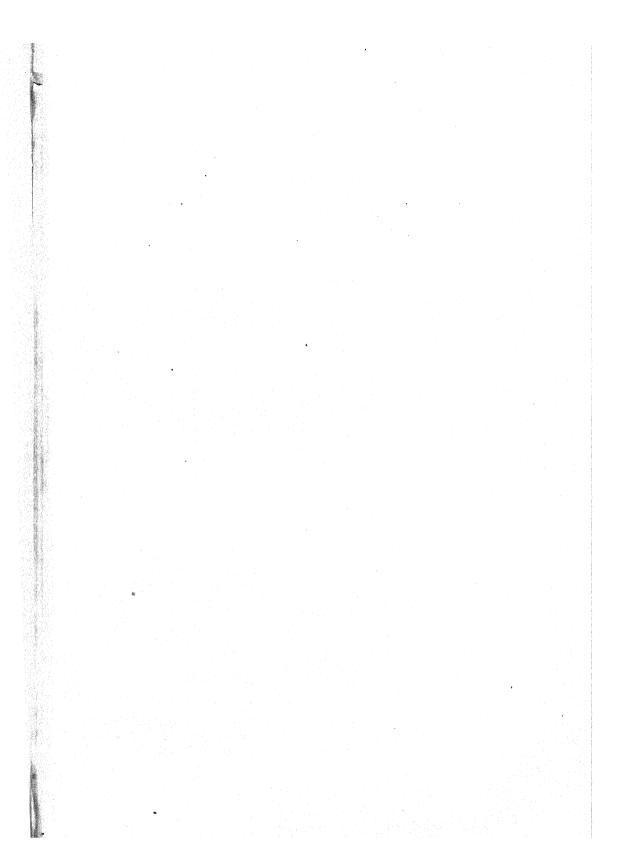
other; both rollers are supported in uprights, the ends passing through. At one end the lower roller is turned by a handle, and has at the other end, where it projects from the upright, a screw cut in it. The same end of the upper roller has a reversed screw cut in it, and these two screws fitting into each other act like cog-wheels; but when the lower roller is turned, the upper roller turns in the direction reverse to that of the lower one, so that they act as a pair of feeders tightly wedged together. The stim bāngā or uncleaned cotton is then applied to the feeding side of the two rollers, and on the handle being turned the cotton is pulled forcibly through by their revolution, while the seeds remain behind and fall down to the ground.

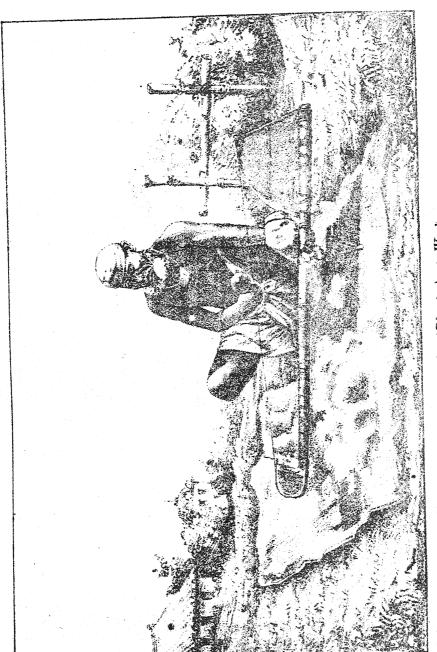
- 330. The two upright standards are called & zī khūntā, and each of the rollers sits jāthi, or in Saran sint sanrā. Underneath the rollers is a cross-bar, called an kal, joining the two uprights and holding the machine together. The & zî khūntī is a wedge going through each upright from front to back, under the cross-bar and holding it and the roller in their places.
- 331. The पच रो pachrā are the wedges running sideways through each upright and tightening the two rollers together. The crank which turns the lower roller is called सक्री makrā, and it is held to it by the किसी ki lā or linch-pin. The handle at the other end of the crank, which is held in the hand, and by which the machine is turned, is called जागानि lāgani, or in Saran चजीनी chalaunī and in Gaya द्योरो hathaurā.
- 332. The base of the machine in which the uprights rest is called unt prink, or to the west tutter pirkiyā, and out of this projects behind, along the ground, the next majhwa, on which the foot of the operator is placed to keep the machine steady.
- 333. The cotton, when cleaned from the seeds by this machine, is called $\nabla r\bar{u}$, $\nabla \bar{z}$ $ru\bar{z}$, or $\nabla \bar{z}$ $t\bar{u}r$,—the last by women of the upper Hindu castes, and the two first by Musalmans and low-caste Hindus. $\nabla \bar{u}\bar{u}$ is used in Shahabad.
- 334. The above lasted three days. It was then again cleaned (বুৰৰ tūnab, বুৰৰ tūnab, or (in Shahabad) বুমৰ tūnab, to clean), the few remaining pieces of husk, &c., being picked out by hand.

- 21st October.—The cotton was to-day put out in the sun preparatory to being carded (খুন্ৰ dhunab, to card).
- 22nd October.—To-day two cotton-carders (ध निया dhuniyā) came to card the cotton. Fach brought with him a machine, called a ध न की dhunkī, or to the west ध जुड़ी dhanuhī. In Gaya it is धुनेडी dhunethī, in South Munger and South-East Tirhut धुनेड dhunaith, and in South Bhagalpur धुनेड dhunhath.
- 335. It is composed of the following parts:-



- (a) The flexible piece of wood cutting as a bow, called ভাটো dantā or ভাটো dantā to the east and ভাঁড়ী dānṛā to the west.
- (b) A board wooden board called 明記 pharehā in North-East Tirhut. In South-West Tirhut it is 明記 pharautā, in South Bhagalpur 明記 pharuhā, and elsewhere as 明記 pharhā.
- (c) The bridge over which the string is passed, মাঁমা māngī. In Shahabad and also optionally in East Tirhut it is মাখা māthā, in South Bhagalpur মখ্বা mathwā, and in South Munger মম্বাধী ফ āgwāsī.
- (d) A leather string, called ताँत tant. In Patna and Gaya it is also called रोहा roda.
- (e) A leather strip acting as a sounding board, lying along the round edge of the দেইছা nharehā, on which the string rebounds, called unterpretation puchket or ইয়ো nuchketā generally,



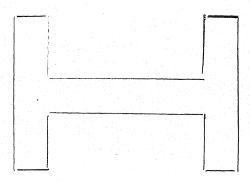


A Cotton-carder (Dhuniya) at Work

- पक्तीटा pachhauta in Tirhut, and कॉकर kānkar in Saran and Champāran. In North-East Tirhut it is पुशा हैज pushdail, and an optional name in Shahabad is पुक्तीटा puchautā.
- (f) A stoot leather string along the outter side of the দুইছা pharehā, to one end of which the বাঁৰ tānt is attached, while the other end is fastened to the ভাটো dantā. It is used to tighten the বাঁৰ tānt, and is called ভিহু বা ghirchā or মুখা ghurchā. When pages are used for tightening this, they are called ৰাহা bārā or ভিহুৱা biriyā.
- (g) The ছয় হৈ hathhar, ছয় মহ hathgar, or ছয়কা hathkar, is a loop of string under which the left hand is passed to hold the machine steady. The above is the name current in North-East Tirhut. South of the Ganges it is also called ছয় কা hathkar, with variants ছয় কা hathkar or ছয়কা hathkar in Shahabad. In'. North-West Tirhut it is ছয়া hathrā, in South-West Tirhut and Saran ছয়া hathā, and in Sāran and Champāran মুত্ত নায়া muthwārā.
- (h) The mallet for twanging the bow, of wood, shaped like a dumb-bell. It is held in the right hand, and the तांत् tānt is struck and twanged with it. It is called चिस्ता jistā, and also (in Tirhut and South Bhagalpur) दिस्ता distā. In Patna it is called दस्ता dastā, and in South Munger दिस्ता distā.
- 336. In using this instrument it is held by the left hand under the sum hathkar, which passes over the wrist, and the at tant twanged in the midst of the cotton by the family isla, which is held in the right hand. This process loosens the texture of the cotton, and causes all the dust and dirt to fly out of it. The unit dhunki is not allowed to rest on the ground, but is supported in the air by the unit hathkar passing over the wrist, and it springs up and down as the atant is twanged.
- 337. The whole pile of cleaned cotton was called गोटी gothī. While this was going on, two old women were called in to make little hollow rolls of cotton to be made into thread. They are called to the east पीनो pīnī, and to the west पिडनो peunī or पीन्नो pīwnī. A local name in East Tirhut is पार pīr. These are about four inches long and a quarter of an inch thick. A lump of clean cotton, the size of a walnut, is put round a thin skewer, called पिट बार pirrhsari, and is then rolled on a board, called पिड्या pirhiyā, with the palm of the hand. These are

- 338. These पोनी pīnī are now ready for being made into thread in the spinning-wheel.
- 339. The spinning-wheel is বছৰো charkhā, but in South-West Shahabad it is ছেৱা rahtā, and in the sonth-east ব্যো jarkhā.
 - 340. Its parts are as follows:-

The foundation. - This is in the shape of a double letter T: thus-



- 341. On one of the cross-pieces the driving-wheel stands, and on the other the spinning apparatus. This foundation is called पोड़ा pīrā or पिड़िया piriyā to the east, and विद्याई pirhāō to the west. The connecting bar between the two cross-pieces is मंग manjhwā or माँगा mānjhā, in satna and Gaya it is जात खोरा latkhorā, and in South Bhagalpur मन् माइ manjhāō.
- 342. The driving-wheel.—The supports of the driving-wheel are called at khūnta. The wheel itself is composed of two parts,—
 - (a) The central boss or nave, and
 - (b) The four spokes on each side of the nave.
- 343. The nave is called মুটা mūnrī or মুটা mūrī south of the Ganges, and মুটা munrī or মুটি আ munrīyā north of it; in East Tirhut it is also বামা tāmā, and in South Bhagalpur and South Munger ঘুৱা pailā. It is about 5 inches long and 4 inches thick.
- 344. There are four spokes lying across each end of the nave from one circumference to the other; there are therefore eight radii on each side, and they are so arranged that the radii on each side are not opposite each other, but alternate. Each of these cross spokes is called पूत्रो putto or पूत्रो pātō, or in South-West Shahabad काम रो kamrō; sometimes they are also called **E** at khūnta **E** टी khūntō.

345. These spokes are held in their places by a string, called অবাল awāl to the west, অবাল amwāl in Patna and Gaya, and অমাল amāl or অমালছ amālh to the east. In South Munger it is অন্তাল amhāl. This string goes round the extremities of each radius of each side alternately: thus—



It forms therefore a kind of edge or rim of a broad wheel, something like a paddle-wheel, and over it passes the driving-hand which turns the spinning apparatus. This paddle-wheel is about a foot in diamater and five inches thick.

- 346. The central axle of the driving-wheel is called जाउ /āth generally north of the Ganges and in South Bhagalpur. In Tirhut it is called जाउ jāth, and in North-East Tirhut also जाउ /āth or जाइड jāth. South of the Ganges it is generally चेन ना belnā. It is caused to revolve by a crank end called मन्दी makrī, or in Shahabad and West Tirhut नाम nāk. It is दाइडी dārī or दिख्या dariyā elsewhere south of the Ganges, except South Bhagalpur, where it is again मन्दी makrī. To this is attached a handle, called to the west and in Gaya चन्नीना chalaunā, and to the east जरना larnā or जारिन lāranī. In South-West Shahabad it is called मौली bhauntī or माँचन bhānwat, and in Sāran optionally चन्नीनी chalaunī.
- 347. This driving-band is called माल mai or मास्ड mālha. It is rubbed with rosin (चूमन dhāman) and oil (तेल tel), and is then blackened with charcoal (कोरना koelā). The driving-band goes twice round the driving-wheel and the spinning-axle, once passing through the मल काडी malkāthā (vide post), and once not.
- 348. The spining apparatus—We now come to the spinning apparatus. There are three perpendicular uprights. The two outside ones are called ভাইন khūntē, and the middle one is called মান লাটা matkā. thē. In Patna these three uprights are called together u ব্যাৱধা pachkathiyā, and in SouthWest Shahabad ভাইঘুনী khunthputtē. The two outside ones support the bearings of the spinning-axle, and the

centre one has in its length facing the driving-wheel and going right through its thickness, a long slot cut. One of the strings of the driving-band passes through this slot, and the other passes outside it so that the double turn round the spinning-axle can never get jammed up together, and so entangled.

- 349. On the two outside uprights, on the side furthest from the driving-wheel, project two stiff pieces of leather, called **THE** chamrakh. These form the bearings of the spinning-axle, which passes through them.
- 350. The spinning axle.—This is called until takuā, and also to the west 2 au tekuā. It is an iron skewer about 8 inches long and an eighth of an inch thick at the thickest part. It projects a distance of three inches beyond its bearing on the same side as the handle of the driving-wheel. This bearing has on each side two little pieces of wood fitting on to the spinning-axle, which act as washers, and are called until chhuckehī. Outside the outer washer on the spinning-axle is a flat disc called until phirkī, and two and a half inches of the axle project beyond it.
- 351. The driving-band, after passing twice round the driving-wheel, passes through the মল কাটো malkāt hā, then twice round the spinning-axle, and then back to the driving-wheel outside the মল াটো malkāthā; and it is evident that even the slow turning of the driving-wheel will make the spinning axle revolve at a very high speed indeed.
- 352. In spinning, the projecting point of the spinning-axle has a short length of thread attached to it, and then, while the handle of the driving-wheel is turned with the right hand, a roll of cotton ($\sqrt{11}$) $p\bar{z}n\bar{z}$) is held in the left hand between the finger and thumb, and the cotton, being quickly caught up by the length of thread, is drawn off in the shape of thread on to the quickly revolving spinning-axle.
- 353. When the projecting point of the spinning-axle is filled with thread, the whole is called a जुन्न रो kukrī, or in Saran जुन्न रे kukrī and is wound off on a winder, called पर्ता partā or पर्ता paretā. It is also called in South-West Tirhut बट्टा notwā, and in East Tirhut बट्टा latwā or बट्टा natwā. In South Bhagalpur it is called बटाइ nathaī This is like an ordinary silk-winder. The handle (बनाना chalaunā) of the driving-wheel is taken out of its socket in the crank (बन्हा) makrī), and in its place is placed one end of the axle of the winder. The other end is held! in the right hand, and is revolved between the finger and thumb. The winder

is conical in shape, and does not need further description. It will hold half a quarter of a ser of thread at a time. When it is filled, the thread is taken off and tied in hanks. These are generally দালা pola, দালা pola, দালা poli, or দালিয়া poliyā. Local names are লগা nattā (North-East Tirhut), জনা lattā (Patna and Gaya), and ক্ৰেমা karchā in South-West Shahabad.

354. The diary breaks off here temporarily, as the spinning of this particular cotton was not done in the writer's presence. He wished the thread to be spun as fine as possible, and as this could only be done by Brāhmani women, who would not come to a strange house, this part of the work was done by them at home.

CHAPTER V.—THE WEAVER'S LOOM.

- 355. The following is a continuation of the same diary.
 - 18th January 1880.—The skeins of fine thread were brought to me to-day, and were put in water to soak for eight days.

 This strengthens it.
 - 27th January.—After they had soaked this poriod I sent for a weaver. A Muhammadan weaver is जोल हा jolha or मोमिन momin, and a Hindu weaver is तंत्वा tantwā or ताँतो tāntī. or, in Shahabad ताँतो tāntī. Sometimes the Hindi word जोलाहा jolāhā is used instead of जोल हा jolhā.
- 356. The Musalman weaver or site of jolhā is the proverbial fool of Hindu stories and proverbs. He swims in the moonlight across fields of flowering linseed, thinking the blue colour to be caused by water. He hears his family priest reading the Qurān, and bursts into tears to the gratification of the reader. When pressed to tell what part affected him most, he says it was not that, but the wagging beard of the old gentleman so much reminded him of a pet goat which had died. When forming one of a company of twelve he tries to count them, and finding himself missing wants to perform his own funeral obsequies. He finds the rear peg of a plough, and wants to set up farming on the strength of it. He gets into a boat at night, and forgets to pull up the anchor. After rowing till dawn he finds himself where he started, and concludes that the only explanation is

^{1 &}quot;A madness from God came on the Herules [Heruli, a tribe of Huns], and, when they came to a field of flax, they took the blue flowers for water, spread out their arms to swim through, and were all slaughtered defencelessly". C. Kingsley. The Roman and the Teuton (1864), page 184. (Paulus Diacoras Lecture).

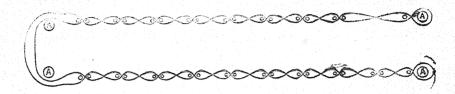
that his native village could not bear to lose him, and had followed him. If there are eight weavers and nine hukkas, they fight for the odd one. Once on a time a crow carried off to the roof of the house some bread which a weaver had given his child. Before giving the child any more he took the precaution of removing the ladder. Like the English fool, he always gets unmerited blows. For instance, he once went to see a ram fight and got butted himself, as the saying runs:—

करिग्रह क्षाड़ तमास जाय नाइक चीट् जोलाहा खाय। Karigah ckhār tamāsā jāy, Nāhak chot jolāhā khāy.

- He left his loom to see the fun, and for no reason got a bruising.' Another story (told by Fallon) is, that being told by a soothsayer that it was written in his fate that his nose would be cut off with an axe, the weaver was incredulous, and taking up an axe kept flourishing it, saying याँ करवा त॰ गोड़ काटवीं, याँ करवा त॰ हाध काटबाँ, और यों करवा तब ना-, yon karbā ta gor kātbon, yon karbā ta hāth kātbon, aur yon karbā tab nā-, -if I do so I cut my leg, and if I do so I cut my hand; but unless I do so my no-, and his nose was off. A proverb जील हा जानिय जी कार jolhā janathi jau kātai,— does a weaver know how to cut barley, -refers to a story (in Fallon) that a weaver, unable to pay his debt, was set to cut barley by his creditor, who thought to repay himself in this way. But instead of reaping, the stupid fellow kept trying to untwist the tangled barley stems. Other proverbs at his expense are कौआ चलल बास कें, जील हा चलल घास के kauā chalal bās ken, jolhā chalal ghās ken,— the weaver went out to cut grass (at sunset), when even the crows were going home; जोल हा सतिरेलाह तीसो खेत jolhā bhutiailāh tīsī khet, —the weaver lost his way in the linseed-field, an allusion to the swimming exploit already recorded. His wife bears an equally bad character, as in the proverb बहस्रिक जोलिहिनि बापक टाएी नीचे bahsali jolahini bapak darhī noche,— a wilful weaver's wife will pull her own father's beard.

357. The weaver proceeded to set up in the ground seventeen pairs of sticks in two lines, at a distance between each pair of about one and a quarter cubits, and between the lines of about two cubits. At each end of each line a stout bamboo post is fixed, and close to each of

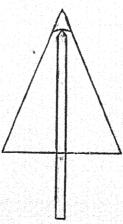
those at one end another smaller staff. Round these sticks the thread s twisted as follows .—



A, A, A, are the tops of the bamboo posts, and the dots are the tops of the smaller sticks.

358. This operation of setting the warp is called तानी करन् tānī karab, or in Shahabad ताना करन् tānā karab. The bamboo posts are called ख्री khūntī, and each stick, सर् sar. These last are called in Sāran, Champāran, and North-West Tirhut सर्का sarkī.

359. The sticks immediately in front of the bamboo posts are called to the west इंड आ chhituā, in shahabad इंघ की chhipkī, and to the east इंड को chhitkī, also in North-East Tirhut डोरोक सर dorīk sar. The whole apparatus is called तानी tānī, or in Shahabad ताना tānā, and the thread to be stretched is put on a kind of pyramidal reel called प्रवि charkhī. It spins on a spindle, called इंग ने dagnī, or in Shahabad इंगो बंगालुं, and in the inside of the apex of the cone is a cup called योड़ी thorī, or in Shahabad योज री tholrī, in South Munger योड़ की thorlī, and in South Bhagalpur टोई toī, which rests on, and revolves on the point of, the spindle: thus—



360. The spool is composed of 14 slips of bamboo, forming the framework of the cone, fastened at equal distances round the

circumference (司霸文 chakkàr) of the base of the cone, and converging to a point at the top.

361. The spindle of the spool is held in the left hand, and the weaver walks up and down between the two lines of thread, directing the thread by a hook called so khūnrā or sigh khonrā, or in South-West Shaliabad sout khundā, in South Munger south khundā, and in North-East Tirhut and Shababad south khūnrā, and shaped as follows:--



The hook at the top is made of iron.

362. 5th February 1880.—The warp having now been all set upon the sticks (ex sar), they were, with the ext khūntī, pulled up, rolled up, and put by till to-day. To-day they were unrolled and laid out in a long line on the grass. The a thanti were then carefully drawn out, and a bamboo staff, called ferre sirar (or सिरादि sirāri), put in the place of each. It will be remembered that the Et sar were in pairs, and that at each pair the thread crossed thus _____ Another kind of सर sar is now taken, made like a long show bow, except that the string is made of a thin strip of bamboo. This bow is called सुन्ही sutrē, or in Tirhut बन्द्रका banhakā. The arch of the bow is also made of bamboo. The bamboo string is called sit dorā. The arch of the bow is now passed through the threads where one of the old WE sar was, and the bamboo string through where the other sar of the pair was, so that the cross of the threads is still preserved. The bow and string are then fastened to each other at

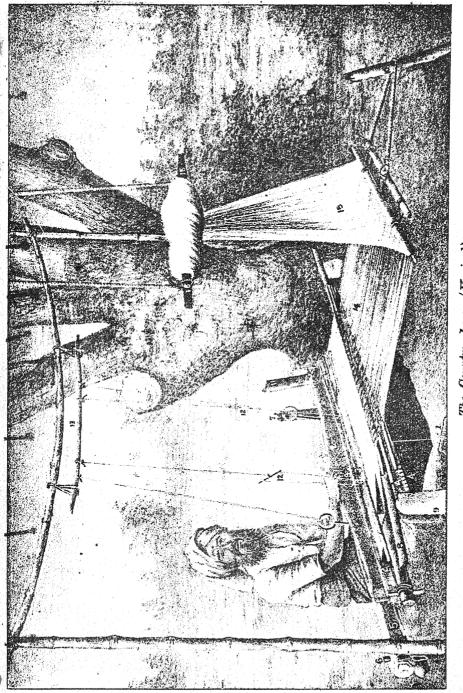
each end. The arches of the various bows all face one way. The warp is then laid out on the ground, and the threads neatly spread out upon the bows in parallel lines, to the width of the future piece of cloth:

362 A. 9th February.—The thread thus arranged was rolled up, dipped into, and well wet with cold rice-water (ATS mānr), to which some मह आ maruā seeds had been added to stiffen it. It was then unrolled and stretched out horizontally at a height of three feet from the ground and brushed with a large brush, called a t kūnch, dipped in mustard oil and water, which smooths the threads and takes away any knots or inequalities in the thread. This brush is also called मज ना mainā in West Tirhut मांजा mānjā in South Bhagalpur, मांजन mānjan in South-West Shahabad. The cross sticks on which the thread rests are called with mānihā and the cross bamboos at each end are ड चनी or thenghno or बाडी डोर latho door to the west, मोड़ा gora to the east, खस रें या khasraiyā in North West Tirhut ਫ਼ਰਾ dhatthā also in North-Fast Tirhut ਫ਼ਰਾਂ dhāntha in South Bhagalpur, and Tist lathi also in South-East Tirhut. This brushing is hard work, and takes eight men to do it properly. The brushing is along the threads and not across them. The bristles of the brush are made of खब खब khashhas, called also in Saran कत रा a st katrā ke jar, such as is used for tatties, and are about two and a half inches long. The brush itself is about a foot long and two inches wide. The brushing went on for three days, and is called uts are pāi karab, and also in East Tirhut तासन करव tāsan karāb. The phrase sit uit ai pai means the brushing and preparations, and there is a proverb, जीवहा के याद पाद, चमरा के वीष्टान् jolhā ke ar par chamra ke bīhān, - when a weaver says the cloth will be soon ready, as he is now brushing it, don't believe him, and more than you believe a shoe-maker who says "the boots will be ready to-morrow ".

363. When this was concluded, the threads were put into the loom and woven at the rate of a yard a day. The loom is little different

from that used in England. It is called কাৰ্যান karīgah to the west and কাৰ্যান kargah to the east. It consists of the following parts:—

- (1) The shuttle.— This is ঢেকো dharkī in Gaya and to the west and ভ্ৰম বিলী kaparbinnī, or ভ্ৰম বিলী kaparbinī, to the east. In North-Wast Tirhut it is called ভ্ৰমণো
- (2) The needle inside the shuttle, on which the thread in wound, is fast tiri, and the tube which revolves on this som chhuchchi, or in Shahabad som chhuchi. When thread is wound on this tube the whole is called at nari also in East Tirhut at lari. This is held in its place in the hollow of the shuttle by a pin made of a feather. This is called ugant pakhanari to the west and in South-East Tirhut, fax bir in South Bhagalpur, and पखिंद pakhbir or पखे आरी pākhearī to the east. A weaver estimates his work by the number of To nari which he uses up, as in the proverb in which he is supposed to address a man who has seized him to carry a load, Zn at a cint नहिं त॰ नी नशीन हरकति होएत tungbah ta tangah nahin ta nau narīk harkati hoet,—if you must load me, load me quickly, otherwise the time of nine shuttles will be wasted.
- (3) The wooden frame suspended from the roof, which after the shuttle passes is pulled forward by the weaver and drives the thread home. This is ছয়া huthā or ছবো hatthā in West Shahabad, Patna, and West Tirbut আনহঁড় kamhan; in the west generally আনহু kamhar in the north-west, and আনহুতা kamhandā, in Gaya In North-East lirhut it is বাৰা tanā, and in South-East Tirhut বাৰা tānī. In South Bhagalpur it is বৰ্ষ tankar.
- (4) The comb of reeds or bamboo in this bar, which keeps the threads of the warp apart, is called tree rāchh.
- (5) The heddles, which alternately raise or depress the threads of the warp, are **qu** bae or **q** bai.
- (6) The set of three reeds which is placed in front of the heddles to keep the two sets of the threads of the warp apart



The Country Loom (Kariyah).

Chaupal (roller).
 Jibhela.
 Bamwāri.
 Kkarkhaut.

11. Borkandha. 12, 12. Nachni (keddlo-levers). Kanaili.

13. Kar (upper Leam) 14. Päi (woof). 15. Sirāra. 16. Tungni.



is অব্যান atrāwan north of the Ganges, generally and in Shahabad, and বাহান tarāwan elsewhere south of the Ganges. Another set of three reeds also used is called মঁল না bhanjnī in Champaran, North Tirhut, Gaya, and South Munger, and the two sets together are called in North-East Tirhut অব্যান মাল atrawan bhānj. In Patna and the south-east the reeds are also called মহ sar.

- (7) The elastic **bow** which keeps the woven cloth stretched in front of the weaver is प্রিক্ pannik south of the Ganges north of the Ganges it is u্রিক pannikh, and also u্রিক panni in East Tirhut.
- (8) The wooden roller behind which the weaver sits, and on which the cloth is wound up as fast as it is made is in the north-west, in west Shahabad, and in, South Munger অবিহৰ lapetan,; elsewhere it is ৰীঘৰ chaupat.
- (9) This is supported by posts called & হা khūntā,; also the right and left ones have different names, viz. the right-hand one, which passes through the roller and prevents it turning round, is জম লা jibhcla, everywhere, in North East Tirhut also জিছু লা jibhcla, and in South-East Tirhut also জিছুলা jihelā. In South Bhagalpur it is মাজা ছুঁহা galī khūntā. The left-hand one, against which the roller rests, is বুঁহালা banghelā north of the Ganges everywhere. Also, in East Tirhut, as also to the vest and Gaya, it is বুঁৱাহা banwarī or বুঁহাহা banwariyā, in Shahabad it is also पञ्चला pachhelā, and in South-West Tirhut कुँघाला kandhelā. In South-East Tirhut it is also called वसला bamaila. In South Bhagalpur it is simply खुटा khuttā.
- (10) The woof is supported at the end opposite the weaver by piece of wood called खर्कोट kharkaut to the west and खर्कोडो kharkautī to the east or खर्क्टी kharkūti in South Bhagalpur, which is held up by pillars called कर्ने की kanailī to the north and west, ख्टो khūntā in East Tirhut, ध्रम thūm in Patna. ध्रमी thumbhī in Gaya, and ध्रमा thumbhā in the east, and also खरको ख्टो kharho khūntā in South Bhagalpur.

- (11) The woof is held tight by a string, which is fastened to its end and passes round a peg at the extreme end of the loom and back again up to the weaver, where it is fastened within his reach to another peg. He is thus able to slacken the woof as necessary. The first peg is called आगला के खेटा agela ke khūntā, or in Tirhut सर्कोनी के खेटी sarkaunī ke khūntā, ; the second peg is called डोरबन्स के खूटा dorbandha ke khūntā, or in South Bhagalpur क निकल की kankillā,
- (12) The treadle, which the weaver moves with his foot, is ঘীৰাহ pausānr, or ুঘীৰাহ posār generally, and in East Tirhut ঘ্ৰাহ pasār. The knob on this, held between the weaver's toes, is ঘীনাৰ pautān.
- (13) The upper levers, to which the heddles are attached, are বৰু না nachnī, generally. In East Tirhut they are জীবুনী lochnī,, and in South Munger জবনী lachnī.
- (14) These levers are fastened to an upper beam, which has various names, viz. অমহ abher, to the west, মিল্মহা bhitbherā, in Saran and Champaran, ঘদানা dhachānā in South-West Tirhut, ঘদান্ dhachān, or অকাষী akāsī in North-East Tirhut, ভ্যাৰ্ uparkar in South-East Tirhut, ভ্যাৰহ uparkar in South-East Tirhut, কৰেহে karbār in Gaya, and কহ kar in Patna and South Munger.
- 363. The loose end of the woof (पाइ pāi) is called चिरारा sirārā and it is wound up on a टॅंग्नी tangnī, which is hung up out of the way.

CHAPTER VI.-THE SALTPETRE MANUFACTURER.

- 365. He is called नोनियाँ noniyān. The round vat in which he dissolves the saltpetre from the saline earth is नोडी kothā north of the Ganges, and south of it यह रो ahrā. The mother liquid thus produced flows out through a drain called पनार panār in Tirhut and to the east, and पौनार paunār to the west; also in Saran मोहान mohān, and in South-West |Shahabad पर नोहा parnauhā. It flows into an earthen vessel fixed in the ground, called नद हा nadha, नाद nād, or नादा nādā also पर हा parchhā in Tirhut and towards the west, and गड़नी gaṛnā in South-East Tirhut.
- 366. The mother liquid is called va ras, or in South-West Shahabad water agras. After the salpetre has been deposited, the

refuse liquid from which salt can be educed is called uহারী pachhārī, or in South-West Shahabad কাছা kāhī. In Sāran কাছা kāhī means the liquor from which salt is educed, and uহারা pachhārī the refuse which is thrown away.

- 367. Over the round vat are placed bamboo rafters, which are called কাই koraī to the west, কাই koro in North-East Tirbut, and ঘহৰৰ patwatan in South-East Tirbut. These are supported on bricks ইনে intā, and over them is spread straw, called হোলা chhājā, হিন্তী chhitlī, or আই khar.
- 368. The mother liquor is boiled in a large iron pan called कराइ. karah, or (to the east) तीला taulā. When made of earth it is called कुरहा kundā, or in Sāran खोर khor. The fireplace is called चूल्हा chūlhā. The pot for cooling the boiled liquid is इंड्या hanriyā, or to the east तीला taulā.
- 369. The iron curved spud by which the saline earth is scraped from the ground or wall is खर्पा khurpā, and the mattock for digging is फहरा phahurā to the west कोहार kodār in Tirhut, and कुहारी kudārī in Sāran. The basket for carrying the saline earth is टोक ड़ी tokṛī, and that for carrying the saltpetre कहा chhaintī.

370. In South-West Shahabad-

- (a) जरुआ सीरा jaruā sorā is saltpetre prepared by boiling;
- (b) आवी सो । abī sorā is saltpetre prepared by evaporation by the sun's rays; and
- ,(c) क्लामी सोरा kalmi sorā is refined saltpetre.

CHAPTER VII.—A DISTILLERY OF COUNTRY-LIQUOR.

- 371. भट्टीहार् bhatthdār or आव कार् ābkār is a distiller. In Sāran he is also called राँकी rānkī. कलाल kalāl is a Muhammadan who sells country-wine; कलवार kalwār is a Hindu who does this. कलाल kalāl and राँकी rānkī are caste names. When a man of another caste sells liquer, either on his own account or as a servant, he is called महोवान gaddīwān. भट्टी bhatthī is a distillery. कलाली kalālī or मही gaddī is a place where country-spirits are sold.
- 372. The still is called ਜਟ੍ਰੀ bhatthā, and consists of the following parts:—
 - (1) देग deg or डेग deg, the boiler.—This has a baked earthen cover called अध्वार adhkār, or in Sāran अध्वर adhkar,

- (2) Over this is inverted a wide-mouthed globular copper vessel; this is called ath tāmmī, or in Sāran athau tamiyā. It serves as a condensing-vessel. The spirit rises into it, and over its outside surface runs continually a supply of cold water.
- (3) The water reservoir is বাহ*nād*. The water flows from this through a pipe called **ঘীৰন্ধী** paunallē, or in South Bhagalpur **पद्मा**जी pannālē, and in Sāran also টোঁমা dhonga, on to the top of the condensing-vessel.
- (4) The spirit thus condensed flows out through a pipe called
 ময় ৰহা madhnari.
- (5) The spirit is collected in an earthen jar called zin tank or #द्का matukā, and in this it is carried to the place of sale.
- (6) The refuse left in the boiler is হয় ras; also, in Gaya, ৰক্ষা baksā, and in South Bhagalpur also মীহা gorā.
- (7) **ভালন** sājan or হ্ৰেন্ chhāban is water used for diluting spirit, so as to increase the quantity for sale.
- (৪) The liquid for distillation is made as follows. Liquid (মে ras) and sweet preparation (মারা mīthā) are mixed and buried in the ground. This mixture is called ক্ষাঁলা kasaunjā. When it is ripe মন্ত্রা mahuā is poured into it. This aet of mixing is called ম্বো bhartā. When the mixture is sufficiently fermented for distillation it is called নামাহ bojhāi. The constituents of the মে ras and of the মারা mīthā vary, and are not detailed here.
- (9) Earthen cups for drinking country-spirit are মুক্ত chuhkar মুভ্কী gurkī, or ঘিতীঝা pitauā.
- (10) Pots for keeping the spirit n the shop are called माट māt कोरेना korenā, or in Shahabad कौरेना kaurenā and बह्याम् baiyām. In Sāran another name is करावा karābā.
- 373. Ordinary weak country-spirit is दोकानो dokānī, and also in Sāran खिंचा khasiyā; the next strongest (when made of ग्र gār only) is कन्दी kandī or when made of other materials) दोनारा dobārā; the next strongest is सौंकी saumphī,* or in South-East Tirhut सेनारा sebārā; and the strongest of all, महरहार mahardār.

SUBDIVISION VIII.

APPLIANCES USED BY MISCELLANEOUS VILLAGE TRADERS AND PROFESSIONALS.

CHAPTER I.—THE PALM-JUICE SELLER.

- 374. The palm-juice seller is utel pasi.
- 375. In climbing up the palm-tree he uses a heel-rope, which ties his feet close together. At the same time he has a stout rope passing round the tree and his body. He leans back against this rope, and presses the soles of his feet, thus tied together, against the tree. He then climbs up the tree by a series of hitches or jerks of his back and his feet alternately. The heel-rope is called until makri, or to the west until pakusi. In Shahabad it is until paksi, and in Tirhut and Patna until phandiyā. The body-rope is generally exits danrwāns. In the east it is also until rassā, and in South Munger until bārtā.
- 376. The longish earthen pot in which the juice is collected is called जन नी labnī, or to the east उद्दूर urharh. Round its neck is tied string, called to the west आ रव न arwan and to the east फानी phannī or फ नकी phankī, or in South-East Tirhut रीना raunā. This string is hooked on to a hook, आ जारा ankurā, or in Sāran आ जारा ankurhā, in Shahabad आ जारी ankusī, and in South Bhagalpur आ जारा ankorā, which is tied to the man's waist by a rope, देवार lewār, or in Sāran इंद्रास danrkas, in Champāran डॉड्रा dānrā, and in South Bhagalpur पेटा र petār.
- 377. The sickle used for cutting the palm-tree is इंसुजी hansulā to the west and इंसुजा hansuā to the east. It is sharpened on a piece of wood called जीटा lauthā, and also, to the east चींटा sontā, or बजुजाट baluath in South Bhagalpur and बजेटा balethā in South Munger.
- 378. A इथोना hathaunā or तरकट टो tarkattē, or in Sāran ल बना labnā is a large longish earthen pot for holding toddy (ताड़ी tārē). In South Bhagalpur तौका taulā or कुछा kundā is an ordinary vessel for holding it. नापा nāpā or in Sāran नप हो naphē, is a small earthen pot used for measuring it, and जो रवा jorwā, बररिया barariyā, and गोक्या golwān are in South Bhagalpur earthen vessels in which toddy is sold.
- 379. A toddy palm-tree is বাহ or বাছ * tār, and the juice is বাহী or বাছ tārī. There are two kinds of this tree—the female one, which bears fruit and is called দল্বাহ phaltār, or in South Bhagalpur দল্লা phalla, and the male one, which produces hairy flowers and is

*Cf. Sanskrit aus (tāla) palm.

called बस तार baltār or प्रतार phultār, or in North-East Tirhut प्रवास phuldo, and in Sāran बिल्हा ba'ihā. A खंगरा khangrā, खारा khagrā, or खारी khagrī is young palm-tree. A नोटी korhi (North-East Tirhut) or a विहार bahirā (South-East Tirhut), वासी चिसवा bānjhī siswa or अनाउ anāthu (South-West Tirhut), is a palm-tree which does not produce juice; a वसनी basantī is a tree which produces juice in spring, and चेह आ jethuā, or in Sāran सास sāl, one which does so in summer, while घोद ghaud is one which does so all the year round. In the east घोर ghaur is a tree which produces juice in the rainy season.

380. To cut a palm-tree for the juice is Ra a chnewab.

CHAPTER II.—THE BIRD-CATCHER.

- 381. The bird-catcher or सिर्धिकार mirsikār, or in Shahabad कहिंदिया baheliyā, uses a number of नज nal or नर nar, which are long shafts of bamboo tied together like a fishing rod, of which the top one is called दश्या kampā, or in South Bhagalpur खोँचा khonchā. On this last is applied bird-lime (जासा lāsā), and the bird-catcher cautiously approaches the bird, concealing himself behind a दही tattī or screen of leaves and branches. When the bird is within distance it is struck with the limed कृष्ण kampā, and thus caught. The चौंगा chongā is the bamboo tube for keeping the bird-lime.
- 382. The फाँद phānd or फाँदा phāndā and चौगोड़ा chaugorā are two kinds of nooses. बरियारो batiyārī is a net used in the day-time, and चातर chātar, one used at night for catching birds.

CHAPTER III.—THE BARBER.

383. The barber is इनाम hajām, टाजुर thākur, नाइ nāī, नाइ nāu or नीमा nauā. In North-East Tirhut he is also नहींर neherī, and in Sāran sometimes मोला ostā. He has his लोख र lokhar or किस मत् kīsmat, किस बत kisbat, or किसवर kisbad, which is his instrument-bag. Also he has a समोटा chamautā or चमोटो chamautī, or piece of thick leather used as a strop, a मोचना mochnā or tweezers, and a क्रा chhūra or मल्या astūrā, or to the east ख्र khūr, or razor. His nail-parers are नह रनो naharnī, but in Champāran they are नहरन nahran, and जहरनी laharnī in East

Tirhut. His whetstone is सिक्षा sillā or सिक्षी sillā. केंची kainchā is his scissors, कटोरी katorā his brass cup for water, द्र पन darpan his looking-glass, and जुड़ी lungā the cloth which he spreads in front of the person he is shaving, and on which the hairs fall.

CHAPTER IV .- THE COUNTRY SURGEON.

- 384. The country surgeon is জ্যোছ jarrāh, লয়ছ jarāh, or ছল্ম, hajām.
- 385. Among his instruments are অনুবা jamurā, a tooth-extractor चামা chobhā or ৰহ্ম nastar, a lancet for the arm, and তৰ্কা thunkā, lancet for the head.
- 386. For circumcision (মুলন sunat or জ নৰা khatna) he has জন্দী jantrē, ঘাই ghorē, or in South Bhagalpur বু হা chūntā which are nippers of bamboo and মনাহ salāi, which is a bamboo needle for holding up the foreskin.

CHAPTER V .- THE FARRIER.

- 387. The farrier or ৰাজ্বৰ nālband has the following appliances:—
- 388. A मेखारी mekhārī or चित्र चत kisbat, which is the bag in which his tools are carried, a हरी chhūrī or curved knife, a सम्तराम sumtarās or large curved knife, a जम ् jambūr or pincers, a रेत ret or file, a जम हा balkhā or मार्तीच mārtaul or small but long hammer, a होजाबी doālī, or in South Bhagalpur ज खा balkhā, which is a leather for holding up the horse's hoof, a पुज्ञ माल pujmāl or hair string for tying the ear of a refractory horse, a इलाबा halkhā or iron ring, and a समनदी sumkattī or chisel for cutting the horse's hoof.

CHAPTER VI.—THE WASHERMAN.

389. The ঘানী dhobī or washerman uses a पर্ছা pathā or pāt, which is the washing-board, of which the support is in Shahabad ইতুৰা thaihuā or নিৰ্নত newnath. In South-West Tirhut it is

called चौकी chaukī, and, when made of stone प्रयक्त pathal. His iron is इस्तिशे istirī or (in North-East Tirhut) मिस्तिशे mistirī. His ironing cloth is बेटन bethan and his strach इत्यप् kalap or क्षक kalaph.

- 390. When the article to be washed is too heavy for him to lift up and dash upon the washing-board, he beasts it with a mallet, called দ্বাৰা mungrā or দ্বাৰা mungrā, or (in Sāran) ভাৰৰ dānsan, (in North-East Tirhut) ঘাঁহা sontā, and in South-East Tirhut আহা lāthī. In South-West Shahabad it is called বাত বা kathka, and in South Bhagalpur ঘাৰ ভাৰা dhobdāng. The clothes-line or drying-frame is বৰাৰ tanāw His bundle of clothes is ৰক্ষা bakuchā.
- 391. The act of beating the clothes is कृन्ही kundī, and to beat the clothes is पोटन pītab, or घोएल dhoël north of the Ganges, निरुद्ध bichharab (in Patna), निरुद्ध nichharab (in Gaya), निराह्ण nikhāral (in Shahabad), खींचन khīnchab (in South Bhagalpur), and स्ट्रंडन chhāñtab or प्रिच् phīnchub (in South Munger and Shahabad).
- 392. South of the Ganges clothes which are well washed are निमाड़ nimār or in South Bhagalpur गोवर कार gobarjhār. In Chāmparan they are निखार nikhār. The half-washing given to new clothes is खम बो khāmso, or in South Bhagalpur खांमचो khāmso. In Gaya the washing of a cloth after it has had patterns printed on it is विकास के bichharnā.
- 393. The honesty of the washerman and his tenderness for the clothes committed to his care are not considered of much account in Bihar. and there are numerous proverbs coined at his expense, e.g. घोनी पर घोनी बसे, तब्कपड़ा पर् साबुन् पड़ dhobi pard hobi base,tab kaprā par sābun pare -no soap ever touches clothes unless many wahermen live together (when owing to competition they wash well). Again, धोविक, वाप, केर किछ निर्दे फाट dhobik bap ker kichhu nahiñ phat,-nothing belonging to a washerman's fathers is ever torn by him (i.e. those are the only clothes about which he is careful). It is also a wise precaution, which according to-Bihar ideas should universally be adopted, to disbelieve a washerman when he says the clothes are 'nearly' ready. A washerman's donkey is a bye-word, as in the provorb गद्दा केन दोसर गोसेंगां घोनियां, के न होसर् परोद्दन्, gadhā ken na dosar gosainyān, dhobiyā ken na dosar parohan -an ass has only one master (a washerman), and the washerman has only one steed (a donkey). Again घोबो नाज दर्जी, ई तीनू अल्गरजी dhoba nāŭ, darjī i tīnū algarjī,—there are three careless people, the washerman, the barber, and the tailor.

SUBDIVISION IX.

TOOLS AND APPLIANCES USED BY COUNTRY ARTIZANS.

CHAPTER I.—THE CARPENTER AND TURNER.

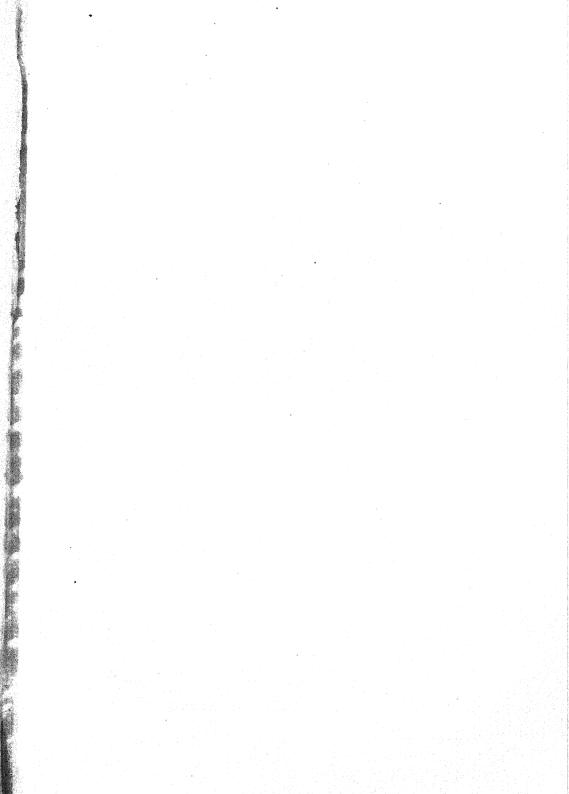
- 394. The carpenter is बड़ही baṛhī, or in East Bihār optionally क्यार् kamār. In South Bhagalpur he is also called माइ या maṛaiyā. His workshop is कमर् सायर kamarsāyar or वड़ही खाना baṛhī khânā. A proverb about him is दे ब्रिवन गाम् कमताह जनिका कखान न बमूला र buribak gām kamaitāh, janika rukhān na basūlā,—this fool (of a carpenter) would serve the village when he has neither chisel nor adze; said of one who undertakes to do a thing without possessing the means. He uses the following tools:—
- 395. The adze.—বৰ্লা basūlā or, especially in South and West Bihar and South Bhagalpur, বস্তুলা basulā. In South Munger it is ৰবিষা basilā. A similar tool is হন্ধা tāngā, হাঁনা tāngā, হাঁনা tāngā হ্লামী tangārā. In North and East Bihār it is also called বুক্লামী kulhārā. This is a larger adze, and is used chiefly by sawyers (অহ কৰিয়া arkasiyā or আয়েক্ৰ ārākas) in squaring logs, and by carpenters for rough work or for cutting down trees.
- 396. The large saw.—आरा āra, and south of the Ganges also आर्श arrā. The small saw.—आरी ārā.
- 397. The large hammer—हथौरा hathaurā, or in South Bhagalpur जिहानर lihāwar. The small hammer.—हथौरी hathaurī, मारतीज mārtaul, and in West Tirhut and south of the Ganges also घन ghan. In South Bhagalpur it is called मरिगा mariyā.
- 398. The बर्मा barmā or बर्मा barmān is a revolving awl or drill, worked with a bow and string, and used as a gimlet or centre-bit. The bow used with it is कमानी kamānā, or in South-West Shahabad कमानक् kamānak. The handle round which the string goes is गुल्मी gulphī or गुली gullī. In South and East Tirhut, the word is कुलमो kulphī. In Gaya it is मूड mūth. The cap at the top, on which the palm of the hand rests to press the awl, is टोपी topī, पेला pailā, ट्वनी dabnī, or इनोडा dabautā. The awl itself is बर्मा barmā or बर्मा barmān. The string is north of the Ganges होत्राली doālī, and south of it डोरो dorī or जोती jotī, or in South-West Shahabad जैंबर jemwar.

399. The following are various kinds of chisels:

- (a) The কাৰল্ kachchak north of the Ganges, and the ৰহাই batārī or ৰহালা batālī south of the Ganges, is broad at the base and narrow at the point. In South Bhagalpur it is called কাৰল্ kajjak.
- (b) The test ramba is a long chisel for making mortice holes.
- (c) The चौरसा chaurasā is broad and straight; another name in Gaya and Shahabad is ৰবাধী batāsī.
- (d) The रखान् rukhān or रखाने rukhānī is like the kachchak, but is larger and thicker, and is used for goarse work. It is also generic term for all chisels.
- (e) A small chisel with a rounded edge for making lines on wood is north of the Ganges মালক ৰুৱল ছোৰ golak buruj khāb. South of the Ganges and in Saran it is মিহ্ল girdā or মাহ্লহ হল্ল gordār randā. In South Bhagalpur it is also ছৌলিয়া kholiyā.
- 400. Gouges are मोलक् golak, मोलख golakh (Gaya), मोश रखानी gola rukhānī, or गोर दार रखानो gordār rukhānī; other names are मौच gauch (South West Tirhut) and गिर्मिट girmīt (? gimlet), North-West Tirhut. A large gouge for heavy work, such as hollowing out rice mortars, is बाँक रखानो bánk rukhānī. A square gouge is क्ष क्र रखानो kachchak rukhanī.
- 401. The common plane is दहा randa, of which the blade is पहा phalli, or in Shahabad प्रवा phalsā, and the body जुन्हा kundā. The wedge for holding the blade has various names, viz, north of the Ganges खंदी khūntī, उसी thekī or चेनी chailī. South of the Ganges it is in Shahabad खंटो khuti or उपी thepī, and to the east पनी pachelī पन्ही pachṛī, or पन्ह pachchar. When the blade has a coarse edge for rough work, it is मार्ग रहा jharna randā; also हाँने रहा dānt randā in South-West Shahabad. A plane with a fine blade is साफी रहा sāphī randā. The द्रान darāj is a narrow plane for squaring the edges of boards.

402. Grooving-planes. - There are-

- (a) The plane for cutting square grooves.— ৰুৱৰ ৰোৰ huruj kiāb, or (South of the Ganges) ৰুৱৰ (or যুৱৰ) আঘে buruj (or guruj) khàp.
- (b) The মল্লা galta is for cutting round grooves. In West Bihār and South Munger it is also called ভিৰ্মী khirchī or জিলনী khiltā.



TURNER (KHARADI) AT WORK.

(c) The সাহী ক হৈছা jhārā ke randā or (north of the Ganges)
ঘৰাত palāun is a plane for making grooves for panelling.

403 The following are files :-

- (a) रेती retā is the common file.
- (b) The file for sharpening saws is generally কৰ যা katra. Local names are কৰ্ম katrai in North-West Tirhut, কৰ্মীয়া katrahī in East Tirhut, বিদৰা tephal in Gaya and Shahabad, বিদ্লা tephallā in Saran, and ক্ৰামা kanāsī in West Shahabad.
- (c) सीहन् sohan, or in East Tirhut सीहन् sohen, is a coarse rasp.
- (d) The चोर सा chorsā, or to the west चौर सा chaursā, is a broad file.
- (e) The निम्तिविद् nimgirid is a half-round polishing file. In South Bhagalpur it is मैशिरो maigirã.
- (f) The चौरस रेति chauras reti, or in South Bhagalpur चौपष्टल रेतो chaupahal retē, is a square file.
- 404. The square, or gnomon, is बटाम batām, गुनियाँ guniyān, or चलता बटाम chalta batām. The compasses are पर काल parkāl. A blunt point for drawing lines is खत क्ष khatkas, or in South Bhagalpur कोर्स त korsāt. Sand-paper is सरेस क्षा sares kannā, सरेस कामन sares kāṇaj, or सरेस पता sares pattā. In South Bhagalpur it is रामी sāphī. The pincers for drawing nails are कस्ट्रा jamhūrā कम्रा jamūra or सङ्सो sanṛsī. Glue is सरेस sares. प्रस्त patthal, प्रयत्त pathal, or सिंक sil, is the grindstone. The block on which the man works is रोहा thīha, उहा theha, or in South Bhagalpur दिया thiyā, दिहा thihā, or परक टो parkattho. In Gaya and Champaran it is called परियादम pariyāthā.
- 405. The English auger is also used, and is called ভাৰ মহ awgar, or in Tirhut গিছ নিত girmit (? = gimlet).
- 406. A lathe is खराइ kharād, and the man who works it is ख्रादी kharādi, a turner.

CHAPTER II.—THE BLACKSMITH.

407. The blacksmith is जो द्वार lohār generally, and in South-East Tirhut he is also टाइर thākur or कमार kamār. His smithy is कमर्च यर kamarsāyar. In Saran it is also जो ह यारी lohsārī, and in South Bhagalpur it is कमर्यारी kamarsārī or महंदे maraī.

- 408. His anvil is বিহাৰ nihāi or বিহাৰ nehāi; but in South-East Tirhut it is অহাৰ lahāi, and in South Bhagalpur বিহাৰ lihāi. This is fixed in a block called ত হা thehā north of the Ganges, তীহা thihā in Shahabad, and in South Bhagalpur তিয়া thiyā, মাৰত parkath, or মাহ্যাই gariyās. In Patna and South Munger it is ঘাটো parethā or মাহ্যাই parhatthā, and in Gaya ঘাইয়াতা pariyāthā. In South-West Shahahad it is হাইত ānkuth. A well-known proverb about an anvil is মুলা মাই বিহাৰক হাঁয়া sunna chot nehāik mānthā,—if the anvil has nothing on it, the bellow falls on its head.
- 409. The घन्मधो ghanmudhī is the swage block or perforated anvil on which iron is placed when being pierced with holes, and नौरी bīrī or नौर bīr (east generally, Patna, and Gaya) or इसा hannā (South Bhagalpur) is the round block of iron placed on this, also pierced with a hole. This latter is also used for making heads of nails, and another name for it is चप्रावन chaprāwan, चप्रीना chapraunā, or चप्रीनो chapraunā.
- 410. The large hammer for weilding is चन ghan; smaller than this is the हथोर hathaur or हथोरा hathaura; and smaller still the हथोरो hathaurā or मस्या marivā.
- 411. The चाइ ा jamhūrā or चम्रा jamūrā is a pair of pincers or tongs round at the tips; other names are महुआ gahuā (Champāran, West Tirhut, and Patna), इंड्री sanrsī (Shahabad and South Bhagalpur), and वंग्री bangurī (South-West Shahabad). Everywhere चंड्री sanrsī is used for a pincer adapted for taking a hot piece of iron out of the fire, tightening nuts, &c. To the west the समझे sugahī is a pair of horn or wooden pincers.
- 412. The iron poker for stirring the fire is north of the Ganges आं अला ankurā; in Gaya and Shahabal it is आं आरा ankurā or आं आरी ankurā; and in South Bhagalpur आं कीरा ankorā or आंकड़ा onkrā. North of the Ganges, to the west, it is also कुल तारा kultārā; while in Patna, Gaya, and South Munger it is कील टारा kollārā.
- 413. The cold chisel is छेनी chhenë, and the chisel for making holes in iron is टोपन topan, with a variant टोप्ना topnā in Patna and Gaya; another name is समा sumbhā south of the Ganges or समा summa or समो summā north of the Ganges.
- 414. The fixed bellows is भाषी bhāthī, and also (south of the Ganges) भाषा bhānthī. The hand-bellows is दुइन्यो duhanthī when worked with both hands, एक इन्यो ekhanthī when worked with one hand,

and सुषीचा supauā in South-West Shahabad. In the south-east it is also कड्भाँची kathbhanthi. The end of the bellows pipe which goes into the fice is मूड़ा mūṇā, मूड़ी mūṇī, or स्डिया muṇiyā. In Saran it is खंडाडा ankurā; in South Bhagalpur, महो mūrhī or साजक salak; in Patna मोह् खा molkhā ; and in South Munger, मोख्डी mokhrī. The pipe itself is फं. क. phūnk; also north of the Ganges and to the west क्टें की chhunchhī or इ. ज्हो chhuchchī; and in Patna, Gaya, Saran, and East Tirhut चों मा changā, or in South Tirhut चों मी chongā. The clay pipe over this is चारन aran or चारनी arno, or in South-East Tirhut चार् ar. In East Tirhut it is also मोटहम् matiham, and in South-East Tirhut मेट्स ् metum. The wooden sides of the bellows are तख ता takhtā; also in Patna, Gaya, and South-West Shahabad पटरा patrā. The leather sides are चमझ cham?ā ; also चाम chām (optionally south of the Ganges) and खाल khāl in Champaran, Patna, and Gaya. The valve is पद्धा pankhā or पद्धी pankhī also (in Patna) u asi pankhrī. In South-East Tirhut and Champāran it is nel gaddī. The pivot on which the pair of bellows works is काँड्रा konra north of the Ganges; also in North-West Tirhut सुर डा sursā. South of the Ganges, to the west, it is भूते dhūrē, and च कुरा ankurā to the east and also in Shahabad and Champāran. The pillars which support it are खसा khambhā north of the Ganges and खंडा khuntā south of the Ganges and in South-East Tirhut. The upper iron bar is बड़ें डा barenra or बडेंड़ी barenra north of the Ganges, and बरंडा barethā in Patna and Gaya. In Shahabad it is वे ड्या benriyā, in South Bhagalpur द्वा dandā, and in South-East Tirhut द्वारा dantā. lever which works the bellows is atu chhip in the North Gangetic tract, and also डाटा dantā in Tirhut; south of the Ganges it is जाड lāth or जाउ। lāthā, and in South-West Shahabad डाडा dandā. In South-West Shahabad a small bellows worked by both hands is मंड्रआ भाषी manraruā bhānthī. A well-known saying about the bellows is तुलसी आइ ग्रीब् के इरि से सहल् न चाय्, मुखला चाम् का मूं क् सं लो ह् भसम् हो चाय् tulsi āh garīb ke hari señ sahal na jāy, mualā chām kā phūnk señ loh bhasam ho jāy, -O Tulsi! God cannot withstand the sigh of a poor man: the blowing of dead leather (in a bellows) reduces iron to ashes.

415. The बामा birma is a revolving awl or drill worked with a bow, कमानी kamānī, with a leather string, तस मा tasmā. Sometimes a string is used instead of a bow, and this is called दो बाला doālī or जोतो jotē, or in South-West Shahabad वर jemwar. The iron spike of the awl is north of the Ganges दाही dandī to the west and पानी phallī to the east. South of the Ganges we have दांस dāns in Shahabad, दारो dantī in Patna and Gaya, and दाही dandī again in the south-east.

- 416. The fixed vice is बांक bānk or (in South Bhagalpur and South Munger) वस bais (?=vice), and the hand-vice is इय कल hath-kal or (in Patna and Gaya) इर्वे कल hānthkal. The two sides of the vice which grasp the iron are पना pillā; the screw is म बारा musrā, or in North West Tirhut कवला kabiā; and the socket for the screw to work in is इ क्लो chhuchhā, except in Shahabad, where it is चाँगा chongiyā, and South Bhagalpur and Champāran, where it is चाँगा chongā. The handle for turning the screw is north of the Ganges म बाग musrā or चलीनो chalaunā. The latter name is also current in Shahabad, where in the south-west of the district we also have इय कार hathkarā or देखा dandā. In South Bhagalpur it is इर्ज़ hātul or इत्या hathkā, and elsewhere it is इया hathrā. The spring is कमानो kamāni.
 - 417. The tap and die for making screws is north of the Ganges बॉट्या bāndiyā or बहीया badīyā; the latter is the usual form in North-East Tirhut. South of the Ganges, in Gaya and Shahabad, it is बंदिया badiyā, and elsewhere बंधिया badhiyā. In South Bhagalpur it is also called डाइ dāï (die). Of this the female screw is कुट्का kutkā, the tightenning screw चुट्का chutkī, and the nut-maker पेच्का pechkus. दिन्शी dhibrī, or in Sāran क्वा kabla, is the nut of a screw.
 - 418. The common files are रेतो retī, and the round files मोलन् golak or मोलान golakh, and in South Bhagalpur मोल रेतो gol retī. The half-round file is निन्मीरिट nimgīrid, and the triangular file in Sāran तिन्मसा tinphallā, in Champāran तिर्माल tirphāl, in Shahabad तिर्महल tirpahal, in Tichut तेम ल tephal, in Gaya तेमहल tepahal, and elsewhere तिन्महल tinpahal or तिर्महला tirpahlā.
 - 419. The compasses are पर्काल parkāl or क्यास kampās. The mould is याँचा sānchā, and the vessel for cooling hot iron पविद्या pani. hārā in Champāran, West Tirhut, and Gaya; पविद्या panihandā or प्रद्या panhandā in Shahabad and South-East Tirhut; चाद्या chāhā (also in South Munger), जदेश laberī, जाद्य lābar, or उनेर laber also in South-East Tirhut; विद्या naber or नमेर् namer in North-East Tirhut; and निद्यो naberī in Tirhut generally. In South Bhagalpur it is प्रव्याद्या panchāhā.

CHAPTER III.—THE MASON OR BRICKLAYER.

420. The mason is called राज rāj, also राज मिस्टी rāj mistrri north of the Ganges, राज मज़र rāj majūr in South Bhagalpur and South Munger. In Sāran and Champāran he is also चन्द्र thawai.

421. He uses the and basuli, which is a pointed hammer for cut-

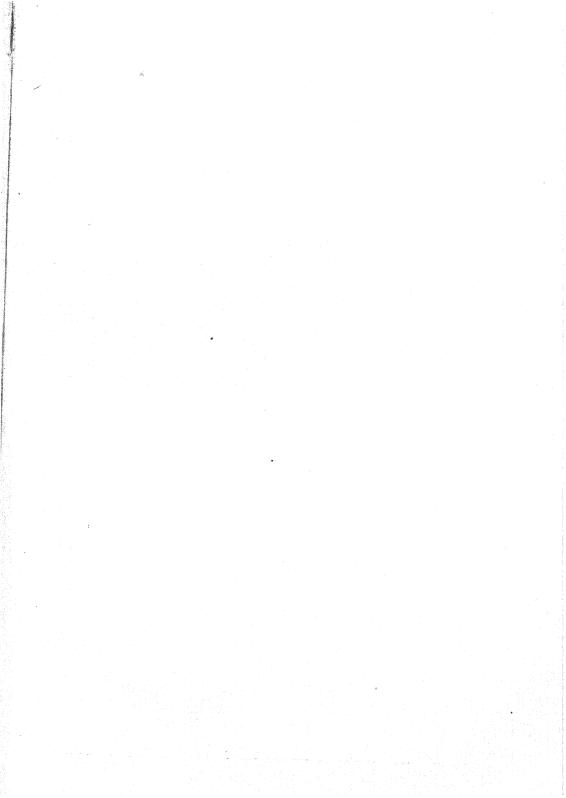
- 422. His trowels are (1) कर नी karnī, the largest, for mixing mortar; (2) मंभोला manjholā or (in South-West Shahabad) अध्वा adhlā, a smaller one; and नहाता nahlā, or in Tirhut and the west कलम् kalam or कलमो kalmī, the smallest one, for polishing the surface of the mortar.
- 423. Mortur is मचाना masālā or (in North-East Tirhut) ग्रन् gach when made of brickdust and lime; when made of mud it is गिनावा gilāwā, also गर्दा garrā (Patna, Champāran, and North-East Tirhut) गारा gārā (Saran and the east), नादा kādo (South-West Tirhut), and चेद leë (South-West Shahabad).
- 424. The wooden beater for consolidating and smoothing plaster is मुग्रा mungri or यापी thāpi. The रोख rol or रोख raul (South Munger, Patna, Saran, and Tirhut) is a long stick for smoothing the plaster. Other names are पहरा pahtā or पाटा pātā, पैटा paitā, पैट्टा paihtā (South Munger), and परमा pharmā in Gaya. In Shahabad and South Bhagalpur चिर्गा chīrnā is a slip of wood used for the same purpose. The scoop for making moulding is north of the Ganges and to the east generally गोखांचन golākas, and also to the east गोखा golā. Elsewhere south of the Ganges and in Champaran it is द्वर चनी khurchunī.
- 425. The plumb is ভাছৰ sāhul. The string is ভূব sūt, and in Champāran and South-East Tirbut also ভাই dorā; and the small piece of wood fixed on the string are কৰা kenrā or কৰা kainrā in Tirbut, Shahabad, Patna, and Gaya, এবা pottā in Sāran and Champāran, দিহ-কিই phitkirā also in Champāran, East Tirbut, and South Munger, দিহবা phirkā in South-West Shahabad, and দিহ বিৰু phetkinā in South Bhagalpur.
- 426. The square is गोनिया goniyā, गुनिया guniyā or गुनिया guniyān to the west, also साधनी sādhnī in Patna, Gaya and north of the Ganges generally, and रिवल rabil in South-East Tirhut and North Bhagalpur. To the west and in Gaya it is also बहास batām.
- 427. The maul-stick is fines mister in Patna, the North-West and South Tirhut. In Tirhut, Gaya, and the west, it is fines ristar. In South Bhagalpur it is the chip.
- 428. The whitewashing brush is क्रो kānchi; in South Munger it is also भार नी jharnā.
- 429. The ladder is सोढ़ी sīrhī, and the scaffolding माँच mānoh or मचान machān to the north of the Ganges. South of the Ganges the latter is पाढ़ pārh generally, or पाड pāth in Shahabad. In Champaran, Patna, and Gaya it is also चाला chālī.

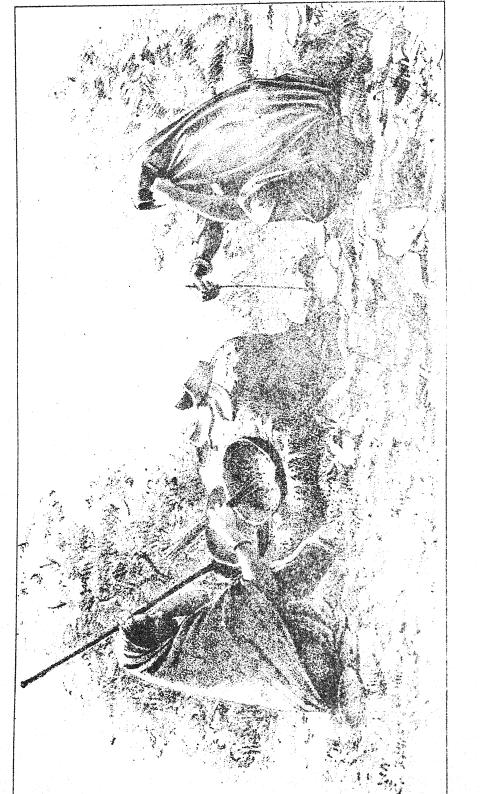
- 430. The तमार or तमाइ tagār (also तमाइ।) tagārī in Tirhut is the pot in which the mortar is mixed. The mortar-pot is नाइ nād or नाइ nānd. The mortar-trough when made of clay is हाँड़ी hānrī, also को हा kohā in East Tirhut, and optionally अथरा athrā south of the Ganges. In South Bhagalpur it is also का इ harhāī. When made of wood it is कहार kathrā or कहीती kathauti.
- 431. The bricks are ground into powder (gt al surkhi) by a crusher, द की dhenki or in Champaran) जाउ lath. Of this the pestle is म सर् mūsar or म स्रा musrā, or (in South-East Tirhut) समाउ eamath. The piece of wood on which the bricks are sometimes crushed is specific okhrā north of the Ganges; south of the Ganges it is आव ला okhlā in Gaya, उत्त ukhlā in South Munger, मुस्याँ bhuriyān in Patna, and कंदियों kanriyā elsewhere. It is supported by pillars, which are खटा khūntā or Ezzī khuttā in East Tirhut and south of the Ganges. In the latter tract they are also called and khambha. In West Tirbut and Saran and Champaran they are sign janghā or tale khāmā. The axle on which it works is called अखीता akhautā in Patna and Saran, उखीता ukhautā in Gaya, and also अख जा akhailā in Patna. In Champaran and North-West Tirhut it is माँमा manjha, in South-West Tirhut किला killā, and in East Tirhut suci dantā. Sometimes a hammer is used for breaking the bricks, which is called HITTI mungra or (in Shahabad) इथजुटा hathkuttā, and in Saran थापी thāpī.
- 432. The large earthen pot for water is चेजा ghailā, also दिल्या thiliyā in Gaya and गाउँ gagrī north of the Ganges. The smaller pot is हाँड्री hānrī or ह ड्यि hanrīyā, also को हा kohā in East Tirhut. South of the Ganges the pot with a spout for pouring water on the plaster is वधना badhnā. In South Tirhut it is वधन badhan, and in South Bhagalpur कारो jhārā. North of the Ganges generally कारा karwā or किटिया kāntiyā is used, and in East Tirhut also प्रकी phuchchī.

CHAPTER IV .- THE GRAIN-PARCHER.

433. The grain-parcher is कानू kanā or काँद् kandā, with a variant काँद्रन् kāndān in Champāran, Patna, and Gaya. In Champāran (optionally) and in South-West Shahabad he is called बाँद् gong, and north of the Ganges and to the south-east he is also known as अइम्जा bharbhānjā. Parched grain is भूजा bhānjā, or in Shahabad संजना bhūnjā. When it bursts in the parching it is called जावा बिळव or प्रदेश phutahā.

ani इi is a diminutive form of वगाड़, ्र- कठोत् and कठोती.





GRAIN-PARCHERS (KÄNDU) AT WORK.

- 434. His parching house is चोन्सार ghonsār or घोनसारी ghonsārī to the west, and also to the west of the North Gangetic tract, भन्सारी thansārī. In South-West Shahabad it is भर्संय thansāin. The name कन्सार kansār or कनिसार kanisār is current in East Tirhut and to the east of the South Gangetic tract including Patna and Gaya. In Tirhut it is also कनसारो kansārī.
- 435. The fireplace is বুল্ছা chālhā in Tirhut and to the east of the South Gangetic tract, including Patna and Gaya; also মাহ bhār generally, and মৰ্মাই bhansār north of the Ganges and in Gaya, and ঘাৰভাই ghonsār in Sāran. In South-West Shahabad it is মহবাঁঘ bharsāïn.
- 436. The place in front of the stove, on which the grain falls, is und paruō in Shahabad and uncert paruō in South Munger. In Patna and South-East Tirhut, it is unt paur; in Gaya, South Bhagalpur, and North-West Tirhut unt paurō; and in Saran and Champaran unt pārō. Another name more or less current north of the Ganges is untata chautrā.
- 437. The earthen pot in which the grain is parched is खापड़ khāpar or छए इर khaprā when it is large with a wide mouth, and छए इर khaprā when it is smaller. The latter is also called north of the Gances कुछा kundā or कू इर kūnrā, to the west, and तीजा taulā to the east.
- 438. The iron spoon for taking out the hot sand is ৰাজ ছবা kalchhul in Sāran and Champāran and South Munger, and ৰাজ ছবা kalchhulā in Patna and Gaya. In Shahabad it is ৰাজ্য kaluchh or (in the south-west) ৰাজ্য kalus. In South-East Tirhut it is ৰাজ্য sarahiyā In South-East Bihar it is called ভাৰ dabbū. When made of earth with a bamboo, handle it is called ভাৰ dabbū north of the Ganges and in South Munger, or ৰাজ্য sarwā in North-East Tirhut.
- 439. The flat wood stirrer is called द्विता dabilā to the west. In North Tirhut it is द्विया dabiyā, and in South-East Tirhut दाव dāb and in Gaya कुट्र kurūr. A kind of broom, made of four or five reeds tied together is माट ihārū (Patna and Gaya), संजारो bhunjnāthī or बाढ़ नी borhnī to the south-east, बढ़नी barhnī to the east generally, जर ना larnā or बाढ़ नि lārnī in North-East Tirhut, व्यानी chhipnī in South-East Tirhut, and चलीनो chalaunī nouth of the Ganges.
- 440. The sieve is चल नो chalnī generally, but चल ना chalnā in South-West Shahabad and चाल नो chānī in East Tirhut. To the west it is also सह ना jharnā, and also in South-East Tirhut चूप sūp.

^{1.} The proper word as actually used in Patna and Gaya is ক্রক্তব্য which is a familiar or contemptuous form of the word ক্রক্তব্য. cf. বিভাগ

- 441. The poker is edit at khornā or edit at khornā north of the Ganges and in South Bhagalpur and South Munger; elsewhere south of the Ganges it is edit at khornā or edit at khornā. In South East Tirhut and Champāran it is edit at khornāthā.
- 442. The basket for the grain is north of the Ganges होरा daurā or होरो daurā. South of the Ganges we have बट्टी batrā in Patna, मीनी maunā or मीनिया maunivā in Gaya and South Munger, भीनी bhaunkā in Shahabad, and हिन्या dalivā in Champaran and South Bhagalpur. In Champāran and Gaya, the खत घर वा satgharwā, and in South Munger the चाँड chānr, is an earthen vessel with seven or more divisions for various kinds of grain, and in South-East Tirhut a बेट की baithkā is a similar one with four divisions, and ह्या chanā one with six. कोहा kohā or कंटिया kantivā in North-East and South-West Tirhut, and करवा karwā in Champaran, are earthen pots for grain, and करवा kathrā in Patna and Gaya, or कटीवी kathautā elsewhere south of the Ganges. is a wooden pan.
- 443. The grindstone is জাঁলা jāntā or (in South-West Shahabad) জাঁল jānt. Its axle is কিলা killā or (in South-East Tirhut) কাল kīl, and it is made to revolve by a handle, which is ছঘ্যা or ছঘ্যা hathrā generally, and জুআ jūā to the west, also ছাঘ্য hathar in South-East Tirhut.
- 444. The wages in grain paid to the grain-parcher is भार bhār, or in South Bhagalpur भारो bhāro, as in the proverb जी जरि रेज, भार जा बान्हज को jau jari gel, bhār la bānhal chhē,—the grain-parcher has burnt my barley and has tied me up for his fee (adding insult to injury). The quantity of grain parched at one time is बानी ghānē.

CHAPTER V.-THE BAKER.

- 445. The baker is generally नान वाद nānbāi with a local variant नन बाद nanbāi in Shahabad. In Gaya, he is नान पन nānpaj. He is also called रोटीवासा rotīwālā. He is proverbially a rude fellow, and नान बाद ने खिङ्गा nanbāi ke khingā is popularly used to mean a stout rude fellow.
 - 446. He uses an oven, तन्द् tanûr or त दूर tandûr.
- 447. His roasting-spit is south of the Ganges सीख sīnkh, and elsewhere सोख sīkh. In North-East Tirhut it is also सीख sink. This is fixed on supports, which are दिच्छा hichchhā to the west of the North Gangetic tract and in Patna, and कवाब हानी kawāb dānā in South-East

Tirbut, Shahabad and South Bhagalpur. In Gaya they are Tan Echakkas.

- 448. The boiling-pot is देगची or डेमची degchī. South of the Ganges and to the west it is also called पतीकी patīlī when made of earthenware.
- 449. The cup is रिकानी rikābī, the saucer रिकानी rikābī, or कटोरा katorā, and the wooden spoon जोइ doï, and also in East Tirhut चमच chamach or (to the west) चम्मच chamach.
- 450. The large wooden stirrer is called কমবা kaphchā in North Bihār, ভাজা doā in North-East Tirhut, and ভাঁমা dongā in South Tirhut In Patna it is ভাষা dābhā, and elsewhere south of the Ganges ভল্ল dabhū when made of iron, or কম্মাই kaphgër (west generally) when made of wood.
- 451. The cushion by which he places the cake on the side of the oven is रमोदा raphīdā, or in North-East Tirhut गदो gaddī. The हम तम ना hushtagnā is an iron bar hooked at the end, and the आर्रा arrā an iron bar flattened at the end. They are used in taking cakes out of the oven. The one is held in one hand, and the other in the other. The two together are called जोड़ी jorī, or in Champāran करनी kansi.
- 452. The instrument for making ornamental marks on pastry is north of the Ganges साँचा sānchā; south of the Ganges it is चीक्र chokan in Shahabad, चीक्री choknī in Patna, and elsewhere चीका choka.
 - 453. The खरचनी khurachunī is an implement for cleaning vessels

CHAPTER VI.—THE CONFECTIONER.

- 454. The confectioner is ছন্তুলাই haluāi in North, and ছন্ত্ৰাই haluāi in South Bihār. His fireplace is দুবছা chūlhā, and also in Champāran and South Munger মন্ত্ৰী bhatthā, of which the stoke-hole is মুখু munh, and also in Gaya and South-West Shahabad বুঝাই duār.
- 455. His open cauldron is कड़ाही kaṛāhī generally, also कड़ाहा kaṛhāï or तावा tāwa in Gaya. Of this the handles are डग्ही dantī, कड़ा kaṛā, or कझा kannā, with a variant कड़िया kaṛiyā in South Munger.
- 456. The skimmer is कार ना jharnā in Patna, the north-west, and East Tirhut, इनीटा chanautā generally north of the Ganges, पीना paunā in the north-west, Tirhut, and south of the Ganges. In Patna it is 88 R. & J.

also पौनिया puniyā, in South Bhagalpur चही chattī, and in Gaya, South Munger, and Sārau सासा रा jhanjhrā. The large stirrer is केंद्रीचा keonchā, and the small stirrer कोल नो chho nī. In Champāran and North Tirhut it is also खुर पी khurpī, and in South Bhagalpur खुर चनी khurchanī.

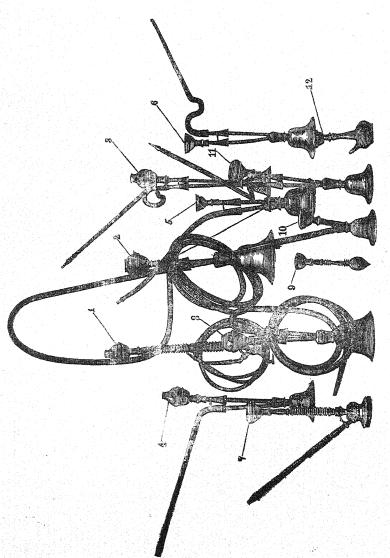
- 457. The wooden rolling-pln is बेस ना belnā, which is worked on a paste-board. This latter is called चन्छा chaklā when it is round, and चौनो chaukī or पटरा patrā when it is oblong. Other names are ता takhtā (North-East Tirhut), पिएया pirhiyā (Gaya and South Bhagalpur), and पौएा pīrhā (Gaya and South Munger). The pestle for beating the dough is दावा dābā, (South-West Shahabad) दावा dābā, or (North-East Tirhut) दाव dāb. Other names are गुर्दम gurdam or सुबद्द musad (Champāran), उप दन daptan (Patna), and मागा mungra (South Bhagalpur).
- 458. The spoon is কল ছুল kalchhul or in North-East Tirhut কৰছ karuch. The brass ladle with a wooden handle for removing the sugar from one vessel to another is ভকু dabbū.
- 459. The wooden platter for sweets is बिर दा girdā north of the Ganges and in Shahabad, खोन चा khonchā north of the Ganges and in Gaya and South Munger, खान चा khānchā in South Bhagalpur, and खाँचा khānchā or डाग्ना dagarnā in Patna and Gaya.
- 460. The brass salver is আহো thārī generally, with local variants আহিবা thariyā in Shahabad and East Tirhut and আৰু thāl in Champāran and East Tirhut. In Saran and Tirhut it is also called ছাঘা chhīpā The deep brass pan is মান parāt.
- 461. The sweetmeats are exposed on stands called तरीनो taraunā local variants being तरीना taraunā in Champāran and South-East Tirhut and तरेनो taraunā Champāran. In South Bhagalpur they are देख्ती tekhtā.
- 462. He has also a wooden basin, called कठ रा ka/hrā, कठ वत kathwat, or कठोती kathautēļ; a large ladle, डोइ री dohrē; and a pair of scales, called generally तरान tarājū, तर जुद tarjuë; or उकोरी tekaurē. It is also टकोरी takaurē in Tirhut and the west, and नर्जा narjā in Champāran.
- 463. चलुचाइ के दोकान, दादा के पतिचा haluāi ke dokān, dāda ke phatehā, is a well-known proverb. A phatehā is a feast in honour of the dead, at which sweetmeats are given away for nothing. When a person wants to get a thing for nothing, which he has no right to expect, the proverb, which means 'a confectioner's shop is not my grandfather's funeral feast,' is said to him.

CHAPTER VII.—THE TOBACCO MANUFACTURER.

- 464. The tobacco-seller is तमाञ्चवाला tamāku-wālā, तमाञ्चपरीय tamāku-pharosh, or तमाञ्चल बाला tamākul-bālā. He crushing-lever, देंकी dhenki, with a peg, मुसर musar, मुसरा musrā, or समाउ samāth, fixed in it. It is supported on pillars, खूटा khūntū खुरा khuntā, or (in the west) जङ्गा janghā or जैविया janghiyā, by an axis-pin विक्षा killā or अखीता akhautā. It falls on a hollow bed called ब्रोख रो okhrā or ब्रोख ली okhlā, on which the tobacco is placed. When the crushed tobacco is being removed, the beam is supported by a forked stick, which is called टेक नी teknī, टेकानी tekānī, or (in Shahabad) उत्ता thekā or उक् वा thakwā, or in Saran उन्ना thekwā In East Tirhut it is called ठ क नी thekni or अस गनी algani, in Champaran अर्गनी argani, and in South Bhagalpur देंग्ना thengna or उच क्रन uchkun. Sometimes a string, val rassi, is used for this purpose. An illustration of the similar crushing-lever used in pounding bricks will be found opposite § 431.
- 465. The fragments of tobacco are collected by a broom, साइ ihārū or बढ़ नो barhnī, which is also called क्यो kūnchī or क्या kūnchā towards the west and छर्षा kharharā in Patna. The tobacco is sprinkled with water from a water-pot, called पन्छा panhandā, हिंद्या hanriyā, कड़ाही karāhī, पियाला piyālā मटकुरी matkurī. In East Tirhut it is called अथरा athrā.
- 466. The balls of manufactured tobacco are generally પিৰাছা pilandā or ঘাঁষা dhodhā. Other names are লাছিয়া lohiyā (Champāran) নালা golā (Saran and the East), হাঁহা londā (South Munger and North West Tirhut), লিভা littā in Patna and South Munger, and પিছো pindā in Shahabad. তিকাৰী tikrā are smaller balls.
- 467. In a tobacco shop the broad flat metal plates are, northof the Ganges, सेनी senā, and south of it खान्या khānchā or खोन्या
 khonchā. The tobacco-pots are मांडा bhānrā, चर्चा charuā, or चर्ड् charuā. The cloth covering the stand for the vessels is खर्चा kh ruā,
 नांप jhāmp, or पर्हा pardā, and the board on which the tobacco is
 mixed is पट्रा patrā or पौद्रा pārhā. When of stone it is पटिया patiyā.
 Instead of पीद्रा pīrhā, पिद्रिया pirhēyā or तखता takhtā may be used.
- 468. Among the spices used in manufacturing tobacco are जटा मसो jatā masī, इन्होंना chharīlā, सगन्द वाला suganaa wālā, and सगन्द जोलिना sugandā kokilā. Plain tobacco is called साहा sādā, that which is spiced or scented खँबीरा khambīrā or खमीरा khamīrā, and a mixture of the two होरस doras or होरसा dorassā.

CHAPTER VIII .- THE PIPE-MAKER.

- 469. The maker of gurguries (vide post), who is a কটা kaserā or brazier, uses a kind of lathe, which is called ভাছে kharād. Of this ভাষা khūntā, or in South Bhagalpur কুই kunda, is the block which holds one end of the stem as it is being turned. In it is fixed an iron spike called মূল gūnj. দাহো pharhī is a piece of iron which keeps the stem in its place as it is being turned, and ভাষা baghelī, or in South Bhagalpur ভাষা baghailā, is a piece of wood through a hole in which the stem is passed during the operation
- 470. The workman uses the revolving awl, बर्मा harmā, moved by a bow, कमानी kamānī, of which the string is तस्मा tasmā, डोरी dorī, or जोती jotī; a broad chisel, चौर्मा chaurasā, and a narrow gouge, नम्द्रनी naharnī, or in South Bhagalpur नम्ह्नी nehnī; an adze, वसुना basvlā; a small saw, आही ārī; a knife, दूरी chhūrī; and files, रेती retī.
- 471. The maker of hubble-bubbles (नरियर वाला nariyarwālā) uses a रेती retī (of which the point is हूर hūr), आशी ārī, बर्मा barmā, and गन gaj.
 - 472. The pipe (चुका hukkā) is of various kinds-
 - (1) The निर्यर narivar or निर्यास narivāl, which is the ordinary country hubble-bubble, in which mouth is applied to the cocoanut itself. It is smoked principally by Hindus. Of this the stem bearing the bowl for burning the tobacco is नीता botā or गहा gattā The short smoking-stem sometimes applied to the cocoanut, to save the hands from being blackened, is निगासी nigalā or नर nar. The bowl is चिस्तम chillam or चिस्तम chilam. In South Bhagalpur पांगी pongā is a temporary pipe made of the leaf of a tree. In South-West Shahabad रम्मी dammā is a wooden pipe used by travellers, and रम रमाचा damdamāchā a pipe used by women.
 - 473. (2) The other kinds stand on the ground, and are more or less similar to each other in shape. The general name is using gargarā when the smoking stem is joined to a tube rising from the brass bowl, and numer gargarā when it issues directly from the brass bowl. They are generally made of metal or earth. Another name is pharsī. The tube arrangement for carrying the



A collection of pipes.

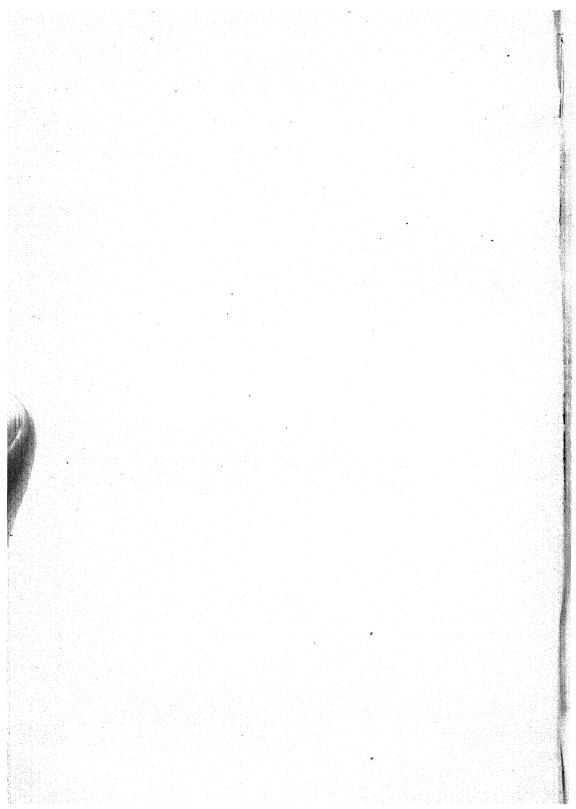
Simple chaugani, Arhai Khambe, Simple gargarā, Phatah peneh. ವಳ: ಯ

Penchdār gargarā. Satuk or penchrā. Vilebiyā kulphidār. Kulphidār chaugani.

പ്രുയ; 4

Hubble-bubble or nariyar

Thorhigā. Kehunidār. Gauraiyā.



bowl is the same in principle as in the cocoanut kind The difference is in the smoking-stems (नेचा (naichā).

Of these there are-

- (a) कुलफोहार kulphīdār, that with joints (कुलफो kulphī), allowing the mouth-piece to be moved in any direction, A के हनीहार कुलफो kehanidār kulphī is a joint like elbow and a जिल विया कुलफो jilebigā hulphi is a twisted joint.
- (b) আহে আছে arhai khamhā, that with two large bends and one small one.
- (c) st and derh khumhā, that with two bends,
- (d) হন্তি যা tarhiyā or তায়ে thariyā, with a short straight stem—used only by poor Musalmans.
- (e) चौगान् chaugāni, the simplest kind—used by the poor.
- (1) गौरें या gauraiyā, a simple kind, made of pottery.
- (g) बाटक latak, which bends downwards.
- (h) হুৱা হাহ chhalledār, ornamented with gold or silver rings (হুৱা) chhallā.
- (i) ব্ৰহন satak, দীবৰাৰ perhwan, দীব্ৰাহ penchdar, or দানছদীব phatah pench, are various kinds with the long, snake-like, flexible tube.

CHAPTER 1X.—THE PIPE-STEM MAKER.

- 474. The pipe-stem maker (ने चावन्द naichāband or ने चावान naichābān) uses an awl सज gai or (in Patna) सोड sìnkh; a polishing-knife ह्रूरी chhurī; a pair of scissors के चो kainchī or म क रोज mekraj; a saw, आरों ārī; and a pair of tweezers, मोचना mochnā. He also uses तरसा tarlā or reed, and चिन chin (Panicum milacem), a superior kind which comes from Sylheti.
- 475. For making the longest snake-like stems, पंचान pechwān a board (takhtā), a string (डोरी dorī, and a mould (कालिव kālib are also used. The embroidered work on a pipe-stem is called in South Bhagalpur पानहार pāndār or मोरस्या morassā. The silk work on it is बराबर sarāsar or मराबट bharāwat, the flowered silk work on it ब्ही butī, the silver work on it बहा alphī and the ornamental cloth work, उन्नही चीन ultīchīn.

CHAPTER X-THE COTTON-CAR DER.

- 476. The cotton-carder is धुनियाँ dhuniyan. For a description of him and his instruments, see \$ 334 and ff.
- 477. In addition may be mentioned the uzam patkan which is an instrument for teasing cotton. It is also called non gaj in Tirhut, Shahabad, Gaya, and South Bhagalpur, and utile sati in Champaran and Shahabad. The uzam phatkā or uzam phatki is a simple bow used by village women for carding cotton
- 478. A lion once met a cotton-carder in the forest, and seeing his carding-bow, mistook him for a hunter. To avoid being killed, the lion addressed him द्वार्थ धनुद्धि कान्छ बान, कहां चल दिखीस लतान hāthe dhanuhi kānhe bān, kahān chale Dilli Sultan,—with bow in hand and arrow on shoulder, where is the emperor of Delhi going? The cotton carder was equally frightened, but at length mustered courage to reply बन में रहना बन में खाना बड़े की बात बड़े पहचाना ban men rahnā, ban me khānā bare ke bat bare pahchanā although he lives and eats in the forest, only a gentleman can recognise a gentleman. These sayings have passed into proverbs, the meaning of which is obvious.

CHAPTER XI.—THE SHOEMAKER.

- 479. The shoemaker is मोची mochī or मोची moncchī in cities and समार chamār in the country. Among his tools are—
- 480. The thick iron pounder for joining the edges of two pieces of leather which have been previously smeared with paste, which is sifted lohiyā north of the Ganges generally, also setim lahdungā to the west of that tract, and fuz at pitnā in North-East Tirhut. In Patna Gaya and South-West Shahabad it is sifted lohangā and in the rest of. Shahabad and in South Bhagalpur it is sift ehongā or tent tipnā In South Munger it is singthā. The paste used is sit leā or to the south-East sig lai. In South-East Tirhut it is sit kharī sing lasam is a similar paste made of pounded boiled rice.
- 481. The knife for scraping the surface of the leather is in North-West Bihar tivi rampi or tivi rapi. In Tirhnt, the west and South-East Bihar, it is also Exil khurpi. In Gaya it is Exil khurpi and in Patna tul rampa.
- 482. The large awl is सुतारी sutārē, with a variant सुतान sutalē in Gaya. Tolthe east it is also जीवर lokhar, in Champara

बाइखर lāhkhar, and in South-East Tirhut आर ār. The awl with a hook at the end for sewing is कटरने katarni. In South Bhagalpur it is टकान takan, and in South Munger टिए ने tipunī. The medium-sized awl is म सोजा manjholā or म सोजा manjholā.

- 483. The horn for greese is test singā; south of the Ganges it is also tes singh.
- 484. The last is দ্দো pharmā or (north of the Ganges and the South-East) কলবুন kalbūt; south of the Ganges it is also, in Gaya বাজবুহ kālbūd, and বাজবুহ kalbūd elsewhere.
- 485. The wedges of wood or leather fastened to the last to make it fit are utati paratahā (also in South Munger), or utatit paratāha in Shahabad, and ut pachchā in the south-west of the same district. In South Munger they are suc than kapachherā,
- 486. The chisel for paring the edges or the sole is खुर्पो khura pi The sort of wooden chisel for smoothing the surface of the leather is बँगा bengā to the east, बेड आ beāngā north of the Ganges, or बेडोंगा or बेडोंगो beongi elsewhere south of it. In South Bhagalpur it is पेसन pelun.
- 487. A wooden block for beating the leather is ছাঁমা hāmmar in South Munger and Gaya and ঘাঁমা ghāmmar in South-West Shahabad. The block on which the leather is cut is বিভিয়া pirhiyā, or in South Bhagalpur ভিয়া silā, and in Saran বিষয়া pirahō.

CHAPTER XII .- THE BLANKET-WEAVER.

- 488. The blanket-weaver is মউছী garer is south of the Ganges and মছিছাই bhenrihār north of the Ganges; also in East Tirhut মন্ত্ৰ marar.
- 489. He uses a simple loom. The stick on which the blanket is wound as it is woven is आखर okhar south of the Ganges. North of the Ganges it is चिचाय sinjoy also चिन्नो sinjo in Tirhut and समहर kam-har in Champāran. The supports for this beam are खट्टी khultē खाँटि khanti or (in Gaya and East Tirhut) खंटा khuntā, In South-East Tirhut they are also गालि gāli and गली gallē or गलियारो galiyārē in Champaran. In Shahabad the left support is called बर्नो barnē, and the right hand one गाली galē In the same district the support furthest in front of him is प्रा dhūrā, and in Champaran प्र dhūi.
- 490. The beam to which the web is fastened at the opposite end from the weaver is बोहारो ohāri. बे ben or बेंब benw is a wooden imple-

ment which is passed between the thread of the web to drive tight each thread of the woof. In South-East Tirhut it is also called **ten** hathā.

- 491. The movable sticks placed at intervals to separate the threads of the web are ताधरी tagdhārī in Tirbut and Saran and बेसट bailat elsewhere, except केसट bailath in Shahabad and बरत barat in Champaran.
- 492. The heddles, or implement for alternately raising and depressing the threads of the web, are **aute** chapmi; also in South West Tirhut us of phatthi.
- 493. The wooden scraper for removing knots or excrescences from the thread is विखोरना khākhornā or विखोरनी khikhornā north of the Ganges, also विद्योरना khidhornā in Champaran. In Patna it is विज्ञोरना khilhornā, and elsewhere south of the Ganges विज्ञारना khilhornā.
- 494. The thick iron needle is ভ্ৰা suā, or in South Munger মুখ suj. The shuttle is অংকা sargān in South Munger and north of the Ganges, and আছু serang or আছো serangā south of it.
- 495. In Saran and South-West Tirbut the भाँडी bhanri is a thick bamboo which is placed between the two threads of the warp. In Champaran it is चायत sāsat, in South-East Tirbut बाँबर sānsar, elsewhere south of the Ganges बांबत sānsat, and elsewhere चाँगा chongā.

CHAPTER XIII .- THE FANCY SILK OR FRINGE-MAKER.

- 496. This man is called पट वा patwā or पटहोरा patuherā. In Saran he is called पटहोरी patheri.
 - 497. He uses the कतरा katarā or कतला katala a piece of wood with four holes, in which four threads are fixed for winding.
 - 498. The wooden reel furnished with a handle is ৰহনী batani generally. The small wooden reel is হাতো anti or হাত charakh An optional local name is মহাই gatti in South-West Shahabad. মীলী go/ī, or in Tirhut and South Munger ঘাৰক pechak, is a ball of thread The winding-stick is বীলী tīlī in Patna, বাৰ belan in Shahabad and আহাঁছ latāin in North-West Bihar.
 - 499. His scissors are kainchī. The coarse needle for smoothing roughness in thread is ৰুৱাহ, 'sālāi, also হনুৱা takūā in East Tirhut, and ইনুৱা tekūā in Champāran. The ivory smoother is মতাই mathār

or in Saran सहरता matharnā. The large darning-needle is सूचा sūā. The fine needle is सूद्धे sūï. also ननस्हिया nanmuhiyā.

- 500. The iron hook with a ring which goes round the toe is अंक्रा or अंक्रा ankurā, also अंक्रा ankusa and अंक्रा ankūsī in Gaya and North-East Tirhut. This hook is supported on a stand called यून thūnū in Patna, यौगा thaunā in Gaya, यहा thalla in South-West Shahabad, धौगा dhaunā in the rest of the district, and यस thum to the east generally.
- 501. The drum of which the thread is wound is पर ता paretā परता paratā, or परतो parati in North-West Bihār. The Bamboo frame on which the thread is wound is बढ बा natwa or बढ बा lutwa. In Patna it is बढाइ natāā, and in Gaya and the South-East बढाइ netwa.

CHAPTER XIV.—THE EMBROIDERER..

- 502. The embroiderer is चरहोज, jardoj or (south of the Ganges) कारचीबी बाजा kārchobiwālā, and he makes embroidery (कारचीब kārchobī) on the कारचीब kārchob or embroidery-frame, on which the work is streched. This frame is rectangular; and of the parallel pairs of sides, one pair is called (in Patna) समसेर samser or (in Gaya and the west) समसेरक samserak, and the other तीजी tīlī in Patna, परंद pharad in Gaya and Sāran, and पट्टी patti in Shahabad.
- 503. The small needle is सूई sūi, and the sewing-awl सुतमान sutemān north of the Ganges, सुतवान sutawān in Gaya and Shahabad सूत्रा sūa or विङ् सूई bari sūi in Patna Gaya and South Munger.

CHAPTER XV.—THE DYER.

- 504. The dyer is रंगरेज rangrej, in opposition to the रंगस्ज rangrai or painter. In North-West Bihar he is called रंगरेजो rangrejz.*
- 505. He uses a vat or pot sunk in the ground for his dyes. This is called north of the Ganges and mat. In Patna it is an man, and to the east and. In Shahabad it is mat, and in the south-west of the district and kunda. In Gaya and East Tirbut it is a kunda, and in South Bhagalpur and East Tirbut mat golo.

^{*} This word is often confounded with the word र्बार्जो Angreii 'English and in jest, or when speaking facetiously, the English in India are called र्बार्ज rangrei, or 'dyers.'

506. His half-round pot is অথহা athrā or বাছ nād north of the Ganges, in Shahabad, and South Munger. In South-East Tirhut and South Munger it is also called কড়াছাঃkarāhī. In Patna and Gaya it is ছাইা kānrī, and in South Bhagalpur কড়ছাই karhāï.

507. The wooden filter-frame on which the cloth is hung like a bag with the dye inside is माँजी mānjā or मझी manjā generally. In South West Tirhut it is सिर्जा mirlā, in North-East Tirhut मोरो jhorā, in Gaya माँजी mānjhā, and in South Bhagalpur चम्मज chammal. The string tied to the cloth is क्यन kasan, and the cloth with the dye inside it in South Munger and Patna फूजगरना phulgarnā.

508. The stirring-stick for mixing the dyes is डाटो danti, or in South Munger डवा dantā, in South Bhagalpur टेखतो tekhtī, and in

North-East Tirhut जरना larnā.

CHAPTER XVI.—THE WOOD-PAINTER.

509. The wood-painter is মাৰাৰ rangsāj, as distinct from the rangrej or dyer. He uses two kinds of paints—one অলা astar, which is a paste made up with chalk and gum, and the other বানব rogan, which is made up with resin and oil.

CHAPTER XVII.—THE TIN-MAN.

510. The tin-man (ক্ৰীম kalaigar) uses a bellows, called ধাষা bhāthī south of the Ganges and in East Tirhut; elsewhere it is called খাকা dhaukani. Another name current south of the Ganges is एকছ্ম মাখা ekhuthū bhāthī. The two sticks used as handles are north of the Ganges and in South Munger হয় hatthū or হয়, hatthū, and south of it, and also in Tirhut, হয়ে dantū. In South-East Tirhut they are also হয়া hatthū. The bamboo pipe is বাঁমা chongū, also in North-West Tirhut निया narauā, in Gaya and Shahabad ব্যাই narāun, and in South Bhagalpur বাঁমা chongū.

511. The solder is राँगा rāngā, and the soldering-iron कैया kaiyā. He also uses cotton-wool, रहें ruī, and pincers, सरसी sarsī or संद्रिश sanrsī. The उन्हा thikrā or खोरिया khoriyā is the flat title for

melting the solder.

512. The tin-cutter is केंचो kainchī, and he also uses the small hammer, हचोरो hathaurī, and the compasses प्रकाल parkāl. The tin-scraper is नेचनो nehnī or जेहनो lehni; also खुरचुनो khurchunī in South Bhagalpur.

^{1. 372 (}danti) is really a diminutive of 3721 (danti).

513. The **unit** sabra, unit sabri, or (in South Bhagalpur) unus sābal, is a small kind of anvail, made of a bent piece of iron, with one end pointed and stuck in the ground.

CHAPTER XVIII. THE JEWELLER.

- 514. The jeweller is बोनार sonār, or in Gaya बोनी sonā. In Cham pāran and North-West Tirhut he is बोनगा आ बोनार songarhuā sonār.
- 515. Amongst his implements are the tongs, which are sign sanres or sign sanres.
- 516. The pincers have various names. Large pincers are বিদ্যা chimtā in South-West Tirhut, also উদ্বা sahunā generally to the west আহ্বা sohnā to the east and in Gaya, and বুঁহা chuntā in Patna. Smaller ones are বিদ্যা chimtī, উদ্বা sehunī, নাহ্বা sohni, or বুঁহা chūntī. Another kind is মহুত্রা gahuā, which are the large pincers. Nippers are মহুই gahuā, or in South Bhagalpur মহুবা gahulī. The ক্যানুহা kagmuhīn are nippers twisted at the head for holding the crucible in the fire. These may also be called বাৰ্থ বি bagsanrsī in North-West Bihār and বাৰ্থ বি bagmuhīn in Tirhut and Champāran.
- 517. The বাদ্যো jamārā or বাদ্যো jamurā are wire drawing-pincers, and the perforated wire plate is বাদ্যা jantrā south of the Ganges, in North-West Bihār, and East Tirhut, বাদ্যা jaintrā north of the Ganges generally, and বাদ্যা jatrā in Champāran and North-East Tirhut.
- 518. The iron needle-shaped tool for making links of chains is ইন্টা tekulī to the north-west, হল্মা takuā to the east and south-west, ইন্টা tekuā in Saran, Patna, and Gaya, and ইন্টা tekurī in South Bhagalpur.
- 519. The compasses are utata parkāl or anutu kampās, or in South-West Shahabad anian chalānkā.
- 520. The chisel with a round knob for embossing circular ornamentation is অৱনা khalnī, or in Tirhut ভাতনা kholnī.
- 521. The cold chisel is देनी chheni, and a smaller variety is कवम balam south of the Ganges.
- 522. The cutters are कची kainchī, and also to the south, except Patna, कतरनी katarnī.
- 523. Amongst hammers स्थौरा or स्थौदा hathaurā is the largest. The medium sized is मरिया or महिया mariyā, with a variant मरेया mareyā in North-East Tirhut; in Gaya it is महरनी matharnā. The smallest

is गोवमदाँ golamunhan or गोवमद्दीँ golmuhan; another name is खोबमरिया kholmariya in East Tirhut.

524. The small pointed anvil is समहान samdan. The curved

anvil is एकबाई ekwāi, or in East Tirhut एक वि ekābe.

525. The bell-metal anvil sunk with several depressions for making repousse work is ক্রেলা kansulā in North-West Bihar, ক্রেলা kansulā in East Tirhat, ক্রেলা kānsulā in South Tirhut, ক্রেলা kānsalā in South-West Bihar, and ক্রেলা kaslā in South Bhagalpur and South Munger.

526. The square-headed anvil is বিহুৱে nihāi, or in Champaran and North-East Tirhut ন ভাষ nehaë, and নহার nahāī in South-East

Tirhut. In South Bhagalpur it is totte lihāi,

- 527. The anvil blocks sunk in the ground are বাহা chāha in Saran and South-West Shahabad. In Champaran and West Tirhut they are ইয়া thehā. In Shahabad they are হ্ৰেডা ekthā. In Patna, Gaya, and Tirhut they are মুক্ত parkath, and in South-East Tirhut also মিন্তিটা pirgithā.
 - 528. The blow pipe is बन्नवार baknār, or in Saran बन्नव baknal.
- 529. The hollow cane for blowing up the fire is ব্ৰী narī, with local variants বাবে nārī in Gaya, বাবে lārī in North-East Tirhut and South Bhagalpur. In South-East Tirhut it is optionally দুবাতা phukāthī. The fireplace is হাঁৱৰ angaithā north of the Ganges and হাঁৱৰ angathā south of it. Another name of this last is বাবে borsa. The fan for blowing up the fire is uহা pankhā or uহা pankhī; also in South-West Shahabad it is বিষয়ে beniyān. In North-East Tirhut মহুৱা bhethī is the dry powdered earth used for cooling the hot metal.

530. The small clay crucible is चिंचा or घरिया ghariyā. It is made of a mixture of clay and rags called in Shahabad संपरीट् kam-

praut, and in Champaran कपरीट kapraut.

- 531. An ingot not beaten out is कामी kāmī, or in Gaya एकबाइ e kwāï. In Saran it is धका thakkā, in Champāran and North-West Tirhut हवने chhalkī, South-East Tirhut गदी gaddī or याक thāk (also in South Munger), in South Bhagalpur योक thauk, and in Tirhut generally except the nort-west दिखनी chhilkī. A block of silver beaten out flat is चीरबा chaursā.
- 532. The iron ingot mould is ঘ্যাছনী pargahanī to the west and ঘ্যাৰী paraghanī in Patna and Gaya. In East Tirhut it is চায়া dhārā, in Saran কম চায়ে kam dhārā, and in South Bhagalpur ৰাজী nālē

- 533. The moulds of various sizes into which metal is beaten are কাইলিয়া katakirā north of the Ganges, কাইলিয়া katakirā south of it to the east, তাৰো thassā in Saran, and তালা thappā in Gaya and Shahabad. In Shahabad similar moulds are ৰছলা bahakā, লছিয়ো, laheriyā, মাজৰু gokhlā (also in South Bhagalpur), and মালিয়া motiyā. To the west হছবোহ rahatwār is a mould in which round articles are beaten into shape, and মাল্যা gunjarī is a similar smaller one. In the same tract আছো তাৰা pagarī thasā are milling moulds, such as those in which the edge is given to a rupee. The last are called in South Bhagalpur खोरा विची khirā bichchī, वाँच bānh, or unet pagrā.
- 534. Pattern stamps for ornaments are তাঁৰা thonsā in Shahabad, তাৰা thāsā in Gaya and South Bhagalpur, তাঁৰ thāns in Patna, and ছামা chhāpā in South-West Shahabad and South Munger.
- 535. The कटोरी katori is a box or cup for holding scraps of silver. In North-East Tirhut it is called डिविया dibiā, and in Tirhut and to the east चितुष्टा situhā or र भेष्ट्री rangehari.
- 536. The polishing-brush is बरोंकी baraunchhi. In South. East Tirhut it is also called नुची kuchchī. The polishing stone is ज्योपनी opnī or पोत pot.
- 537. The touch-stone is ক্ৰমীতা kasautī. A jeweller's wages is মঢ়াই garhāī.

CHAPTER XIX-THE LAPIDARY.

- 538. The lapidary is इकाक hakkāk, or in South Bhagalpur मोइबी बोहार mohli lohār, and he uses a revolving grindstone or बान sān or in Shahabad चक्रवान chakarsān made of corundum powder and lac. The bow for turning this is कमाना hamānā or (to the west) कमानी hamānā. Its props are क्ट्रा khūntā, हेवाकी dewalī, or एकटा ekthā. Its wooden axle is क्वांबा sānkhā in Patna and Gaya, बढ़ lattū in Shahabad, and कृत kūn to the east.
- 539. The agate burnishers are चौंटा ghontā, and the round ones चिस्ती sillā; the princers, चूंटो chuntā in Tirhut, Patna, Gaya, and the east, चिसटा chimtā in Saran, and च हुनी sehunā in Shahabad; the iron graver is चलाइ salāi; the cutters, के चो kainchā; the small hammer, हथीरी hathaurā; the anvil, निहाइ nihai; the pincers, च इसी sanrsā; and the revolving awl चिता चान jila sān or खा चान khar sān.

CHAPTER XX.—THE SEAL-MAKER.

- 540. The seal-maker is मोहरकन moharakan, and he uses a machine called a चरख charakh, of which the principal portion is a revolving awl, बरमा barmā.
- 541. The hammer which he uses is मधनी mathani or मरिया mariyā; the stone to which the metal to be engraved is fastened is देमा dhemā; and the diamond pen is क्षाम kalam.

CHAPTER XXI -THE GOLD-WASHER.

- 542. The gold-washer is called नियरिया niyariyā or नियारिया niyāriyā north of the Ganges and in Patna; elsewhere south of the Ganges he is called सनधोद्धा sandhoā, and South Bhagalpur नियार घोट्या niyār dhoā.
- 543. He uses the ব্ৰহা katharā or wooden pan for washing the ashes of jeweller's shops. Another name current in Patna and Gaya is কটানা kathautī. The ashes are নিয়ায়া niyārā or নিয়ায়া neārā, and they are collected by a scraper, ভুয়ো khurapā, and a broom, কুলা kūnchī or মুহা muthā. South of the Ganges the মন্ত্ৰী pakhurī is an iron instrument for collecting the ashes.
- 544. His sifting-pan is हृदन chhattan, or in Patna and Gaya दक्षा dhakanā. In South Bhagalpur it is चौद्धा chauhattā.
- 545. His bellows are भाषी bhathī; his blow-pipe, बक्तनार bakanār or in Shahabad बक्तनस bakanāl; and the earthen pipe of the vessel which remains in the fire, सुखना suswā north of the Ganges and भूषा sūnsā south of it. In Saran it is also नरीचा narauā.
- 546. His pincers are में इसी sanrasi, or in North-West Tirhut सनमा sansā; and the iron stirrer सींक sīnk north of the Ganges and सींख sīnkh south of it. Another name of the latter is सलाइ salāi in North-West Bihar.
- 547. The earthen crucible is a square or assumption of the data in Patna and Gaya and assumption and South Bhagalpur. These crucibles are of two kinds: the first only destroys the dirt, leaving all the metals behind, and is called analyzed baglautz. The second destroys all the baser metals left by the first, and leaves only the gold and silver untouched. It is called analyzed pushar.

CHAPTER XXII.-THE BRAZIER.

- 548. The brazier is उद्धा thatherā, but in Shahabad he is also called करेरा kaserā, which properly means a brass-founder. In North-East Tirhat he is उद्धार thatherā. He is famous for his powers of swindling, as in the proverb उद्धार उद्धार नहिं बहुना होय thatheri thatheri nahin badlā hoy,—braziers don't traffic with each other (for if they did, it would be diamond cutting diamond).
- 549. He uses the निहाद nihāi or नेहाए nehāe, or anvil. In East Tirhut this is also called नेहाए lehāe, and in Patna, Gaya, and South-West Shahabad पण्ण pathal. The समदान samdān is the pointed anvil, which is also called in Gaya and Shahabad एकवाद ekwāi. The सबरा sabrā or, in the south-east साबर sābar, is an anvil round at the top. The circular anvil for shaping the mouth of a vessel is सोबा chaukā south of the Ganges and बाबसद्या bagalabharuā north of it. South of the Ganges the गेहिया geriyā (Gaya) or द्वादी dugorā (west) is a sort of wooden anvil or block. The गोबो सबरो golā sabrā is a kind of anvil for pushing up any indentations. In South Bhagalpur it is called गोबसावर golasābar. The खर्व kharwe or in Shahabad द्वटा dabthā, is a kind of anvil on which hollow vessels (गारा gagrā) are hammered out. It stands on the two-legged द्वादी dugorā, also called खराट kharāt.
- 550. The cutters are के ची kainchī, also कात kāt in Gaya and North Tirhut.
- 551. The stirrers are —(a) for stirring solder, कैया kaiyā south of the Ganges and खराइ sarāi north of it; also जीपन lopan in East Tirhut: (b) the iron stirrer for mixing up the flux, पन्देनी pandenī north of the Ganges and Gaya, पनेनी penenī in Shahabad, and पनकाटो pankāthi (of wood) in South Bhagalpur.
- 552. The pincers are समसी sansī or संद्र्यी sanrasi, also गङ्गा gahuā; the file रेसी retē, and the hammers हथीरा hathaurā or हथीरी hathaurī, also मटना mathanā north of the Ganges and to the west. मिर्या mariyā in East Tirhut, and घन ghan in North-East Tirhut.
- 553. The vessel for holding the flux, बोहामा sohagā or पाएन pāen, is कटोरी katorī. In South Bhagalpur it is पनवासा panawālā.
- 554. The bellows are মাখী bhāthi; the crucible, ঘড়ীয়া or ঘথিয়া ghariyā; the tongs, ঘন্ডী sanasī; and the perforated cover for the crucible, আইনে ohār north of the Ganges, South Munger, and South-West Shahabad; also: আন্দ্ৰান্ত in South-East Tirhut and South

Munger, आंपन jhāmpan or आंपना jhāmpnā in Patna and Gaya, व्हिपौना chhipaunā elsewhere in Shahabad, and करहाइ karhāi or सुन्दन mundan to the east.

555. The mallet is मंगरी mungri. The scales are तराजू tarājū or तरज्दे tarjūī. The polisher is क्लिनी chholnī or लेइनी lehnī. In South Munger it is also ने इनी nehnī.

CHAPTER XXIII.—THE BRASS FOUNDER.

- 556. He is क्सेरा kasera, and in Gaya also तारहेड्रा tamherā.
- 557. He uses moulds of various kinds, called चाँचा sanchā, or in Shahabad समार्गा kamadharnā. His lathe is खराइ kharād, or in Shahabad and South-East Bihar जुन्ह kund. His large pincers are संद्या sanrasā or सन्धा sanasā. His crucible घरिया ghariyā, of which the mouth is सुंद्र munh. His broad chisel is चौरसः chaurasā or चौरसी chaursi, also ज्ञानी lehanī in Shahabad and द्विनो chheni in the south-west of the same district.

CHAPTER XXIV.—THE BRASS BANGLE-MAKER.

558. The brass (কাৰা kānsā) bangle-maker (তেই ইা thatherā or তেই হা thatherā) makes বাঁহা bānhi, which are brass bangles worn by the lower classes. To the east they are called ব্ৰেছী batisī, and in South Bhagalpur ব্ৰহ্মী bastā. When a number of these are worn, those at each end are called বৰ ban or (South-East Tirhut) ক্ৰম্বা kachrukhī and (Saran) ক্ৰাই katarā. Of these the one highest up the arm is called ব্যৱস্থা agua or ক্ৰমীৱা agelā, and that nearest the hand, uছুক্মা pachhuā or uছিৱা pachhelā.

559. He uses the following implements. Variants of the names already given in other chapters will not be repeated here:—

560. ने हाय nehāy, the anvil; हथोरी hathaurī, the hammer संद्र्षी sanṛasi, the princers; रेती retō, the file; होनी chhenō, the cold chisel; भाषों bhathō, the bellows; बाइबा ghariyā, the crucible; and ढाइन dhārā or सांचा sānchā, the mould, in which कामी kāmi is the orifice through which the molten alloy is poured.

CHAPTER XXV.—GLASS-MAKER AND GLASS BANGLE-MAKER.

561. These are the बीचा टरेवाला sisā dharewālā or glass-manufacture; the मनिश्चार manihār, who makes glass bangles; and the चुरिश्चार or मुड़िहार churihar or मुड़िया churiya, who makes the embossed ornaments on glass bangles.

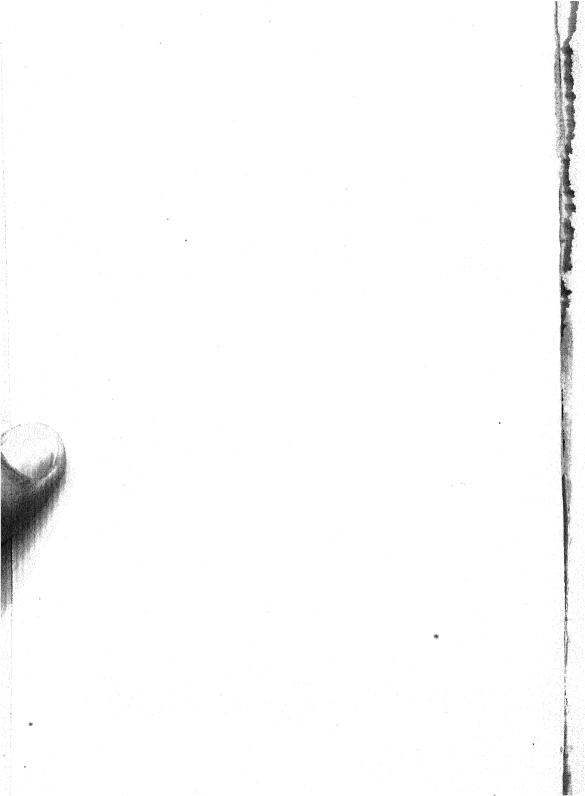
- 562. Their furnace is called मही bhatthi, of which the opening through which the melten glass is removed is बारा bārā north of the Ganges, मोइड़ा moharā in Shahabad, and elsewhere द्रवाना darwāiā This is closed by a cover called ओजवारो olwāri north of the Ganges and in South Munger, योजवारो olwāri in South-West Shahabad, प्योगा dhapaunā in Shahabad, and elsewhere सामगा jhapanā.
- 563. The earthen crucible is তিকাৰ thikkar or তিকৰা thikarā generally, also কড়াছী karahī in South-East Tirhut, and ভিৰম dibarā in Patna and Shahabad.
- 564. The spoon for putting the glass into the crucible is करह व karchhul. The iron hook for taking out the glass is अ जारी ankurā or य जारा ankurā in Patna and the west, यज्ञा ankurā in South East Tirhut हथ अज़ारो hath akuri in South Tirhut, इय उन्हों hath ukrā in South Bhagalpur, and दानो यज्ञारो dharni akurā in Champaran. The instrument for turning the glass in the crucible is यज्ञारा akurā generally, and क्लाइस kalchhulā to the west.
- 565. The stone on which the ring is shaped is দ্বাধান or ঘ্ৰাল patthal north of the Ganges, and ঘ্ৰা pathri south of it. The mould with a handle for shaping the bangle is কালেৰ ব kālbūt north of the Ganges, and ক্ৰাৰ্থ kalbūd or ভাঁৱা sānchā south of it. The handle of this is ভাইনাডী sarkandī.
- 566. The long iron poker on which the glass is melted is सवात salāg; the flat iron instrument for shaping the ring is माजा malā; and the instrument for widening the ring to the required size ने धनार bedhwār in North-West Bihar, नघनारो badhavārī in Patna and South Tirhut, and नघरना badharnā south of the Ganges. The द्वीटिन घनारा chhoti bedhavārī &c., or होटि अञ्चरी chhoti akurī, is the instrument for taking the ring off the mould. In South Bhagalpur it is घरतो gharanni.
- 567. Other instruments used by the glass bangle-maker are teast tikhthi, which are bamboo slips for holding the bangles in the fire; usit panni, leaves of solder; usited phokāthi (Gaya and South Bhagalpur), usut phonphi (West Tirhut and South-West Shahabad), or uti nari (Patna, South Munger, Tirhut and rest of Shahabad), which is the pipe for blowing up the fire; the usut angethā or usut angethi which is the fireplace; and usus chuntā (Shahabad), usus chuntā (Tirhut, Gaya, and South Munger), usus chuntā (South Bhagalpur), or unce chimatā (generally), which is the pincers.

- 568. In Shahabad a famous maker of glass bangle ornaments was one Samman Churiyā. It is said that when boys he and a king were pupils in the same school, and each promised that on his marriage he would show the other his wife. Samman married first, and did so. When, however, the king married, he refused to carry out the agreement and show his wife to Samman. The latter thereupon disguised himself as a female bangle-maker, and gaining admission to the female apartments, sold some ornaments to the queen in the presence of the king, who praised the workmanship, saying the bangles were like ivory ones. Next day the king began to boast of his high character, and how he would never allow his wife to be seen by an outside man, when he was interrupted by Samman reciting the following verse, which showed the other how he had been made a fool of :-- सम्मन चरिया ज गढ़ें च्यों इस्ती ने दन्त. बाँह प्रकांड रस लेत हैं, बैठे होतें कान्त Samman Churiyā u garhen jyon hasti ke dant, bank pakari ras let hain, baithe dekhen kant,-Samman the bangle embosser makes bangles like ivory. He held her by the arm, and had the pleasure (of seeing her) while her husband was sitting by.
- 569. The stamp for making embossed ornaments on the bangle is ছাঁছা sānchā (Tirhut and the south-east), কাঁজী কৰনা karailī katnā (Champaran), তথা thappā (South-West Shahabad), and ছাণা chhāpā (Tirhut and elsewhere in Shahabad). In Champaran and South-West Tirhut বামা togar is an instrument for embossing.

CHAPTER XXVI,—THE LAC BANGLE-MAKER.

- 570. The lac (बाख lākh or बाह lāh) bangle-maker is जहेरी lah erī or बहेरा laherā. He uses a block of wood with a handle, on which the bangles are fitted, which is called कुन्द kund; a घाँचा sanchā, which is a brass mould for embossing ornaments; and a दुभकी chubhkī (and also to the east दुभवी chubhtī), which is an ivory mould for embossing. His bamboo pipe for blowing the fire is निश्ची narī or नारो nārī, also फुकाटी phukāthī or बारो lārī in South Bhagalpur and फुकाटी phukhāthī in North-West Tirhut.
- 571. A bangle whether of glass or lac, is The latter variety is also called Table lahath. Of these the thickest, or keeper which prevents the thinner ones slipping over the hand, is that kangani. The end bangles of a set are are band, or in South Bhagalpur larana, and the intermediate ones Utal surki, and in South Bhagalpur uzzi pahatā.

Potter (Kunhar) at work



CHAPTER XX VII.—THE POTTER.

- 572. The potter is generally called जुम्हार kumhār or जुम्हार kumharā; in the east he is also called पिछल pandīt, and in Patna and Gaya also प्रजापत parajāpat. In Shahabad he is जुम्हार kumhār, and in the south-west of the district लोहार kohār. Concerning him there is a proverb, निचल चूले जुम्हरा, मिट्या न खे जाय चीर nichint sūte kumharā, matiyā na le jāy chore,—the potter sleeps secure, for no one will steal clay. His wife is known as जुम्हें नि kumahaini or जुम्हर kumahaini as in the proverb लेखी वेल खा जुम्हें नि सित्त teli bail lā kumahaini satti,—for the sake of the oilman's ox; the potter's wife has become suttee, i.e., she interests herself in other people's affairs.
- 573. His wheel is ৰাজ chāk, which is turned by a stick, বনীত chakaith, or in North-East Tirhut হাছি chhari, on a peg, which is কীলা kilā or কিলা killā to the west, and ভূঁহী khūntī or দুৱা khuttī to the east. In South Bhagalpur it is, however, বিলা sillā.
- 574. The implement for mixing the clay is ল'হয়ৰ lehasur north of the Ganges and লহয়ৰ lahasur south of the Ganges 'generally. In Shahabad it is কৰেনা katani, and in South Bhagalpur মহা pattā.
- 575. The rammer for consolidating the clay is पीटन pētae when made of wood; when made of earthenware it is पो इ pēnr north of the Ganges generally and in Shahabad, पिढ़ीर pirhaur or पिढ़ रो pinrhuri in Patna, and पिढ़ार pinrhur in Gaya. In South Bhagalpur it is पिनौरी pinaurē. The clay is smoothed with an instrument called फिलौना milaunā north of the Ganges and in South Munger, and also मननी majanē in South-East Tirhut and South Bhagalpur.
- 576. The moulds for shaping vessels are অথা athari generally. Other names are ক্তেম্থা kathathri in Patna and ক্যো karathari in South Bhagalpur. The pots when ready are severed from the wheel by a string called ছ বন chkewan; also ছানা chhauni in Patna and ছ বনা chkewni to the east. In South Bhagalpur it is হ বনা chkewno. Another name is ক্ষাত্ৰী kamathi in North-West Tirhut. The মহা sanchā or মানা sānchā is a mould used in making tiles.
 - 577. The Kiln is extet āwā.
- 578. The clay-pit has many names, viz. चुआँ chūān (South-West Tirhut), खंदार khanrar (Patna), महिखान matikhān (West Tirhut, Gaya, and Shahabad, महस्ता matakhana South-West Shahabad and Tirhut), महस्ता matakhaha (South Bhagalpur), महस्ता matakore (Patna and

South Munger), and महियार matiyār (South-East Tirbut). Other names are कोइंड्रार kohanragar in Saran and महस्तम matakham in North-West Tirbut.

579. The earthen pot in which the water which the potter uses while making the vessel is kept is called चन्नवर chakwar in the northwest; also अथवानी athawāni in North-West Tirhut, इथवानी hathawāni in Gaya and South-East Tirhut, and क्टेंड kadaith in South Munger. In South Bhagalpur it is चनाड़ी chakorī or इथपानी hathapāni.

CHAPTER XXVIII.—THE FIREWORK-MAKER.

- 580. The firework-maker is আনেধৰাৰ ātasbāj or আন্মাৰাৰ ātasbāj. In Shahabad and South Bhagalpur he is বৰাহৰবাৰা rawaisawala. In South Bhagalpur মাঁড়া yonrā is the name of a caste whose employment is to make fireworks.
- 581. He uses a grindstone, which is বন্ধী chakki to the west and in South Bhagalpur, and লাবা jāntā in Tirhut and to the east; also in East Tirhut বন্ধী chakarī. In South-West Shahabad it is বিবা sil.
- 582. His ramrod for ramming the powder is कलाइन kalabad generally, with a variant कलाइन kalabāt in South-West Shahabad. In the rest of Shahabad it is सुखा sumbā, and in South-East Tirhut optionally समृहा sumbā when made of iron. In Saran it is सन qaj. The wooden roller used in making a Roman candle is खोजनाइ। kholakrā, and in South Bhagalpur also खोजनो kholanī.
- 583. His saw is आरो ari; his knife, ह्रो chūrī. A flat heavy one is बाँकी bānkī in Saran and Champaran, बाँक bānk in Shahabad, द्वा dāb in Tirhut, and द्विया abiyā also in the north-east of the same district. His awl is बरमा baramā, and his file is रेतो retī.
- 584. His wooden platter is कडरा katharā to the west, कडीती kathautī or कडीत् kathaut in Patna, Gaya, and East Tirhut, and कड्हाइ karhāi in South Bhagalpur अथरा atharā, in Tirhut, Gaya, and South-West Shahabad, is a kneading-troach, similarly used.
 - 585. Among the fireworks which he makes are-
 - (a) The hand Catherine wheel, ব্ৰো charakhi, and that which is mounted on a pole, বৃদ্ধ chakkur, হাই বৃদ্ধ chakkur (South-East Tirhut), or বৃদ্ধাৰ chakaraban (Shahabad).

Of these, the pipes in which the powder is placed are नाल nāl, or to the east जाल lāl or जाजा lāla, and in South Munger नल्ला nallā. The pipe in which the axle works is also called नाल nāl. &c., as above; also पुरत्ती pullā in South-West Shahabad कुलमो kulaphi in South Bhagalpur and in South-Fast Tirhut द्नियाजी daniyālā. The axle itself is मकरो makarā or इन्हों chhuchchi north of the Ganges generally, and also पापी phonphā to the west. The spokes and rim of the wheel are tin dhānchā to the west or tind dhancharā in Saran, ठाट that in Tirhut, महरो marari in South Munger, and महरा menrara in South Bhagalpur.

- (b) There are various kinds of bombs; amongst them are भुषस्य bhuchampā or भुष्या bhuchappā (north of the Ganges) or भुद्र चम्पा bhuin champā (south of it), अनार anār (generally), कुष्ट्रिया kulhiyā (north of the Ganges) or जोको luukī (east generally), बमगोचा bamagola (generally) or मोजा golā (Champaran and North-East Tirhut), तड़ाका taṇakā (south of the Ganges), नाय पास nas pāl (generally) इतिया dantuā and तोरना toranā (Shahabad), A long kind of bomb is north of the Ganges चहका chahakā.
- (c) The balloon is ঘটোৰা petārā south of the Ganges, and ঘটানে petārhā or মাৰাৰা gobārā north of the Ganges, to the west.

 In North-East Tirhut it is ভাৰো ঘটানো urtā petārhā and in South-East Tirhut ভাৰে ঘটনা uran petarha.
- (d) The **rocket** is ছ্বাৰ hawāi or অৰ্মাৰ বাহা asamān tārā; also স্থাই chharī in North-West Tirhut. In South-West Shahabad, Saran, and Champaran বাৰ্ bān, and in North-East Tirhut বালা বাৰ jangī bān, is a species of rocket.
- (e) The Roman candle is মছনাৰী mahatābi generally, also হন্দ্রী
 dastī north of the Ganges and মন্ত্র gallar in Shahabad
 and East Tirhut.
- (f) Other fireworks are মছুবাৰ mahatāb, खলু হ khajūr, কিলা kitā (a miniature fort, of which the bastions are বুংলী burjā), মুল্ল বিবাহা ganj sitārā, কহন মান্ত kadam gāchh, বাহুহ ঘড়াকহাহ chādar parakedār, আহা বাহুহ sādā chādar, বাহুহ chhādar or (East Tirhut) ঘীঘল কী ভাইী sausan ke tattā ঘাঁহু ব্যক্তী chand charakhā, ঘটৰাল patebāj, কিহিন kirin or

(North-East Tirhut) दिश्व चक्कर kirin chakkar, इन्ट्र chhuchhundar (West Tirbut and South-West Shahabad), जलेबी jalebī (South-West Shahahad), मुरा murarā or मरहा marahā (South-West Shahabad and Gaya), चन्दर कला chandar kalā (South-West Shahabad), पड़का paraka or (South-West Shahabad), पटाखा patākhā (Chinese crackers), मूद् mūrhā, दीपन dīpak, नृही jūhī, रसपाल rasapāl (Saran and Champaran), अरहाना aradānā (East Tirhut), देव deb or देव deo (a flying monster), नटवान natabāi or सरत देव larat deb (fighting monsters), कीत बान kait ban (a round rocket), फारसी गोला phārasi golā, टट्टी सौलू फर tatti lilū phar (south of the Ganges), घन चक्कर ghan chakkar (south of the Ganges), मोर चक्कर mor chakkar (south of the Ganges), मोर बाज mor bāj (south of the Ganges), पंचरखी pancharakhī (Shahabad), चौताना chautānā (Shahabad), इनार नीन hujār bīn (Shahabad), चौधड़ा chaugharā (Shahabad) हुल्झ huluk (Shahabad), and बताबा batāsā (Patna), which is also called अंगारी angārā in Shahabad. In South Bhagalpur जोकी laukī and पद्का padukā have been noted.

CHAPTER XXIX.—THE BOOKBINDER.

586. The bookbinder is in North-West Bihar इषद्शे daphadarī and in East Tirhut इषत्रो daphatari. In South-East Tirhut he is also called काग्जो hagajī. South of the Ganges he is जिल्हा jildband, or in Shahabad जिल्हार jildgar.

587. His screw-press is खिलां sikanjā. Another kind of press is महारी makri. The wooden boards for putting between the books in the screwpress are तख्ता takhtā or (in Patna and South Bhagalpur) तख्ती takhtā. In Shahabad and North-East Tirhut they are uzरी patarā; in South-East Tirhut, पिर्या pirhiyā; and in South-East and North-West Tirhut, निम्नद्रा nishakardā.

588. The paper cutter is कतर्नी kataranī, or (in Champaran) पार्ट pāṛh or बार् bāṛh. The schsors are केंची kainchī, or in North Bihar also म कराज mekrāj.

589. The iron mallet is इयोरी hathauri or मार्तील martaul, and the awl सूचा suā north of the Ganges generally and in Shahabad and South Bhagalpur, सराखो surākhi in Patna, स्वासी sulākhi in Gaya,

सुतारी sutarī north of the Ganges, and टेक्स tekuā optionally in South-East Tirhut. The needle is स्दे sui.

- 590. The embossing wheel, which is an instrument with a small revolving wheel for embossing the binding, is पिरसी phirki in North-West Bihar and South-East Tirhut, चनको chakki in Tirhut and Patna, चन्तर chakkar in Gaya and South Bhagalpur, and चन्तर chakkā in Shahabad. Other dies for embossing are पूज phūl or (optionally in Champaran and Tirhut) उथा thappā; also माजर ihālar, चनजीरा janjāra, and दीच्यी dosūtā,
- 591. The cutter for paring edges is নামা jhāmā north of the Ganges and Patua, and ভাছৰ sohan elsewhere. A file for the same purpose is ইনী retē.
- 592. The wooden tool for smoothing the binding is खरीस sales (corruption of English 'slice'). It is also called तिल्लो tilli or तीलो tilli, and in East Tirhut कमचो kamachi.
- 593. The leather-scraper is দ্বাম khurapī, also north of the Ganges হিলা chilani. ঘৰে patthar is the flat stone on which the leather is scraped.

CHAPTER XXX.—THE ROPE-TWISTER.

- 594. The rope-twister is ক'লং kanjar in North-West Bihar and Gaya, and আহ chain in West Tirhut. In Shahabad and Gaya he is ব্যৱহা rasabantā. The art of rope twisting is ব্যৱহাৰ batnāi.
- 595. His rope-twisting implement is called **Tetal** ghirns or **Tetal** ghirns, also **Explain** in South-West Tirhut. Of this the **Hitam** bhaunrakals is a flat stone with a hook, to which the rope is fastened as it is being twisted; semetimes a peg, **Explain** khunts, is used for this purpose. The board or bamboo fixed in the ground and perforated with holes, by which the strands, **Explain**, pass is called **Tetal** garārs north of the Ganges, **THE** garars in Patna, **Explain** gharars in Gaya, and **Exal** ghirans in Shahabad. The strands are fixed to the ends of pegs, **Exal** belan, which revolve in these holes.
 - 596. The string used to move the machine is tatal ghirana.
- 597. When cables and thick ropes are made, an instrument called (north of the Ganges) হ্বমা ব্যক hatthā charak and (south of the Ganges) মুহা muthā is used. This is a grooved block, in the grooves of which the strands are fixed to secure uniformity in the twisting. A man holds it in his hands, and carries it forward as the strands are twisted.

598, A simpler kind of machine is called चरख charakh or चरखी charkhī. It consists of only a bent wooden handle, suit dandī, and a perforated board. The strands are fastened at one end to the handle, and the other ends are twisted by hand.

CHAPTER XXXI.—THE WEAVER'S BRUSH-MAKER.

599 The weaver's brush-maker is called कु च व ववा kunchbandhawā. The brush is called क्या kūnchī, क्य kūnch, &c. (See Chapter on Weaving.)

600. He uses the सांचा sānchā, which are two moulds for keeping the brush in order while it is being prepared. He beats the brush with a ठोकना thokanā; and he has a flat piece of wood called पटरी patari for

keeping the bristles in order.

CHAPTER XXXII .- THE BOW-MAKER.

601. A bow is कमान kamān, or in North-East Tirhut कमडा kamathā, and its maker is antital kamangar. He has no special implements.

CHAPTER XXXIII,—THE WEAPON-CLEANER.

602. The चिक्तिलगर sikilgar or arms-cleaner uses a रहा randa, or in North-East Tirhut नाम ihām, which is a kind of plane for cleaning off rust; a गुल्ली gulli, a piece of hand stone for a similar purpose; क्रुन kurun, a kind of stone powder. He also uses a सिंघीटा singhoutā or polishing horn, a सचकली masakali or iron instrument, and महो gaddi or thick cloth, both used for varnishing.

DIVISION II.

DOMESTIC APPLIANCES AND UTENSILS.

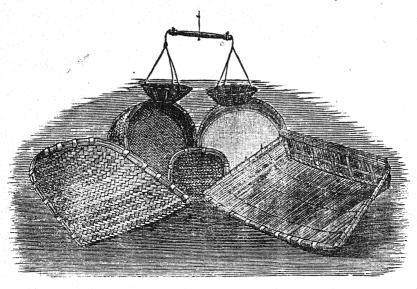
SUBDIVISION I.

APPLIANCES USED IN THE PREPARATION OF FOOD.

CHAPTER I.—SIEVES.

- 603. The winnowing-sieve is $\mathbf{E}_{\mathbf{q}}\mathbf{v}$ sūp of \mathbf{q} wind kolasup. The former is also used for sifting grains of various sizes. It is made of reeds. The latter is used for winnowing only, and is woven of bamboo slips. They are both oblong in shape, and have a low wall round three sides, called in East Tirhut $\mathbf{H}\mathbf{q}\mathbf{q}\mathbf{r}$ mararā. Other names are $\mathbf{q}\mathbf{r}$ koniyā (North-East Tirhut) and $\mathbf{q}\mathbf{q}\mathbf{r}$ (see § 47) in Gaya, Champāran, and North-West Tirhut.
- 604. The चालनो chalani, or (North-East Tirhut) चालनि chālani, is a woven sieve for sifting bran from flour, as in the proverb concerning an extravagant man, जीन प्रायक मेलहुँ गाय, चालनि से दुहाने जाय kon pūrukhak bhelahuñ gāy, chālani lai duhāwa jāy,—of what man have I become the cow: he has brought a sieve into which to milk me. Again, चालनि टसल सुम के, जीनका सहसर गोट छेइ chālani tāsal sūp keñ, janikā sahasar yot chhed,—the sieve, which had a thousand holes, sneered at the winnowing-basket, i.e. the pot called the kettle black.
- 605. The चिल्लन chilawan, or in Saran, Patna, and Gaya चिल्लीन chilawnj or चिल्लीन chilawnd, and in South Munger चिल्लीन chilawn, is a kind of sieve used for catching fish, and also (according to Crooke) in the North-Western Provinces for straining sugar-cane juice. Other names are आरबी ārsi or जङ्गा janghā, both used in South Bhagalpur, and the latter in North-East Tirhut and the former in Saran.
- 606. The ব্লন্ chalanā is a sieve for cleaning grain. Other names are নানে jharanā south of the Ganges, বছৌ tarchhi in Champāran and মুখেলনা gurchalanā (North-East Tirhut).
- 607. The suith angi or situal angiya is a cloth-bottomed sieve for sifting fine flour. It is called suit hangi in Gaya and surge 88 R. & J.

kapardhūr optionally north of the Ganges. In Azamgarh, in the North-Western Provinces, आँवो anghō is a leather sieve with very fine holes.



Taraju.

Chalani.

Supuli.

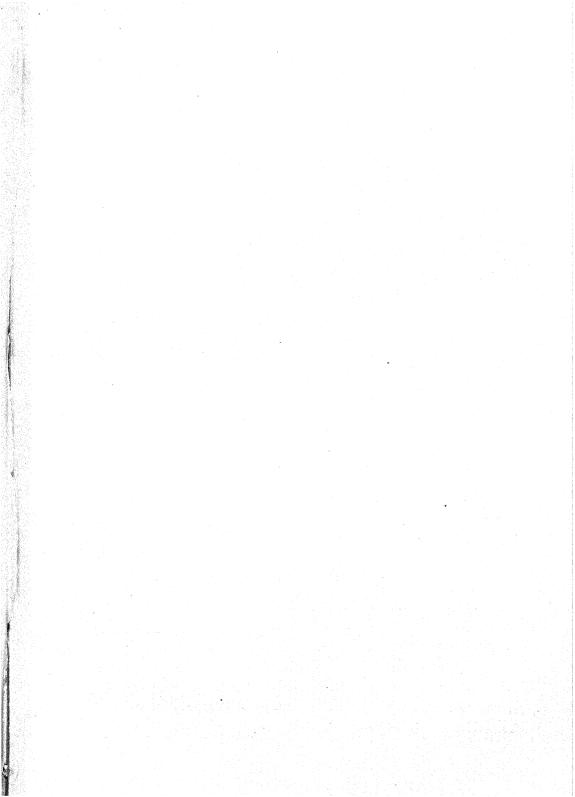
Ángi.

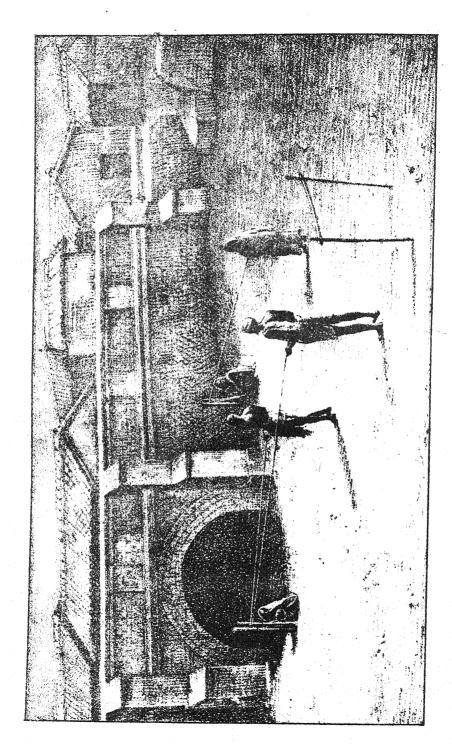
Kolasup.

Sup.

CHAPTER II.—THE PEDAL FOR HUSKING GRAIN.

- 608. The whole apparatus, and also the movable beam, is called টুকা dhenkā or in Shahabad) টুকা dhenkā or টুকা dheka and in Sāran) টুকা dherkul.
- 609. The pillars on which the beam rests are সভা janghā in North and East Bihār আঁলা jānghā in Shahabad, and অভ্যায় janghīgā in North-West Tirhut. In Tirhut and the west they are হ'বা khāntā, in Patna and Gaya ছলা khuntā, and in South Bhagalpur and South Munger দুহো khuttā. In South-West Shahabad they are called ভাষা khambhā.
- 610. The peg in the beam which crushes the rice is THE musar to the south and west, and HELI musarā in Tirhut, Patna, Shahabad, and South Bhagalpur. In Saran, another name is uteral paharuwā. In South Munger, Patna, and Grya it is HHIS samāth or HHIS sananth and HHISI samauā is the iron ferule round its tip.





A Native Rope Walk.

- 611. The axle is generally অন্ত্ৰীৰ akhaut or অন্ত্ৰীৰা akhautā, local names being মাঁকা mārjāā in Champāran and North-East Tirhut, ভালা belanā in North-West Tirhut, and ভাষা danda also in North-East Tirhut. In Patna it is বেকা ranakī, in South Bhagalpur অধনতাই askalai, and in South-West Shahahad ভাষা sārā.
- 612. The hollow wooden bed in which the rice is crushed is बाबरो okhri north of the Ganges, or as a local variant बाबर okhar in North East Tirhut and the north-west. बाबरो okharī and सुन्तो bhundo occur also in South Bhagalpur, and उत्तरी ukharī in South Munger. In South-West Shahabad it is कांड्रो karri in the rest of the district सुन्या hhuriyā, in Gaya सुद्दे बाबरो bhuiñokhari, and in Patna सुन्दि bhunraki or युक्तो ghundī. The stick used for stirring the grain while it is being pounded is in Gaya and South Bhagalpur है करा thekarā.
- 613. The hand-rail which the work nan grasps is अख्यम astham north of the Ganges and यमनी thamanī or अलगनी algani in South Bhagalpur. It is टॅगनो tanganī in Patna and South Munger, also अड़ानो arāni in South Munger, and इस्पी hatthī in Gaya. In Shahabad a rope (रस्ती rassī) is used.
- 614. The ped:1 or place where the worker rests his foot is पौर्र paudar in Patna and Shanabad, पङ्चर pachhahar or पङ्ग् pachhār in Sāran and Champaran, पुरुष् puchharā in North-East Tirhut, पर्श्वार pachhaurā in South-West Shahabad पङ्चा pachhuā in South Munger, पश्चार puchhāyā in South Bhagalpur, पाँछी ponchhā in Gaya, and जतमरा latamarā in North-West Tirhut. The pit into which this is depressed is in Gaya गोरपीरी gorpaurī, and in South Bhagalpur गत्तो gatto.
- 615. This implement is practically the same as the lever for breaking bricks, for an illustration of which see § 431.

CHAPTER III,—THE PESTLE AND MORTAR USED FOR HUSKING GRAIN.

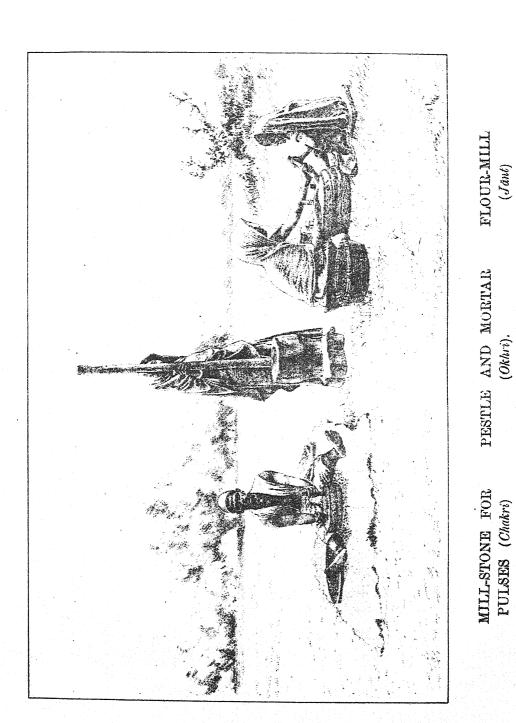
- 616. The mortar is ओखरी okh iri generally, local variants being ओखर okhar in North-East Tirhat and Shahabad, खोखरा okharā in South-West Shahabad, and ओखला okhalā in Gaya. In Patna an optional name is द्वारन kuradan, and in Saran धनद्वारो dhankuttā.
- 617. The pestle is मूसर mūsar to the West and सभाउ samāth to the east. In Patna both words are used.

618. The iron ferule at the bottom of the pestle to prevent it splitting is साम sām, or in Patna, Gaya, and the south-east समीद्या samauā, and in Saran optionally समर्थं samayāñ.

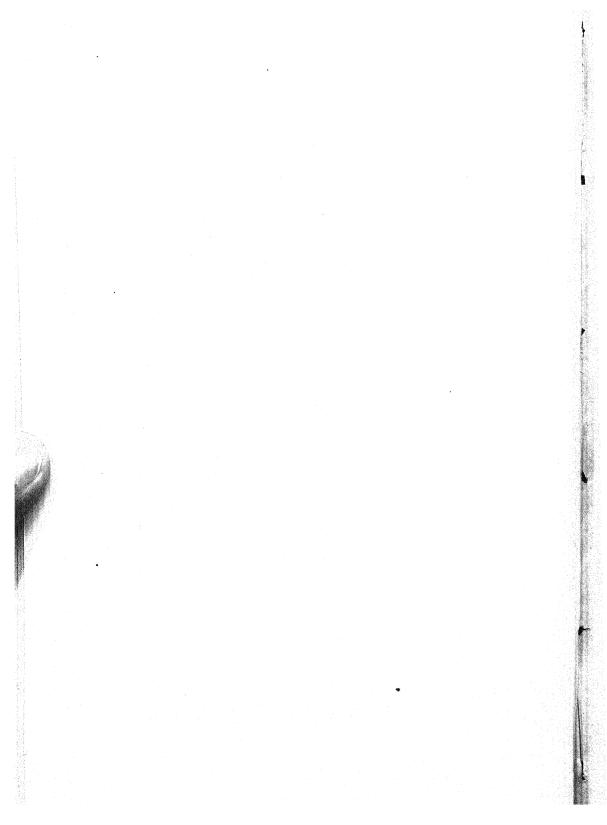
CHAPTER IV .- THE HAND GRINDING-MILL.

- 619. This is known as বান jant, বানা jantwā, or বানা jāntā. This is worked by two women. The smaller kind, used for breaking pulses and worked by one person, is বৰুং chakarā generally, or বৰী chakkā to the west. North of the Ganges বন্ধবা chakulā is a medium-sized one.
- 620. The upper stone is ভ্ৰমহীতা uprautā, and the lower stone বহীতা tarautā, and also south of the Ganges বজীতা talautā.
- 621. The handle of the large variety is ছাম্ছ hāthar in South-East Tirhut, and elsewhere ছম্মা or ছম্ছা hatharā. In Shahabad it is লুমা jūā. That of the smaller variety is ছুইা khūnti. The axle is কিন্তা killā or (in South-East Tirhut) কৰি kīl; and the feeding channel, মৃত্ত munh generally; also মাৰা gālī in Shahabad, Gaya, and South Bhagalpur, মন্ত্ৰী gallī in Saran and North-East Tirhut, মন্ত্ৰী galausī in Champaran, আই ছ khoūich or ম্বিম্মা galiyūri in North-West Tirhut, মন্ত্ৰী gatto in South Bhagalpur, and ঘড়িয়া ghariyā in South-West Tirhut.
- 622. The handful of grain poured into the mill is मौरिक jhīnk local variants being मौरिका jhīnkā in Saran, Patna and South-East Tirhut and मौका jhīkā in South-East Bihar. In South Bhagalpur it is also जाए। (appo:
- 623. The wooden seat on which the woman sits is पीटा pirhā. A local variant is पीटी pirhī or (East) पीटिया pīrhiyā. A similar mud seat is ब सनी baisanī, or in Champaran ब उनी baithanī, and in South-East Tirhut ब सन baisan. In South Munger it is ब सना baiskā, and in South Bhagalpur ब सनो baisko.
- 624. To roughen the stone with a chisel is north of the Ganges टांगन tangab or ट्रान tāngab to the west and जूटन kātab to the east. South of the Ganges, to the west it is जूटन जाइन kātab jāib, and to the east जुटाएन kutā b or जूटिट्न kātideb. The man who does this is called जनजुदा janākuttā. He uses a chisel, हिनी c'heni, and a hammer, यूप्या thapuā or ह्योरी hathaurī.

625. The act or profession of grinding corn is fuel pisan fuel pisai



PESTLE AND MORTAR (Othri). MILL-STONE FOR PULSES (Chakri)



and its wages पिसाइ pisäi. A well-known proverb is जाइही पटना जोड़ा एक जाँत, jaichhi patna jorā ek jānt, — I go to Patna for a pair of mill-stones,' something like a Newcastle-man going to London to look for coals.

CHAPTER V.—The GRINDSTONE FOR SPICES.

- 626. This is स्वित्तवर silarat or सिनीट silaut, and in Saran सिनाबर silāwat; also in Patna, Gaya, and South-East Tirhut श्रीत sīl. To the south-east it is also पाटी pāti.
- 627. The stone roller used with it is with lorhā to the west and with lorhi to the east. In Patna another name is at battā.

CHAPTER VI.—THE ROLLER FOR MAKING PASTE.

- 628. The rolling-pin is वेलना belanā ; also बेलन belan in Patna.
- 629. The paste-board is चौकी chauki to the west and पक्षा chakala to the east. In South-East Tirhut another name is चकोना chako-la, in Gaya चौकल chaukal, and in North-East Tirhut चक chak or चाक chāk.
- 630. The dry flour sprinkled on the board to prevent the past sticking is प्राथन parthan generally, with local variants प्राथन parthan; to the west and प्राथन palethan in Patna and South Munger. In South-East Tirhut it is optionally called माइ। mārā.

SUBDIVISION II. DOMESTIC FURNITURE.

CHAPTER I.—STOOLS.

- 631. Stools made of bamboo or reeds are मॉंद्रा monrhā when large, and मॉंद्रिया monrhiyā when small.
- 632. When made with a woven twine seat, a wooden framework, and four legs, they are called मचिया machiyā. Another name is मचीला macholā, current in Champāran.
- 633. When it has three legs, it is called faut tipāi north of the Ganges, and aut tepāi or aut tepāi south of it. In Shahabad a three-legged stool is called au mench.

- 634. A wooden stool is, according to size, पौढ़ा pīrhā (large), पौढ़ी pīrhī or पिढ़ि pirhi (smaller), and पिढ़िया pirhiyā (smallest).
- 635. The wooden platform for sitting, sleeping, or bathing is when large, तहतपीस takhatpos, and when small पटरा patarā. चौकी chaukī is used for both large and small kinds.

CHAPTER II .- THE BED AND COT.

- 636. A bed or cot is खार khāt, खरिया khatiyā, or पलझ palangā. When an ordinary bed, it is specially called चारपाइ charpai or चरपाइ charpāi, and when a cot, खरोला khātolā or खरोली khatolī; also in South-East Tirhut खरूला khatūlā. Another name is, पल शिया palangayā or पलगा palangarī in Shahabad and South Munger; another name is सजेगा sajeā or देनिया sejiyā, which is used principally in poetry.
- 637. The pillow is तिक्या takıyā or तिक्या takeā, also देव्या geruā in East Tirhut and सिट्रानो or सिट्रानो sirhāni in Tirhut and the west. The bolster is बालोस balīs, बिल्ला balistā, or (in South-West Shahabad) विजला bilasta. The side bolsters are बाली तिक्या baglī takiyā, and the heavy thick bolster for resting the back against is मसन्द masanad or भी तिक्या gau takiyā. The bed clothes are विश्वामेन bichhāun विश्वामें bichhauaā, or ग्रेटम getam. The mattress or its equivalent is तीसक tosak. In Tirhut ओहाओन ochhāun or ओहोना ochhaunā are the bed clothes over the body. A patchwork quilt, &c., worn by the profer orders is ग्रेट्स gendarā, (also in Champaran and to the east) दिस्हा khendhara, or सीसनी sojni in South Bhagalpur, Patna, and Gaya, दिन्स khenarā or सुन्ती sujni in Sāran and West Tirhut, स्ट्रा lendra in Shahabad, and ग्रुट्स gudara or सेना levā to the west generally. In South Bhagalpur it is भीयरा bhotharā. See also § 731.
- 638. The legs of the bed are पौचा pauā, पाया pāyā, or पादा pāwā. The side pieces are पाटी pātī or पटो pattī generally, also पाची pāsī in Tirhut and South Bhagalpur. The end pieces are चूर chūr or चूल chūl. The head of the bed is सिट्टाना sirhānā or सिट्टानी sirhānī north of the Ganges, also म रयारी murthārī in North Tirhut and सिर्मा sirmā in North-East Tirhut. South of the Ganges it is सिट्टाना sirahānā (Shuhabad also सिर्मान sirahānā) or म रथारी murthārī, also सिर्मानी sirmīnsī in South Bhagalpur. The foot of the bed is मोर्थारी gorthārī or मोर्थाया gorthāriyā. In Shuhabad it is मोड्नार goṛtār, and in Sāran यून्थारी gunathārī; also मोनतारो gonatarī north of the Ganges generally and in South-West Shahabad, पर्योगी pathaunī in South-East and

पयाना pathānā in North-East Tirhut. South of the Genges we find optionally पैताना paitānā in Shahabad and Patna, पौताना pautānā (also in South Munger) or पोयानो pothāni in Gaya, and पौयाना pauthānā in South Munger.

The network at the bottom is fagiaz binawat or fagis bināi, or in East Tirhut चीराइ ghorāi. In Patna and Caya it is बीनन binan or fante binaut, in Shahabad fanta binaw, and aften ghoran in South Bhagalpar and South Munger. When this is made of one string, the bed is said to be ए कविषया ekabadhiyā; of two strings, दोवधिया dobadhiyā; of four strings, चीवधिया chaubadhiyā (west); and of six strings, इब्धिया chhabadhiyā. In South Bhagalpur the words एक-गोटिया ekagotiyā, द्राविया dugotiyā, चरगोटिया charagotiyā, and छगोटिया chhagotiyā are used. In South Munger they are ए जारिया ekwjoriyā, &c. The strings at the bottom by which the netting can be tightened at pleasure are आर्चन orenan or ओर्डवानी oradawani in Tirhut and the west. In Saran and Patna they are ओ (चन oraclan or ओ दवाइन odawain, In the east they are अश्व aranch. Other local names are आनचन onachan in South-West Shahabad, ओराइन odain in Gaya, अहीवाइन ardawain to the east, स्रोहान odan in South Munger, and बाध badh or मतान gatan in North-East Tirbut. The thick rope at the foot to which the netting is tied is किछबानी sidhawāni in the north-west; also साँछी mānhi in Champaran. In South-East Tirhut it is अजनाइन ajawain. In Patna it is माइ māin, in Gaya में आर meār, in South Munger माइन māin, and in South Bhagalpur बान bān or में न māin. Elsewhere it is also called छोरदवानी ordawani. The string tied to the side as the netting is being made is बर्जा baruā in the north-west and south. In Tirhut and the east generally it is जोना oj hā, or in South Bhagalpur also जमोत्रा jamauā. When the netting is unished this str ng becomes useless, and villagers believe that if it be thrown across the door of a house the members of that house will quarrel amongst themselves. The sin sog or sia sok are the large spaces in the netting along the frame of the bed.

CHAPTER III.—THE WEIGHING-SCALES.

640. The large fixed scales are হাবল rātal, local variants being নানুল rātul in Shahabad and হাবল rātan in North-East Tirhut. In South Bhagalpur they are কাঁৱা kāntā, which elsewhere means the small scales. Another name in the same place is মনকাঁৱা mankāntā. The small scales are বালে tarājū, local variants being বালেই tarjūī

in the north-west, বৰে tarajū in East Tirhut and South Munger, and বৰে আন tarajūā in South Bhagalpur. Other names are কাঁহা kāntā and হকীয়া takaurī in the west and Patna and Gaya, and ঘৰিয়ানী pariyānī in Patna and Gaya, which principally refer to goldsmith's scales. In South Bhagalpur নুৱা tūl is a weaver's scale for weighing thread or cotton.

- 641. The pans of the scale are uল্য or (in Patna and Gaya) ঘলভা palarā. In South Bhagalpur they are also called ভলনী dalanā or uলা palā.
- 642. The strings of the scale are called ননী tanni (except in the east), a local variant being নানা tānī in Gaya. In the east they are জীনা jotā or (in South Munger) নানা jotā. In Patna optional names are ভাগ dorī and নামা bādhā.
- 643. The weights are बद्धार batakhara or बाट bāt. make weight put into one scale to make the balance true is प्रवेश pasangha local variants being (East Tirhut) पासंध pāsangh and (Patna, Gaya, and South Bhagalpur) पर्वार pasangā. In Patna and Gaya and South Munger it is also called धारा dhārā.
- 644. The beam of the scales is उद्धी dandī. In the south-east the beam of a jeweller's scale is नित्ती nittī or नित्ती nīktī. The indicator is इंड sūï.
- 645. A false balance is नेवल newat or नेवला newtā to the west and in Gaya. In East Tirhut it is जेवल lewat, and in Champaran नवला nawatā. In South-West Shahabad it is जीयत jīyat or जीता jitā, and so also in Gaya and South Munger. In Patna and Gaya it is मा कत jhukatā, and in South Bhagalpur जीती joti.

CHAPTER IV.—NETS.

646. A small fisherman's net is আৰু jāl or আৰা jālī, and a মহাৰাৰ mahājāl is one of a larger size. North of the Ganges and in Shahabad a সুটো kurail is a net fixed in the water with six sticks and worked by one man. In South Bhagalpur it is আইৰ kharail. A similar net with three sticks is বিষয়ে bisārī north of the Ganges and in South Munger; also বিষয়ে bisāri in Champāran, and বিষয়ে bisār in Champāran Gaya, and South-East Tirhut. In North-East Tirhut, however, it is called অব্যায় khansārī, and in South Bhagalpur বাহা chaundhā. A casting-net is দেবাৰ phekail in Patna, Gaya, and Sāran, উম khep to the west, and মুদীয়া ব্যৱস্থানৰ jāl in Tirhut and South Munger; also

in North-East Tirhut Equit khapiyar. In South Bhagalpur it is The iron or earthen sink-balls attached to it are विद्वा batiwan and azar batawan to the west, and utel paunri in North-West Tirhut. In South Bhagalpur they are भौदिया bhontiyā. A net attached to two poles and worked by two fishermen is sist donrer in Patna, Gava. and the west, and eis dong in Champaran. Other fishing-nets are बनेबी ghanaili and पसर pasrā to the west, and शिर्शिश girgāirā, a small variety, used in Gaya and the south-east. In the same district and in Champaran आका okā is a bag dragged through the water for catching fish. In Champaran and North-East Tirhut ztut tāpī, in Shahabad Ety tap, and in South Bhagalpur stell arasi, is a kind of bamboo fish-net, and गाँच gānj or गाँजी gānjī is a horn-shaped baske t for catching fish. The man who works the last is called notes gajawah. In this connection may be mentioned a fish-trap used in Gaya called frait chilaund (see, however, \$ 605). Fish caught in this are kept in a pit, called atq āpā. A kind of pit used for catching fish is called in Gaya प्रका pharkā. A net for catching birds is धनी ghanī north of the Ganges; also पान phan or पानी phani in Champaran and Tirhut, and पाँदा phanda in Shahabad. South of the Ganges the बहियारी batiyari is a net used in the daytime, and TIGE chatar one used at night for catching birds.

- 647. North of the Ganges the स्ताला jholā or स्ताला jholā is a net used by cartmen for feeding bullocks. To the west it is स्तारा jhorā and elsewhere south of the Ganges जला jallā. जाला jālā is a net for carrying grass. A local variant is जला jallā in Sāran and South Munger. In South Bhagalpur it is जाला kapāï.
- 648. To the west (including Patna and Gaya), and in Tirhut General sikahar is a net for hunging up pots, &c., in a house, Other names are elimi sinkā (Patna and Gaya), what sikā (Sāran, Champāran and the east generally), and what sik also in North-West and South East Tirhut. Whānjī in North-East Tirhut is a net for holding fruit.
- 649. The stick or rope for hanging up clothes is अर्गने aragenī in Sāran, Champāran, Patna, and North-East Tirhut, अरगने araganī in Shahabad and Tirhut, अस्मने asaganī in Tirhut (optionally), Shahabad, Patna, and Gaya, and रंगने regani in Shahabad. Other names an देशका tanganā in Patna, Gaya, and South Munger, टंगने tanganī or दीन daunī in Patna and South Bhagalpur, and रियवा iiyatā in Shahabad. 888. & J.

A frame used for the same purpose is zer thatari to the west and earl chhatari in North-West Tirhut.

- 650. A cord net for carrying goods on the head is সমাধান jalakharī in West Tirhut and to the north-west, and সামা jālī in Shahabad, South Munger, and Tirhut. In the south-east it is সমা jallā.
- 651. The net used by bearers with the sling pole (ৰহুনী bahangī or, in North-East Tirhut, ৰছিনা bahingā) is generally বিশ্বছহ sikahor, but বীকা sīkā in the south-east, বিকা sikkā in Gaya, and বীক sīk (optionally) in North-West and South-East Tirhut.

CHAPTER V.—THE PAD USED FOR SUPPORTING WATER-POTS &c., ON A WOMAN'S HEAD.

652. This is विट्डा bitthā, बीटा bītha, or बीटो bitho to the west and in West Tirhut. In Patna, (aya, and the south-east it is बेटो netho or बेट आ nethuā. Another name is गेंड् आ genruā to the west and in Gaya and South Munger, गेंड् जो genrulī in Patna and Gaya, and गेंड् डो genrurī in Tirhut. Another name (only noted north of the Ganges) is विडिया binriyā in Champāran, विंड्डो binrari (a small kind) in Sāran, बेंड्डो bīnro in East Tirhut, and विंड्डा binruā in Tirhut generally; yet another name is जन्ही lajurī in South-West Shahabad.

CHAPTER VI.-THE STICK.

- 653. The ordinary long stick is ৰাতা lāthī (also ৰত lath in Patna). Other names are ৰাই laur (north of the Ganges) or ৰাই lāur to the west, and ৰহনা satakā north of the Ganges. The butt end of this is হুবা hūrā north of the Ganges and in Patna, হুবা hurrā in Shahabad and the south-east, হুবো hutthā in Gaya, and মাহা goā in South Munger optionally.
- called द्वारा sontā or दोटा sotā is a stout short stick. It is also called द्वारा dantā, and in Champāran दहीका dataukā. A thin stick is ह्ही chharī, and to the west, including Patna and Gaya, मोजो gojī. Other names are हात्तन chhākān in Champāran and North-West Tirhut and ह्वानी chhakani in South Bhagalpur. A thick walking-stick is द्वा dāng, and also, to the west, जनहा labadā, and a similar one, used principally by old or lame men, is देश्वी thenghuni. This last is also called देशे thegunrī in Champāran and West Tirhut, देश theng or देशी thengunī in Shahabad, and देशा thengā in the south-west of the

same district. In South Bhagalpur it is टाँगनी thenganī, and elsewhere टाँगी thengī. वेसाखी besākhī is a crutch. In Shahabad पटकन patakan is a walking-stick. A piece of split bamboo used as a stick is पट्टा phatthā, पटी phatthā, or पगारी pharāthī. It is also called वंसपट्टा bansphattā or वंसपेंटा bansphentā in Patna and Gaya, and बन्ती hattī in the south-east. A heavy stick is वाँग bong, or to the north-west वजर वाँग bajar bong.

655. The following Hindi lines in praise of the stick are very popular in Shahabad, a district famous for its club-men:—

वाठी की गुन बहुत हैं बदा रिख्ये बड़ा।
गहिरी निरया नाता जहं तहाँ बचावे अड़ा।
तहाँ बचावे अड़ा भगट कुत्ते की मारे।
दुसमन दावागीर हो उन के मस्तक पारे॥
कह गिर्धर किव राय बात बाँधो यह गाँठी।
कमर किये तरवार हाथ में राखो लाठि॥

Lāthi men gun bahut hain sadā rakhiye sang, Gahirī nadrā nāla jahan takān bachāwe ang. Tahān bachāwe ang jhapat kutte ko māre, Dusman dāwāgīr ho un ke mustak phāre. Kah Girdhar kabirāy bāt bandho yah gānthī, Kamar liye tarwār, hāth men rākho lāthi.

A stick has many virtues, you should always have with you:—
If the water in a river or canal is too deep, it saves your limbs.
It also at once saves you by hitting dogs,
And if you meet wicked enemies it can dust (lit. trans.) their heads.
Saith Girdhar, the prince of poets, Ever bear this in mind
Wear a sword in your belt, but carry a club in your hand.

CHAPTER VII.—BOXES.

656. North of the Ganges चतुष sanākh or (in Sāran and South Munger) सन्देख sandākh is an ordinary box. South of the Ganges it is सन्देश sandāk, and in Patna and Shahabad सन्देश sanāk. A small box is सन्देश kanator or बाक्स bākas (box). South of the Ganges it is संदेशकी sandukachā, or सतुभा sanukachā, the latter chiefly in Shahabad and the extreme east. पौता pautā or पौती pautā, or (in South

Bhagalpur) पाँती paunti, is a little box made of bamboo slips, and सोना monā (Champāran) or सोनी maunni are similar ones made of straw or of bamboo slips.

- 657. पेटाटा petārhā or पेटाटी petārhī, and also south of the Ganges पेटाटा petārā or पेटाटो petārī, is a light travelling box or basket for clothes, &c., carried by a man on a sling bamboo, as in the proverb थाक्स नर्द में पेटार भारी thākal barad ken petār bhārī,—for a tired bullock even a basket is too heavy. Other names are खारी sakhāri in South-East Tirhut and माँपो ihāmpī south of the Ganges and in Champāran. The sling bamboo is called बहुंगी bahangī, or in North-East Tirhut बहुंगा bahingā; also सुरुवा suilā in Champāran and North West Tirhut, and खिन्नपट्टें sikpataï in East Tirhut.
- 658. The ভিৰিষ dibiyā is a small box for jewelry or other valuables. In Patna and Gaya it is ভিলা dibbā, and in Sāran also ভাষা dībā.
- 659. The चुनौटी chunautī is a box for carrying the line (चून chūn or चुना chunnā) used with betel. In Champāran and North-West Tirhut it is called चुनहा chunhā.
- 660. The box in two parts for holding betel, &c., is प्नवद्रा panbattā or वेजहरा belaharā. Local names are प्नोटी panautī (Shahabad), प्नवद्री panbattī (Champāran and South-East Tirhut), वेजहरी belahra-(Patna and Gaya), and विद्हा biraharā (Champāran and East Tirhut).
- 661. The box in which the अवटन abatan, or cosmetic which is rubbed on the bride at a wedding, is kept is होती doki in Shahabad, and बोशिबा sogilā or खनबोशिबा sansogilā in the south-east. Elsewhere it is साबा mālā, &c. See below.
- 662. The box used by women for carrying red lead is titles sindhorā when large, and and kīyā when small. The box in which they carry the vermilion which they put on the parting of their hair is titles ingrants or tault kiyaurs. It is also titles hingors in North-East Tirhut and such sapri in South-East Tirhut.
- 663. A मासा mālā, मसदा malwa, or मस्या maliya is a box for holding oil. It is also called मसदी malasī in North-East Tirhut, देखाडा telahandā in Patna and Gaya, and देखाडा telbhançā in Shahabad.

CHAPTER VIII.—METAL VESSELS USED IN COOKING AND ORDINARY DOMESTIC PURPOSES.

- 664. The vessels ordinarily used by Hindus are as follow:—
 त्वसा tasalā or तवस्त्रा tasalawā, made of brass (पीतर pītar), a
 round vessel used for boiling rice. About two sers of rice can be cooked,
 in it.*
- 665. तबला tasali, a similar vessel of smaller size. In Shahabad it is called तौला taulī.
- 666. ৰহ আ batuā or ৰহ battū, a vessel made of alloy [মুল phūl বৰন্ত kasakut, or (Gaya) মাহিছ bharith]. This is used for cooking rice, and about a ser of rice can be cooked in it. It is comparatively higher and narrower than the নৰজা tasalā.
- 667. बटलोही batalohī or (north of the Ganges) बट जो batulī, a smaller similar vessel, used for cooking pulse or meat.
- 668. प्रतिको patili of copper (ताँबा tambā) or alloy. It has a narrow flat mouth, and is used for boiling meat.
- 669. इन्हा handā, इन्हा hanrhā (Patna and the south-east), खख्डा kharakhandā (Gaya), or खंडाइस khankharaharā (Champāran and North Tirhut), is a very large copper vessel for boiling rice. When used by mendicants (पत्तीर phakīr) it is called by them टोक्ना tokanā.
- 670. तामो tāmi or तिमया tamiyā, is south of the Ganges a large brass vessel, broad at the bottom, for cooking pulse at marriages, &c.
- 671. This (to the north-west and in Gaya) is a large iron pan capable of boiling as much as twenty sers of rice.
- 672. atjet baragunā. This (in North-West Bihār) is a small brass vessel with an erect rim for boiling rice, pulse, &c.
- 673. क्राहो karāhī or कड़ाहो karāhī, and to the east and in Champāran जोडिया lohiyā, an iron or brass broad shallow pan with handles (करा or कड़ा karā), generally used for cooking vegetables.

^{*}About this vessel there is a story. Once upon a time all the people of Bhojpur, in Shahabad, were robbers. When a traveller passed through one of these villages, they used to seize his cooking-pot, saying " and at the tasalā torkī more,"—"Is the pot mine or yours?" If the traveller replied "Hi more," "mine,, shey would set upon him and beat him and rob him of the vessel by force. If he said "at tor," "yours," they used, on his own admission, to take it from him and let him go peaceably. Thus, in any way, they plundered him. Hence the saying attail at tasals for ki more has passed into a proverb, of which the application is easy to see,

- 674. बह्युना bahgunā, an iron or brass cooking-pot with straight edges and a handle.
 - 675. तमहेड़ी tamherī, a round copper vessel.
- 676. तदा tawā, तादा tawā, or (Patna and Gaya) ताद tāi, an iron griddle plate.
- 677. कहोरा katorā to the south and north-east, कचोरा kachorā in Sāran and Champāran, इसा dubbhā in Sāran and Champāran बाटी bātā in Tirhut, and चिंदिवाटी menhibātā in South-East Tirhut is a vessel used for eating from, with a projection at the bottom on which it stands.
- 678. The तसत्री tasatarī (north of the Ganges and in Gaya, Patna, and South Munger), द्विपूजी chhipulī to the east and in Patna, जाम jām in Patna, Gaya, and the south-east, and जासत्री kasatarī in Shahabad, is like the जारोग katorā, except that it is flat-bottomed, and has no stand.
- 679. In the south-east the भारता jharakā is a deep pan for eating; the क्षा पूरी kanchan pūrī, a shallow one; and the आरोज agrails one with the edges straight and short.
- 680. The धारी thārī or धरिया thariyā, also द्धीपा chhīpā, and in Patna and (taya) खोरी khorī, is a flat pan from which food is eaten. The मर्जिया धारी malangiyā thāri has straight sides, and the मिर्जापुरी mirjapurī has curved ones.
- 681. परात parāt, a large flat pan like the पारी thārī, except that its sides curve gradually up to the top.
- 682. टॉटो thānthī or टॉटो tanthī is a dish like the थारी thārī but made of beli-metal (कॉसर kānsā).
- 683. $\forall a_{\lambda} dabb\bar{u}$, a brass or iron spoon, of which the bowl is deep and broad, principally used at marriages.
- 684. क्षम् kalachhul or कर्म karachhul is a spoon. कलक्ष kalachha in South-West Shahabad means an iron spoon, and क्षम् kalachhi in Sāran, Patna, and Gaya a brass or iron one.
- 685. North of the Ganges and in Shahabad इनोटा chhanautā or जारना jharanā, and in Patna, Gaya, and the south अनेभरा jhanjhrāi is a cullender or iron sieve with a handle. In North-West Tirhut it is also called धनोटा sanautā, and in North-East Tirhut आंभ jhānjh.
- 686. पौना pauna or (South-East Tirhut) पौनिया pauniyā is an iron cullender or straight-ladle.

- 687. The जोटा lota is used for drawing water and drinking.
- 688. The गेड्ड आ geruā or इयस hathahar north of the Ganges, Patna, Gaya, and Shahabad, also मोबरना sobarnā in North-East Tirhut, and भारो jhāri in Champāran, Patna, Gaya, and to the south-east, is a kind of lota with a spout (टॉटो tontā). It is generally made of a white alloy (पूज phūl). The मायन चिन्नी mādhab singhā (North-East Tirhut) is a knd of drinking-vessel invented by Mādhab Singh, a former Mahārāj of Durbhanga. It is shaped like a globe surmounted by a funnel. The globe has a spout, and the whole stands on a pedestal.
- 689. तमहा tamahā north of the Ganges, and भारी jhārā south of it, is a similar vessel made of red alloy (क्षत्र kaskut). Both the last two are used for drinking.
- 690. अवसीरा abkhorā or अमसीरा amakhorā is a drinking-vessel, the sides of which are broader towards the mouth, and it is provided with a stand (गोड़िया goriyā) at the bottom. It is also called खोरा khorā In Gaya इस्मा dubbhā is a large cup, and in South Bhagalpur बोटकी lotakā.
- 691. india gilās (glass), similar to the last except that the sides are straight or only slightly curved. It sometimes has no stand and is flat-bottomed. It is, in fact, modelled closely on the lines of a European peg-tumbler, but is of metal.
- 692. বহা battā (Patna, Gaya, and North-East Tirhut), a kind of large metal cup. বাহা bātā is a small one.
- 693. गागरा gayrā, or (in Champāran and Tirhut) तमचेल tamghail or तमचेला tamghailā, (in Gaya) वसनी basānī, and (in Champāran, Patna, and to the south-east) क्लासी kalasi,—a copper or brass vessel used for drawing water from a well.
- 694. होन dol or कूंड़ kunr, an iron vessel for drawing water from a well.
- 695. जॉहरा lonhearā or जॉहरी lonhārā, a small iron pan. In the south-west also used for drawing water from a well, like होन dol. North of the Ganges it is also called जोहिया lohiyā.
- 696. The chhonth or HZ, AT matukā, a copper or brass vessel for storing water in.
- 697. The सराही surāhī or बोराही sorāhī is used for keeping water. जनभरी jaladharī (North-East Tirhut) is a water-pot.

- 698. अमताबा aphatābā or अमताबा aphatāyā, a water-ewer used for washing.
- 699. चित्रिमचो chilimachī north of the Ganges, चित्रिमचो chiliphachī in North-West Tlrhut, चित्रमचो chilamachī south of the Ganges, and वित्रमचो silaphachī amongst Mahammadans, used for washing.
- 700. सरपोस sarposa, एकना dhakanā, or एपना dhapanā, a cover for other vessels.
- 701. मिलिया maliyā or (Gaya) मिलिया malhiyā, a small cup for holding oil. Sometimes it is made of wood.
- 702. होयट dīyat or होवट dīwat or चिर्कहान chirakadān (north of the Ganges), बरहवान baradoan (Gaya), and चिराग्रहान chirāgadān (Shahabad and South Munger), is a lamp-stand. In North-East Tirhut it is होसाडि dīathi, and in South Bhagalpur हिपरा diparā or दिपहरा dipaharā.
- 703. चिमदा chimatā or सिऊंडा siūnthā, jalso चूंडा chūntā, a pair of small tongs used for arranging the fire or turning over cakes on the griddle.
- 704. संद्वो sanṛasī, or (to the east) बाबजी bawalī, or in South-East Tirhut बगुजी bagulī, tongs used for removing the pot (बट जी batulī, &c.), from the fire.
- 705. खोरना khoranā or खोरनी khoranī, also खराइ surāi (North-West Tirhut), उटका utakan (Patna, Gaya, and South Munger), एकटा ekathā (Champāran), and जोपन lopan (East Tirhut), is an iron or wooden poker. पिद्या pihakar (Shahabad) is a wooden poker.
- 706. इमाम जिल्ला imam jistā or (to the south-west) हावन एला hawan dastā, or (South-West Shahabad) निमहत्ता nimadastā, or (South Bhagalpur) इमाम दिला hamām distā,—a pestle and mortar for grinding spices, &c.
- 707. पिकहान pikadān or पिकहानो pikadānī, also to the west and south उग्रवहान ugaladān, (in Patna and Gaya) optionally चिरमिचो chirmichchī, and (in South Bhagalpur) पिरगहान piragdan, a spittoon. To the east and in Patna it is also पिरिकहान pirikadān.
 - 708. पनदान panadan or पनवटा panabattā,—for keeping betel.
- 709. day levā, or in Patna and Shahabad day lewan, and in the south-west of the district day leo, is ashes plastered on the cooking-pot to save it from fire.

- 710. The handful of straw, &c., used for cleaning metal vessels is a in language or a set lundā. In South-East Tirhut it is optionally a varana. In South Bhagalpur it is a in nūro, and in South Munger surana.
 - 711. Musalmans generally use the following vessels :-

पतीला patīlā, a large copper vessel for cooking rice.

पतीको patālā, हमचो degachi, or डेमचो degachā, a similar vessel smaller in size.

हैत deg or डेन deg, a somewhat larger pot for boiling.

बचना badhana, the same as the Hindu जोटा lota, but with a spout.

वसनी badhānī, a similar vessel of smaller size.

करोरा katorā, similar to the Hindu vessel, but made of copper.

पियाली piyālī, a cup.

fuzien piyālā, similar to the last, but larger.

शिकाकी rikābī, a saucer.

तवास tabāk, जिन्मा jibbhā in Champāran, or तवास tabākh south of the Ganges, a broad flat washing-vessel.

fauct chimata, &c., the same as used by Hindus.

सर्पोस sarposa, ढकना dhakanā, or ढपना dhapanā, cover for other vessels.

चिल्मिनी chilimachi, &c., the same as for Hindus.

अप्रताबा aphatābā, the same as for Hindus.

तसत tasat or (when smaller) तसतरी tasātari, a broad flat dish.

सनी senī or (in South-East Tirhut) चैन sain, a broad shallow tray.

nnet gagarā, &c., as for Hindus.

and lagan, a large vessel for storing water.

कराही karāhī, &c., the same as for Hindus.

भारना jharanā, इनौटा chhanautā, &c., as for Hindus.

पनवटा panabattā, &c., as for Hindus. The दुसुनहान husundān or (Gaya) कुता kuttā or कुत्री kuttī is similar, and contains additional compartments for lime.

खासदान khasadan, for keeping pan or betel, with a cover.

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The खिलाबर्टी khilabatti is used for keeping ready rolled up betel leaves, with the nut and lime inside ready for use (test) khilli).

पिकदान pikadān, &c., as for Hindus.

सोराही soraki, &c., as for Hindus.

Lamp-stands, viz., फतील खीज phatīl soje, and in Sāran also पटील भोज patīl soje, of brass; चिरागहान chirāgadān, of wood; हीवड dīwat, &c., (see Hindu articles) of iron ; and बदवान badawān, of bamboo slips.

तावा tāwā, &c., as for Hindus.

इस्तपनाइ dast panāh or इस पना das panā, tongs.

सिंखचा sinkhachā or सीख sīkh ; also north of the Ganges याज gaj a spit.

इन्द्र् dabbū, as amongst Hindus.

CHAPTER IX.—EARTHEN VESSELS.

- The number of these is very large, and varies in each district. The following list does not profess to be exhaustive. It is in alphabetical order.
- 713. When a new earthen vessel is taken into use, it must first be used by a member of the family and not by one of the servants of the house; otherwise it is considered impure. This is considered as a dedication of the article to family use. To dedicate an article thus is उड़ाइन uṛāhab, or in South Bhagalpur उढ़ाएन uṛhāeb, and in Sāran उड़ाओल uṇāol or अंवासल anwāsal.

चरिया arhaiyā, a vessel containing two and a half sers. In North-East Tirbut it is made of brass.

अथरा atharā, a pan for making dough. अथरी athari is a smaller one used (in Gaya) for holding water, washing clothes, and roasting poppy-flower cakes.

अधकर adhakar (east), a vessel used in distilling.

अवस्थित abakhorā, a drinking-vessel.

कंटिया kantiyā or कटिया katiyā, a little vessel with a long neck.

Cows are milked into it. कत्ती kattī (Patna, Gaya, and Sāran), or गत्ती gattī (Shahabad), a round potsherd used by boys in playing.

कपटी kapatī, a kind of cup.

कार karai (South Munger), a water-vessel with a spout.

सरना karanā (Sāran), an earthen vessel in which milk is boiled, also (North-West Tirhut) used for holding curds.

नारा $karaw\bar{a}$ (West Bihār and South Bhagalpur), a water-vessel with a spout.

करिया karahiyā, for boiling milk = कराही karāhī.

कराही $kar\bar{a}h\bar{i}$ (north of Ganges) an earthen pan in which clarified butter (ञ्च $ghy\bar{u}$) is cooked or milk boiled.

क्लासा kalasē, क्लासी kalsi=a चेला ghailā, especially when ornamented with lime and colours at weddings, &c.

कारता kasatarā (south-east), a saucer for holding curds.

कसतरी kastari (south-east) = तसतरी tasatarī, q.v.

क्षं kūnr (west and Patna), a large vessel for holding grain and food.

কুঁ ছা kūnṛā (north of Ganges), an earthen vessel in which sweetmeats or balls of rice mixed with sugar (ক্ৰাই kasār) are given to daughters when going to their father in-law's house. In South Bhagalpur it is কুডো kundā.

क्रांच्यः kurhıyā (South Bhagalpur), a small vessel for milk.

স্তা kundā (Champāran, Shahabad, and South Bhagalpur), a large flat jar. See also কু'ড়া kūnṛā.

कोहा kohā or पत्नी patukī, a small round wide-mouthed vessel for curds, or for cooking. को इया kohiyā (Gaya) is a smaller variety.

खपड़ा khapara, tiles.

earthen griddle for making bread or parching grain. When used for parching grain it is made by breaking off the top of a चैं बा ghailā, but that used as a griddle is specially made by the potter. In South Bhagalpur it is also called चिंद्या chariyā.

खपरोड़ी khaprauri (Gaya and West Tirhut), a pot for removing the afterbirth, &c., when a child is born.

खन्ति khalachī (Shahabad), a little platter.

खापरि khāpari. See खपड़ी khaparī.

खावा khāwā (South Munger), an earthen cooking-vessel.

atal khākhi (Tirhut), a vessel for holding oil.

En khūm (Patna), a large flat jar

round earthen vessel used by saltpetre-makers (नेनिया noniyā) for holding the mother liquor; also (to the east and in Gaya) a large jar used for various purposes.

मारी gagari, a vessel used for drawing water.

गत्ती gattī, see कत्ती kattī.

ग्रमका gamalā, a flower-pot.

गुड़की gurakī, a drinking-vessel, epecially for drinking spirits.

चड़ा ghaṇā,—see चे सा ghailā.

घरिल gharil,—see घेसा ghailā.

चरिया ghariyā (Shahabad), a drinking-vessel.

बुद्धी ghuchchā (Sāran), a little dish with a narrow neck.

द्विती ghurila, a little vessel with a narrow neck.

चेता ghailā, चेता ghailī, घड़ा ghaṇā, or घरित gharil, a vessel for holding or drawing water. (See बसनी basanī, डावा dābā.)

चटी chatti (Patna and Gaya), an earthen cooking-dish.

चित्र्या chariyā,—see खपन्डों khapandī.

च्या charuā, चर्ड charuī (south of Ganges), a vessel for holding grain or for cooking = चॅर्बा cheruā.

বিৰাণ ছাঁড়া chikani hānri, a vessel for cooking vegetables, pulse &c. After using it for several months it becomes polished and durable owing to the oil and butter cooked in it.

चिराक chirāk (South Tirhut and the west), चिरात chirāg, a lamp-

चित्रस chilam, the bowl of a pipe.

चक्दो chukarī (south-east), a drinking-vessel.

चुक्तनी chukanī (Gaya), a small earthen jar.

चुक्कड, चुक्कर chukkar, a vessel with straight sides and a very short neck, used for drinking.

चुका chukkā, a drinking-vessel.

चेत्रजा cheruā, चेत्रई cheruī (north of the Ganges and east), an earthen cooking-dish or for holding grain = चत्रजा charuā.

चाँपो chanmpī (Patna and Gaya), an earthen vessel in which milk s boiiled.

ह्यान chhanān (Tirhut, Patna, and Gaya), a vessel with cloth at the top for straining toddy.

at chhonrh (to the west), a large earthen jar.

Eich chhonrhi (north-west), a vessel for keeping water or grain.

unen jālā, a water-jar.

encent jhajjhar, a croft for keeping water.

habahī, an earthen vessel into which cows are milked.

anti jhāri, a vessel with a long spout.

टरिया tariyā (Champāran and the east), a small oil-pot.

टाइ tār, टाइर tārā (Gaya), an oil-pot. A smaller variety is टाइरे

टरंथा tuniyā, a drinking-vessel.

ट्याँ tuān. ट्रें tuēn (Patna and Gaya and South Munger), a drinking-vessel with a spout.

हें इस teharā (Gaya and South Bhagalpur), a kind of pot for milk.

Zi[zal tontiyā, tile used as a water-spout at the eave of a house.

विविदा thiliyā, a vessel used for drawing water.

डबरी dabarī,—see डिबरी dibarī.

हावा dābā, a vessel used for drawing water smaller than a वसनी basani and a चेला ghailā. In South-East Tirhut, used for boiling milk.

डिनरी dibari, and also in Shahabad डनरी dabari, same as उनहत्त

sanahak, but smaller.

চন্দ্ৰ dhakanā or (east) ঢাক্ৰি dhankani, a cover for other vessels.

दिमका dhimaka (South Bhagalpur), a saucer used as a covering for other vessels.

तरकटो tarakattī, the vessel in which palm-juice (ताड़ी tārī) is collected at the foot of the tree.

तवाक tabāk (Patna and Gaya), a little platter (generally of iron).
तवाक tasatarī, a saucer used by Muhammadans. When made of

brass, also used by Hindus. Cf. क्यतरो kasatarī.

attāi (south of Ganges and Champāran), a griddle for making bread; a kind of shallow pan, with an edge for lifting it up by.

तेवसाँची tolahinri, तेवस्था telahanda, a vessel for holding oil.

নিজায় telay, an earthen vessel for cooking oil or clarified butter আ $(ghy\bar{u})$.

तौला taulā (north of Ganges, Gaya, and the south-east), a large earthen dish for cooking.

धपरी thapari (Patna and East Tirhut), a vessel for measuring milk. धात thāl, a platter.

इनका dabakan (Gaya), a saucer used as a cover for other vessels. दनात dawāt, an ink-stand.

इहेंड़ी dahen i or (Patna and Shahabad) इन्हों dahari, for holding tyre (इन्हों dahi).

द्यरी diyarā (north of the Ganges and south-west), दियारी diyārā (North-East Tirhut), a very small lamp-saucer.

दिखरी diuri or दिखली diuli, a very small lamp-saucer.

होप dip, a lamp-saucer.

होया divā, a lamp-saucer.

all diri (south-east and Gaya), a very small-saucer.

En deg, a cauldron.

निह्या nadiyā, for keeping tyre (इही dahī).

नहोद nacioi (Gaya), an earthen cooking-vessel.

निया nariyā, a kind of tile (खपड़ा khaparā).

ন্হে $n\bar{a}d$ or (east) বাহ $l\bar{a}d$, a large earthen basin or bowl used as a feeding-trough and for other purposes.

पतिला patilā (Sāran, Patna, and South Munger) or पतीला patīlä (Sāran and Gaya), an earthen cooking-vessel.

पत्की patukī (west), a small round wide-mouthed vessel for keeping tyre or for cooking.

पनचोरा panachorā (south of Ganges), a vessel used in distilling. परका parachhā (West Tirhut), a large jar for water.

utit parāi (South-West Shahabad), a saucer used as a cover for other vessels.

परिया pariyā (Patna), a saucer used as a cover for other vessels.

पिटौद्धा pitauā (Patna), a small earthen pan.

पियाला piyālā, पंचाला peālā, a drinking-cup.

पुची phuchchī (South-East Tirhut), a vessel for measuring milk.

पूरी $ph\bar{u}r\bar{s}$ (South Bihār), a saucer used by Musalmāns in feasts of the brotherhood.

बधना badhanā, a water-vessel with a spout.

वरका barukā (South Tirhut), a drinking-vessel.

वसनी basanī, a vessel for holding or drawing water, smaller than a चेता ghailā and larger than a डावा dābā.

वस्ता bahanā (Patna and South Munger), a large flat jar.

faut bithar (Patna), a large dish.

समका bhabhakā, a vessel used in distilling.

भक्का bharukū or भक्की bharukī, a drinking-vessel.

भाँड़ा bhanrā or भाँड़ bhanr, a vessel with a neck for milk or clarified butter ($\mathbf{z}_{a} ghy\bar{u}$).

भुरका bhurakā, भुरकी bhurakī (in Tirhut), a drinking-cup.

भोजहरी bhojaharī (south-east), an earthen dish used by Musalmāns at marriages.

HINT mangarā, the tiles along the ridge of a roof.

सटका matakā, and also (south of the Ganges and in Champāran) सटका matukā, an earthen vessel for holding water or grain.

मट्का matukā = मटका matakā, q. v.

सरतवान maratabān, सरतवान maratawān (south of Ganges), सिरतवान miratawān (north of Ganges), an earthen vessel with a wide mouth ornamented with lac (जाइ lāh).

सत्तवा malawā (West Tirhut, Shahabad, and South Munger) or मिल्लिया maliyā (North-West, West Tirhut, Patna, and South Bhagalpur), a vessel for holding oil. It is equally often of wood or metal.

माँड mānt (Gaya), a large flat jar.

मिरतवान miratawān = मरतवान maratawān, q. v.

tमिटिया mitiyā or मेटिया metiyā, a round vessel with a short neck for water.

मेटिया metiyā = मिटिया mitiyā.

मेटा metā (South Bhagalpur and to the west) = मिटिया mitiyā. मेटी metā (South Bhagalpur), for holding tyre. सौन maun, a vessel for holding date-juice.

समाचा ramakarawā (South-East Tirhut and Champāran), a drinking-vessel.

रमेबी rakebī = र काबी rekābī, q. v.

समुक्ता ramachukkā (Patna and Gaya), a drinking-vessel.

TITE rāis (East Tirhut), a little vessel with a narrow neck, used for holding milk and similar purposes.

रिकाकी rikābī, a saucer.

रिनेवी rikebī = रेनाबी rekābī, q. v.

ইকাৰী rekābī or (Patna and Shahabad) হকৰী rakebī, or (south-east) হিকৰী rikebī, a saucer.

जनग labanā (Patna and Champāran), a water-pot in the shape on an ellipsoid.

जबनी labani, the vessel in the shape of an ellipsoid, in which palmjuice (ताड़ो tārī) is collected from the trees.

जार lād - नाइ nād, q. v.

खनको sanakī (South Bhagalpur and Gaya), a saucer used by Musalmāns.

सनहत्त sanahak, सनहत्ती sanahakī, a broad flat dish used by Musalmāns for eating boiled rice.

सर्वो sarabī (South Bhagalpur), a cup for distributing pulse, &c. from the cooking-pot. Used at marriages.

सराही surāhī,—see सोराही sorāhī.

चेषाली sephālī (Patna, Gaya, and Shahabad), a flat earthen dish.

Etel serahā, a vessel for drinking spirits.

चोराहो sorāhī (north of Ganges) or स्राहो surāhī (south of it), a water-vessel with a long narrow neck.

इंडिया hanriyā, diminutive of हाँड़ी hanri, q. v.

इंड्रोबा hangolā, diminutive of हाँड़ी hangī, q. v.

हथौना hathaunā, a vessel for collecting date-juice, larger than a खबनी labanī, used when the juice (ताड़ी tārī) flows freely.

ছाँदी hānṇī or इंद्या hanariyā (small) or इंद्या hannolā (small), a vessel for cooking or holding milk, tyre, &c.

CHAPTER X.—WOODEN VESSELS.

- 714. The কঠান kathaut or কঠান kathauti is a large wooden dish for kneading flour. It is also called কঠা kathau south of the Ganges and to the west ন্যাছা tagāri in Tirhut and Champāran. ভাষা dagra in Champāran and Gaya is a large flat dish made of wood. The ভাষা uldi in the west, কঠা kathuli in Shahabad and South-East Tirhut, কঠানা katholi in North-East and South-West Tirhut, and কঠনা kathli or ভাছিম arhiya in Shahabad, is a small wooden dish for scraps. In Patna, Gaya, and the south-east it is মলা paila.
- 715. The नासकील kaskaul (Patna) निस्ता kista (Gaya and the south-east), and कंवाइल kanwandal (generally), is a wooden cup carried by mendicants. In the north-west नरियरी nariyari is an oval one. तुमा tuma, तुमा tumma, or तुमा tumba, is the mendicant's gourd.
- 716. इंबती sewti or (North-East Tirbut) सीधी sauthi is a wooden platter used by sailors.
- 717. डोक्नी dokni (Sāran and Champāran) and टक्ना dhakna North Tirhut) are small wooden dishes.
- 718. The ভাই doi or (south of the Ganges) ভাষা doa, or (South-West Shahabad) ভাষা doki or (south-east) ভাষম doiiä, is a wooden ladle used by Muhammadans in cooking pulse. The corresponding word amongst Hindus is, in North-East Tirhut, হাবি dābi: and in Champāran হাবা dāba. ঘটনা ghatna in Gaya is a machine for stirring pottage as it is being cooked.

CHAPTER XI.—LEATHER VESSELS.

719. South of the Ganges the মাজৰা malwa is used for holding oil. In Champaran it is মাজিয়া maliya. ক্রামা kuppa or ক্রামা kuppi is for holding oil or clarified butter (হাত ghyu). বহার nadoï is used in Gaya for the same purpose. In North-East Tirhut আক্রা dhokra is a sack used for the same purpose, as in the proverb মুহুল মাই মাজৰ মুলু লাল gūrak chot dhohreñ punu jān,—it's only the vessel that knows the pain (or weight) of the molasses, i.e., only he who suffers, knows the pain. মিছুল gelha is a similar smaller vessel.

মাৰ্ছা gelha or (in South-East Tirhut) ব্যক্তা chamri is also a vessel for carrying molasses.

720. मोट mot or मोटि moti is the large leather bucket for drawing water from a well. डोज dol is the smaller one. मसन masak is the leather water-skin borne by water-carrier. इस्रो व प्पा dasti kuppa is the small leather bag used by torch-bearers (मसाजची masālchi) for carrying oil.

CHAPTER XII.-LEAF-PLATTERS.

721. The হালা donn is a small round leaf-platter. In Patna, Gaya, and the north-west it is also called জালা khona, and in Shahabad জালা khadona. The ঘলল pattal is a broader and flatter kind, and is also used as a kind of basket at Hindu marriages when a number of guests are to be fed. It is also called ঘলা patri in Shahabad, ঘলা patta in South Bhagalpur, and ঘলাহো patrauri or ঘলাহো panmāra în Champāran and North-West Tirhut.

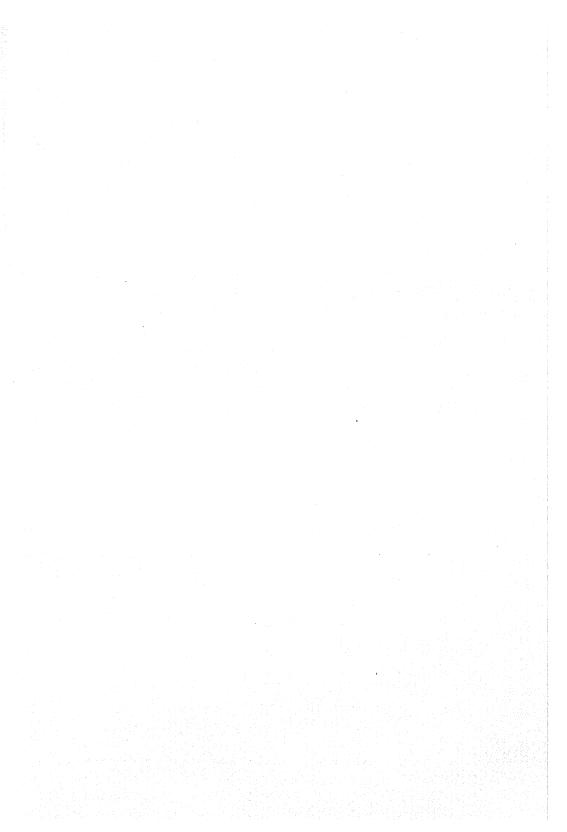
CHAPTER XIII.—STANDS FOR VESSELS.

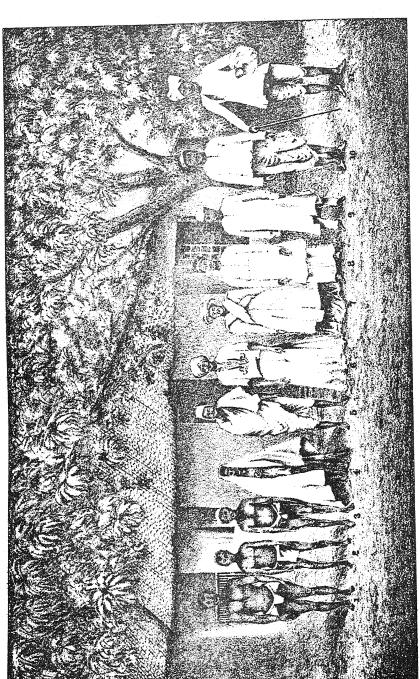
722. These are made of mud or brick, and known as चिर्सिटी ghirsirhi in the north-west, east, and Patna, चिसिटी ghirsiri in Sāran, चिर्सिडी ghirsindi in Patna and Gaya, चिर्सिड ghirsir in Patna and Shahabad, and चिरसिडी ghirsandi in South Munger. Other names are चेसारी ghailsāri in South-East Tirhut, चलसारी ghalsāri in South Bhagalpur, चलसरी ghalthari in North-West Tirhut, चलसरी gharaanchi (South-West Shahabad), and चीतरा chautra or स्रोटा ota (Champāran).

SUBDIVISION III. CLOTHES AND ORNAMENTS, &c.

CHAPTER I.—CLOTHES.

723. The general terms are ক্ষাড়া kapra, বাহ chēr, and লুৱা lūga. The last has local variants, নুৱা nūga (South-East Tirhut) and কুৱা lugga, বুলা nunga, or নুৱা nūnga south of the Ganges. Other names current principally to the west, are মন্ত্ৰাৰ pahrāwa, বুলাই bastar, or





A Bihar Fushion Plate

CLOTHES WORN.

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9. Chougoshiya topi, aba, churidur panama. 10. Bubhneu topi, mirjai, dhoti. 11. Maretka, dhitka, kurta, chaldar, dhoti.

कपड़ा बत्ता kapra latta. A suit of clothes is called पाँची ट्रक कपड़ा pancho tūk kapra. and consists of a turban, loin-cloth, jacket, sheet, and bathing-cloth.

724. Amongst men's clothes are-

The turban.—पात pāg, पतिया pagiya, पान् or पारी pagri is a piece of cloth woven for the purpose. The inner portion of the made-up turban (ब्रु के पान् bāt ke pagri) worn by the more respectable people is called फेटा phenta. महेडा muretha is a piece of ordinary cloth, or even a garment, such as the numer gamenha, चहर chaddar, or होपटटा dopatta, worn round the head. चीरा chēra is a checked turban. A piece of cloth wound under the chin and over the head is दाउ dhādha; also ग्रामेश galaudhi in Patna and East Tirhut, ग्रामोहा galmochha in Tirhut and to the east and (optionally) south of the Ganges, and ग्रामेश galjin in North-West Tirhut and Gaya.

725. The cap is दोषो topi or ताखी tākhi. The round cap covering the ears worn by Brāhmans is म खा munda in Sāran and North Tirhut, कासीवास kāsāwāl in South Tirhut, ताझ tāj in North-East Tirhut, Patna, and the west, and समनी babhnau in Shahabad and South-East Tirhut. दोपलिया dopaliya is a long cap made of two pieces, and the चर्पलिय charpaliya or चौगोशिया chaugoshiya is round and made of four pieces. The कनटोप kantop, कानभाषा kanjhappa (both of these also to the west and in Patna), and कानदार टोपो kāndār topi (all north of the Ganges), is a piece of cloth worn loose over the head. South of the Ganges it is कुरही kulhi or कानभाषो kanjhappo (Patna and South Munger) क्रमभाषो kanjhappi (Gaya), and कानभोषा kanjhopa (South Bhagalpur). कुल्हिया kulhiya in Gaya is a boy's cap. घोषा ghongha in Gaya is a wide umbrella-shaped hat of tāl leaves, worn in rainy weather.

726. The loin-eloth.—This is धोती dhoti: North of the Ganges and in Shahabad it is also called सर्दानी mardāni, and in Shahabad, Patna, and Gaya ज को lungi. The small loin-eloth is जंगोटा langota or जंगोटी langoti: also in Patna जङ्गाट langot. Other names are कोपिन kopin, in Champāran कोपीन kopīn, and in the south-east नंगोट nangot or नंगोटा nangota. जाप पा kappa (east) in a small cloth worn round the waist by the poor. The सगना bhagwa, or in Sāran सगई bhagoī and North-East Tirhut धरिया dhariya, is a small dhoti principally* worn by

^{*} It is not always worn by boys. Compare the proberb चौरक सगदा हाही chorak bhagwa dāhī,—burn a thief's loin-cloth, i.e., disgrace him as much as possible.

boys. The विषदी bisti, or in Gaya विक् टो bichhuti, is the scrap worn by poor boys. The small tight cloth worn by wrestlers, and also the usual cloth tightened up to allow of free play of the limbs in violent exercise, is কাহা kāchha or কৰা kachchha. Other names are ব্যা charna (Champaran, Patna, Gaya, and the east), faz chit (Patna). समाजो samāli (Gaya and the south-west), भरतक or भड़तक bharkachh* (North-East Tirhut), and মানুকাফ bharkāchh (South-East Tirhut). तहमद tahmad, or in Shahabad तहबद tahband, and Champaran तही tahi, is a loin-cloth worn by Musalman mendicants (fakīrs). tag of the loin-cloth tucked in behind is पिक्ञा pichhud or पक्ञा pachhua to the west. To the east it is ह का dhenka or ह क्या dhenkua. The loose end which hangs down in front is ख्रंट khānt, खाँची sānchā (North Tirbut), and you puchchh (South-East Tirbut). In South Bhagalpurit is काँची konchi. The knot in the loin-cloth for holding money, &c., is wis phanr, wist phanra, or wast phanda. They are also called Te ehent or Ze tent towards the west and u T pench in North-West Tirhut. Other local names are ছড়িছা harira (North-East Tirhut), र इहा airha or मूटी marhi (both South-East Tirhut).

- 727. The drawers.—These are पेजामा paijāma, also south of the Ganges रजार iiār and खिसलट khiskat (apparently a corruption of the Persian अस्ट khishtak). In South Bhagalpur they are also called तमान tamān, and in North-West Tirhut स्वास surwāl (a corruption of the Persian المالة shalwār). According to the Kānūni Islām. the ijār and surwāl are not so wide as the paijāma. Tight drawers are चुड्डिस churidār, also चुस chust to the west and in South Bhagalpur. If loose at the ankles, they are मोइस्टिंग mohridār; also खनत दार khaltedār in Patna and to the west, बर्जाबर barkābar in Gaya, and पेचेरा painchedār elsewhere. If loose, with pieces let in along the thigh, they are निवास kalidār. जिंधा ianghiya are tight-fitting short drawers, such as those worn by wrestlers.
- 728. The jacket.—This is मिरजर्द mirjai and also खुटिया खाँगरखा khutiya angarkha.
- 729. The coat.—This is অল্লা anga, আঁমানো angarkha, or ব্যাকন chapkan. Those worn by Hindus open on the right breast, and those by Musalmans on the left. It is tied at the neck by a string, ব্জা

^{*} Compare Manbodh's Haribans, which is a Maithil poem. कर्मक तर चित्र भड़कळ मारि kadamak taru charki bharkachh māri,—(Krishna) mounted the kadam-tree and tightened his loin-cloth.

- ghun li or चूंडो ghūnri, and also to the east and south सुग्हो bhundi or सूडी bhūnri, and in South Bhagalpur सुग्डो bhundo, which runs in a hem सुन्ता tukma, or (in Patna and Gaya) गाजी gāli. The अचकन achkan is a long loose coat buttoning right down the front. The कावा kābr or (south of the Ganges) कावा kaba is an outer coat open at the chest and sleeves. The निमास्तीन nimāstīn (also called नीमा nīma south o the Ganges) is a jacket the sleeves of which reach only to the elbows, while the माजुका shaluka and सहारी sadari leave the arms bare.
- 730. The sheet.—This is चाइर chaddar or चाइर chādar. This is of various kinds, viz., the दोइर dohar is a doubled sheet hemmed all round. The शिवेष grleph, चलाा salga, or खोल khol, is similar, but is not hemmed all round, and is generally made of coarse cloth (मोडिया motiva). The unuel ekpatta or undig eklār is a sheet made of one breadth of cloth. উत्पादा derhpatta or चल्पाई eklār is a sheet whose whole breadth is made up by sewing together two cloths, of which the breadth of one is half that of the other. The दोपटा dopata or दोपट रा dopatta is a sheet whose breadth is made up sewing together two cloths of equal breadth. उत्रो utri to the east is an outer garment. To the west it is used (a) for the string tied round a corpse's neck, and (b) for the mourning garments worn for ten days by the नाजा karta, or person who lights the funeral pyre.
- 731. The stuffed quiit.—These have various names, according to the amount of cotton-wool in them, viz. बिहाम lehāph (five or six sers); रनाइ rajāi, ने हाजी nehāli, or (South Bhagalpur) बहाजी lehāli, all of which hold from one to three sers; and the होजाइ dolāi, सीर्ज sirak, or (in South Bhagalpur) नुराह turāi or सीर्म sīrag, which contain less than half a seer. The stuffing of the quilt is भर्ना bharna or (to the south) भराइ bharāw or भराना bharāna. Bits of old cotton padding in a quilt are अङ्गा anga north of the Ganges. A similar quilt made of patchwork is गुर्ग gudra or गुर्ग gudri. When made of rags it is स्रा gendra, and in Shahabad जिर्ग lendra or चर्ग ledra. See also § 687.
- 732. The long cont worn by well-to-do people is small āba. The kind of court dress consisting principally of flounced petticonts is small jāma.
- 733. The bathing-cloth, worn round the loins while bathing and used for drying the body afterwards, is named differently by Hindus

and Musalmans. The former call it अंगोहा angaüchha or गमहा gamchha, a local variant being आगेहा angauchha to the west. A smallar kind, or handkerchief, is अंगोही angauchhi, गमहो gamchhi, साफी sāphi, लीनो tauni (East Tirhut), or तिउनी tiuni (North-West Tirhut). The Muhammadans call the bathing-cloth लड़ी lungi or चुँगी lûngi. The हजुरिया hajuriya is a similar bathing-cloth worn by Hindu mendicants (वैरागी bairāgi)

- 734. The purse.—This is देखा thailu, देखी thaili, बट ट, bastu, बट खा batua, or बट ई batui. The भोरा jhora is a larger bag. In Gaya and to the west it is also घोचो ghoghi or घोकरो dhokri. The बगुलो baguli or तिलहानो tildani is a tailor's housewife. लोखर lokhar is the case in which a barber carries his razors, &c. The last is also called किसमत kismat north of the Ganges and किसबत kisbat south of it. The moneybelt is डॉड्रा donra or डॉड्डा donrha.
- 735. The shoes.—These are जोड़ा jora, जूता juta (or जुता juta), जूती juti, or पनही panahi. जिरपाइ jerpāi, खरपा kharpa, or (south-east) चटका chatka, are usually the shoes worn by women. The wooden bathing-patten with a peg to go between the toes is खड़ाचाँ kharāon, खड़ाड़न kharāūn, or खड़ाँन kharānw (also to the east खराम kharām or खराजाँन kharāunl) or चपटा chapta. and clog held on the feet with strings or straps is नाम bādha or नरहा badha. In Sāran and South-West Shahabad जातरो latri are old shoes.
- 736. The Brahmanical cord is ভানৰ janew, ভানত janew, or (to the south-east) ভানভাৱা janewa. The knots in the cord are uses parwar or uses parwal. In Tirhut and South Bhagalpur they are also uses parbal. The ভান ভিতা sūt sikha is the projecting part beyond the knot. The length of the cord is measured by handbreadths (ভাষা chaua). A Brāhman's cord is 96 handbreadths long, and so also a Rajpūt's, but the knots are different.
- 737. The blanket.—This is ज्ञास kammar, ज्ञास kammal, or ज्ञास kamma. In South-West Shahabad it is also राज rāl. A small blanket is जमरी kammi or ज्ञासिया kamariya. In Champaran and the south-east यूस dhūs or यूस सा dhussa is a thick kind of blanket. प्रस्त्यो pach-hatthi is a large blanket five cubits long. and क्ष्या chhahattha or क्ष्या chhakatthi is six cubits long. घोषो ghoghi is a peculiar way of tying a blanket over the head to save the wearer from rain. In South-West Shahabad it is also called घोषो ghonghi, and in Patna and North-East Tirhut बुक्की bukki. The blanket forms the subject of many

proverbs: thus च्यों भोजे व्यों कम्मर भारि jyon bhije, tyon kammar bhāri,—the more a blanket is allowed to become moist, the heavier it gets, i.e.' delays are dangrous.

- 738. A Patch on the clothes is पेवन pewan, local variants being पेवन्द pewand south of the Ganges and पौना pauna in South-West Shahabad. It is also called पाटी pāti or परिवा patiya to the east. Another name is चेपड़ी chephri in North-East Tirhut.
- . 739. When cloth is doubled, the outer plece is অৰহা abra or (in South Bhagalpur) ঘন্তা palla and the lining অংকাৰ astar or (in Champāran and North Tirhut, বহী tahi.

740. Among women's clothes are-

The sheet.—This is सारी or स ड़ी sāri genera'ly, with a variant सरिया saring to the east. To the west and in Patna and Gaya it is also called खिन त्या khilua. It is also called न्या luga, with, in East Tirhut, a variant, न्या naga. In South Bhagalpur it is called वरहत्थी barhatthi (when 12 cubits long), and in South Munger Wiel khanri or खग्डा khanda. An old torn sheet is ज्यारी lugri, as in the proverb नई घोनिनियाँ आइति, न्यारिये सानुन लाइति naī dhobiniyan aëli lugriye sahun lāili,—the new washerwoman has come and applied soap even when washing rags, i.e., a new broom sweeps clean. A proverb of similar import is नाया नोकर खरगोस पकड़तारे naya nokar khargos pakartare,—a new servant will catch a hare, or, as they say in Ireland, a sharp fellow won't let a hare catch him. The smaller sheet worn by poorer women is जनानी घोतो janāni dhoti or लूगरी lugri. Over the बाडी sāri is worn another sheet, called चहर chaddar or चाहर chadar, or (in Gaya and South Munger) पिक्रीरा pichhaura. This may be दो खा dopta or दोपट्टा dopatta, as in the case of a man's sheet. The small sheet worn by little girls is परखण्डा parkhanda to the west and in South Bhagalpur and Gaya वरकी barki in Patna and the south-west. It is फाजिया phaliya in Saran aud North-West Tirhut, มเัสโ ganti in South Bhagalpur, and फरिया phariya in South-West Shahabad. We also find खेन्सी kheruki or खरनी kharuki, खरना kheruka or खरना kharuka, north of the Ganges, and प्राची putli in South Tirhut, Patna, and South Munger.

741. The hem of the sheet is generally आँचा anchar, and also अंचा anchar or अच्या achra. This is also the part which covers the bosom. The first of these words is the nominative, and the other are more properly used with postpositions. Thus दे आँचा वह नीमन वा र anchar bar noman ba,—this border is very beautiful; but अच्या में बावन

देखी achra men bank delin,—I tied it up in the hem of my garment. The end of the sheet gathered up and tied in front is ungal phuphuti, पुपुनी phuphuni, or पुपुन्ही phuphunhi to the west, and कीचा koncha or को चो konchi to the east. The pocket in front formed by loosening the part tied round the waist is est thoinchha, and in the extreme south-east खोरहा khoechha or खाँहा khonchha, as in the proverb ब्डवस काने याँ की जाना खोइ छा burbak kaneān ken nau ana khoinchha,—it's a fool of a bride that only gets nine anas in her pocket (for wedding presents). The loose fold on the left side is मोसनौटा gojhnauta. In the south-west it is ugit pichhaura. When a woman is modest and meets a strange man, she draws her sheet or veil (see below) before her face. This action is called a syloghat, or in Gaya धावा ghuggha, in South Bhagalpur घोषो ghogho, and to the northwest ध्रुष ghūgh or चीच ghogh; and when a woman wishes to be extra modest, she pulls a great deal over her face. She is then called वड बोबट bar ghoghat.*

- 742. चहरार chasdār is a dyed cloth with a double-hemmed border worn by women in Shahabad. In the same district सदाद masārhu is a dyed cloth used by females of the lower orders, and सिमसकी jhimki is a cloth printed with flower patterns. चकरेजा kahreja is a purple, and दाज sālu a red cloth, much used everywhere.
- 743. The petticoat.—This is generally जंदगा lanhga. A looser kind is घंदा ghanghra in Gaya and to the east, घंदा ghanghar in the south-east, and चाँदा ghanghar in Shahabad. The घंदा ghanghri is a girl's petticoat. काहा kāchha is a mode of tying it under the leg. The waist-band through which the string is run is नेपा nephu, and the string itself is द्वार बन्ह ijār band, or in the case of a bride or bride. groom नारा nāra. The hem is also called कमरतोद kamartori.
- 744. The bodice.—This, if it reaches to the waist, is স্থাবা kurta, শুৰা jhūla, or in North-East Tirhut ক্ষৰি kasani. If it is short, only covering the breasts, it is আছিল angiva or বালা choli. A similar short bodice, worn chiefly by prostitutes, is called মহমে mahram. This last in North-East Tirhut is called বালা choli.
- 745. The veil or cloth worn over the head is ऒঢ़नी orhni. When a veil or a sheet (चादर chādar) has a dyed border, it is called चुनरी

^{*}As in Manbodh's Haribans, where the wife of Akrūr, although very modest still wanted to look at Krishna when he came to the house, वड घोषट पुरु तक्का चाहिन bar ghoghat punu takalo chāhia.

chunri पुर्दी chundri, and also in Sāran किसकी jhimki. The border is called in North-East Tirhut पाड़ि pāri or पाइंगा pariya.

746. The drawers are unique paijama or (in North-West Tirhut)

747. Tollet requisites. - The antimony put on the edges of the lower eyelids is E THI surma, and the lampblack applied to the eyeball is काजर kājar, as in the proverb डॉव गुन काजर, कडॉव गुन कारिख thāmw gun kājar, khuthāmw gun kārikh,—in the right place it is collyrium, and in the wrong place, soot. Lampblack is kept in a box called autizy kajrauta or antiel kajrauti. The coarser red lead put on the forehead and on the parting of the hair is ugt sendur or ugt senur. The finer kind placed between the eyebrows is \ in ingur. The silver spots put on the forehead are called taged tikuli, and the round silver spot between the eyebrows is faret bindi. The small silver or gold spots surrounding this are, in North-East Tirhut, बेनी beni or बेनीया beniya. The comb is mast kakha, mast kakhi, or anst kangahi. It is also कतवा kakwa in Patna, Gaya, and South Bhagalpur. The किलगहरी likhgahni is a kind of comb used in Gaya The hair-brush is उन्ही or यक्ती thakri. To the east कालो jharni is a kind of brush made of the stem of a cocoanut leaf. A tooth-brush is হুৱ অৰ datuan made by biting one end of a spring of wood till the fibres form a brush. Hindus use a fresh one every day, but Musalmans keep theirs for a fortnight at a time.

748. Washing of clothes.—See §§ 389 and ff.

In making clothes, the following terms are used by the tailor or tail darji:—

पस्त pasūj is running, स उपरे turpaī hemming or felling, उस्मा urma is top-sewing, जाइड़ langar tacking or basting, and ज्य तिंगा gathering. बिख्या bakhiya or बाह्य bakhea is stitching, चाँपा बिख्या chāmpa bakhiya is long stitching, and डोरो दे ने बिख्या dori de ke bakhiya stitching-in piping-cord. जवा java is a long stitch and a short stitch alternately, and नौ । पोड़ी पिख्या kānta phori pakhiya is a kind of stitching for which there is no English name. समाज जोए। sultān lorhi is a mantua-maker's hem, संस्की sārji is herring-boning, and बाद्यों jāli a kind of herring-boning for joining two cloths but not bringing their edges together. दान daraj is a run-and-felled seam. When it is narrow, it is called बोख gol; when wide, द समापत्ती imalpatti; and when very wide, नौरा chaura. There are false hems of various 88 R. & J.

kinds. When the edges of the two pieces meet evenly, it is called **परा** patti; when the edge of the added piece extends beyond the edge of the main piece, the false hem is called, if it is narrow, मानी magji, which properly means the overlapping portion. If it is wide it is called सन्वाप sanjāph, When the overlapping portion is very wide, the false hem is called सवनावा सन्वाप lakhanwāla sanjāph, or in Shahabad सवनीवास सन्वाप lakhanwāla sanjāph. कान kāj is button-hole stitch, and इस hūl eyelet-holing.

749. Engrisilahra is a kind of embroidery. Two thicknesses of muslin are sewn together. The under one has holes out out in it which are embroidered, and are visible through the upper one. It is used as an ornamental border. An bel is similar to Engri silahra, except that patterns of various leaves, &c., and not holes, are cut in the lower muslin. Eight singhāra is an embroidered scolloped or vandyked edge. Eight sorāhi is a piece of calico cut into an ornamental shape and appliquéd on to the shoulder of a coat. Engli ulta mundha is binding an armhole with piping cord. Aust kantha is a rounded collar sewn in front of the coat. A sleeve is said to be Eight churidār when it is gored to fit tight at the wrist. A gore is Eight ghor. There is no Bihāri equivalent for "dart," "pleat," or "tuck."

CHAPTER II.—CARPETS AND MATS.

- 750. A floor-cloth is कालीन kālīn¹ south of the Ganges, north of the Ganges जानिस jājim, or (to the west) फर्स pharas A carpet is द्रो dari, or when larger सत्र जनी satranji. A गल चा galaicha or गलीचा galācha is a thread mat चट्टी chatti in South Bhagalpur is a canvass mat and चाली chāli in Gaya is a coarse kind of mat made of bamboo slips tied together.
- 751. चटाइ chatāi or चटेंनी chataini is mat made of various reeds or bamboo slips. A गोनरी gonri or गोंदरी gondri is made of the gond reed. In Patna, Gaya, and the south-west सफ suph is a long gond mat used when a number of people are assembled at a marriage, &c. In the north-west it is दिए dhārha, in Soush-east Tirhut स्टान chatān, and in North-West Tirhut सहस्या barhattha. A सदाय tarāy to the east is made of palm leaves, and a तरहे taraī in Champāran of reeds. सितस्पादी sitalpāti is a fine mat for sleepling on in the hot weather. When a number of Musalmāns say prayers together on one carpet, it is called सानिमास jānimāj, or in South Munger सारम्मास jaynemāj; and when on a mat, it is called सा saph.

CHAPTER III.—JEWELRY.

752. The following are some of the varieties of jewelry commonly worn:

a.-Worn by Men and Boys.

- 753. On the ears.— नालो bāli or (in Shahabad) नारी bāri. This is a ring. Also the क्नोसी kanausi (Patna and Gaya, where it is worn by Hindus only). Other ear pendents are मोती moti, गोस्ता gakhula (and to the west also गोरख्या gorkhul) (an ornamented ring), ज्ञास्त kundal (a large ring), जोर lor (worn principally by Goālās), and क्नासा kanbāla. खोना sona is a plain ear pendent, and क्ना anti is a plain stud fixed in the lobe of the ear. (प्राची phirki is a double gold ring.
- 754. On the arms.—The बांक bānk and चौकटा chauktha are worn on the right upper arm. So also the विजावर bijāwath or विजादा bijautha, which is, however, more properly a female ornament. The बाबन anant and ताबीच tāwij are various kinds of amulets.
- 755. On the reck.—The HIGH māla is the head necklace. The Gerief udrāchh is one made of the seeds of the Tetra rudrāchh (Eleocarpus ganitrus). The Aust kantha is a necklace with gold and silver ornaments or sacred relies attached to it. The High mungwa is a coral (High mūnga) necklace, and the High High mohar māla or High High mohan māla is a long necklace of gold mohars and coral. The Aid gop is a made of twisted gold wire, and it is also called gall ghunsi in Champāran, North Tirhut, and South Munger. The Geatl sikri is a long chain going round the neck.

756. On the fingers.—This is अंगुडी anguthi, एंड्या ainthua (Gaya), or बौडी aunthi. The गोरख धन्हारो gorakh dhanhari or बोरड अंधारी gorakh dhandhāri is a puzzle-ring which takes to pieces and is difficult to put together again. मुंदरी mundri is a ring worn on the right little finger. गोस gol (Shahabad) and पेरखा pherua (Patna and Gaya) are kinds of rings.

757. On the wrist.—These are stat bāla or (Patna and Gaya) and balea, usul pahunchi, and also (south of the Ganges) usul pahunchāri, ast kara (south of the Ganges), at bera in Gaya and to the west, Gami jigga in Sāran, atau mathiya in South Bhagalpur, and also tora in South-West Tirhut. These are worn principally by boys. And tainti is a kind of amulet in South Munger, Gaya, and Shahabad.

- 758. On the waist.—The chain hung round the waist is करधन kardhan or काधनी kardhani; also हाइस harhara in the east. A kind of belt is जीतरा, and of this जवा jāwa or जवारी jawāri, जाता langra and जहें jāī, are portions of the clasp.
- 759. On the ankles.—A boy's anklet is nieta garānu, nietu gorāin, or asī kara. South of the Ganges we also meet niet gorha si z ghunghur, or si ghunghru (fitted with bells, used also in Tirhut, and sites chaurāsi (when it carries 84 beads).
 - 760. On the toes.—अंगुडा angutha is toe-ring.

b.-Worn by Women.

- 761. Ornaments for the head.—The ornamented hair-pin is viel chonti.
- 762. Ornaments for the forehead.—The sincles mangtika or sent banni is an ornament tied in the centre of the forehead by three strings, one passing round each side and the other over the top of the head. They are fastened in the hair. Of this the ornament is called since chauktha, and the strings sent sikei. The spangles or wafers gummed on to the forehead are tegral tikuli. Another name in South-West Tirhut is susphul or six chand. In Shahabad scattya is a wafer made of embossed paper and gummed on the forehead.
- 763. Nose-ornaments.—The nose-stude fastened on to the outside of one nostril is क्या chhuchchhi, in South Bhagalpur नक्यान्य nakchanda, and in Patna and to the south-west जींग laung. It is not an easy thing to steal, hence the preverb कहाने से स्वाह पार्थ के क्षांप्र के क्षांप्र

^{*}Nose-ornaments are peculiar to females. If a mother loses a first-born son she endeavours to persuade the demon who kills children that any future boys born are only girls, and hence not worth killing. To do this, she often makes the boy wear nose-ornaments, and calls him by some nick name, as Bulāks (wearer of a nose-ring), &c. There are other similar customs, such as giving opprobrious names to such sons who are born after the death of a first born, which it would take too much space to mention here.

764. Ear-ornaments. - Ear-stude fastened to the lobe of the ear are करनप स karanphul or कनपूल kanphul and खोटला khotla, or in East Tirbut w 241 khutla or wz z khutti, to the north-west wzmi khutli, and in Gaya and Shahabad खटिला khutila. The क्लेसी kanaili is a stud worn on the cartilage just where it leaves the head under the hair. Rings worn in the lobe of the ear areal bali, and those worn in the upper part of the cartilage sactor lutrana. Broad plates worn across the ear are und pat unt patta, and deal tarki. A smaller kind worn in Gaya is alled nings golwa. Amongst pendents are the भूमक jhumak or भूमक jhummak, which has two round pendents, and the किमिया jhimjhimiya, which are flat pendents. The मक्स्या machhriya is a pendent shaped like a fish. In South Munger it is called सङ्ख्या machhaliya. The जोर lor and and kands is form a set of ear-ornaments. The first are round plates with a square cut cut of the inside, forming a kind of ring with a square inside. One of these is hung in the love of each ear. The latter is a ring. One is hung in the upper part of the cartilage of the right ear, and two in the upper part of the cartilage . of the left ear. When a hole bored in the ear for an ornament is not in use, it may be filled up with a plug, called 3 a thek. When the ornaments worn are too heavy for the ear to carry without tearing, a chain is fastened round the ear so as to support the heavier ornaments. This is called fearl sikri. Other ornaments for the ear are are bir (Tirhut), कांप kamp, and खुबिया khubiya in the south-east, and विजली bijli in Patna and Gaya.

765. Neck-ornaments.—The चन्द हार clandar hār is a long chain A तार्वाच tāwēj is a similar one with an amulet attached. A set of three chains of various lengths is तेलारी telri, and also to the north-west तिलारो tilri, of five chains पचलरो pachlari, and of seven chains चलारो satlari. The चिन्तरो sikri is a long chain and the बढ़ो baddhi is a long chain crossing the chest and going behind round the body. इसेल humel is a necklace fitted with bells. Bosses tied to the throat are चन्पा कही champa kali, चला jugnu, and दोलारा चीको dholna chauki. The last is principally worn by the bride at a marriage, and is the first ornament put on before the marriage ceremony. The इसको hansuli is the solid necklet open in front which goes round the neck, and the तरक tawak is similar with pendents in front (worn by Musalmāns). दित sūti in North-East Tirhut is a kind of neck-ring. जहा मोटा jawa gota, क्यांच्या

galsatka, बर्दवानी gardawāni, and तरसी garsi, are various neckornaments used in Gaya. Other neck-ornaments are वितवा (South-East Tirbut), कटेंबर katesar (Champaran, Patna, and South Bhagalpur) or कटबर katsar (Tirhut and South Bhagalpur), and खंभिया khambhiya 'South Bhagalpur). द्वार har or द्वा harwa is the general term for a necklace, and मोती माला moti mala is a pearl necklace, or one made with beads of the shape of pearls. जना lalri and इरपन darpan are two ornaments worn on the breast in Gaya and South Bhagalpur. A इतल haikal, or in Champaran देशक hailak, is a long necklace composed of flat pieces, generally nine in number. When a man marries a second wife, an ornament is made representing the first wife, which the second wife wears. On the first occasion on which the second wife applies vermilion to her hair, she first puts some on the ornament before applying it to herself. This ornament is called खोतिन sautin, or in South Munger खोत saut.

766. On the clothes.—मनोरी manori are arnaments on the veil (बारी sāri), and अंचरी anchri on the hem of the sheet.

767. Arm-ornaments.—The following are worn by all classes Highest up on the arm is the बाजू bāju, or बाजू बन्द bāju band, which is a wide armlet. Below it the amag bijawath, amuz bijāetha, or विजीटा bijautha, which are five ornaments strung together ; below that the विस्ता birkhi, which is smaller. Another name is बिटी birenti. Below this comes the बॉक bānk, made of one piece. is worn by Hindu women on the right arm, but by Musalmans on both. Lowest down comes the areas babhunta, or to the west agues bahunta, of five pieces and round. Arm-ornaments worn principally by Hindu women are अनना anant and टार tar or टरिया tariya. Similar to the last is also another ornament called agai bahutta. Gant sikri is a chain worn on the upper part of the arm. आविया jhabiya is a kind of inverted cup hanging from the arm, and to which bells (and bachwa) are attached; and good ghundi little ball pendents hanging from the बाजू bāju or from an अनम anant. सन्धी mundhi is a clasp. atal barekhi in South-West Shahabad is an arm-ornament worn by women of the Goala caste. Arm-ornaments worn principally by Musalman women are,—on the upper arm, जीयन jausan, पात pat (a flat piece tied on), and angul bajulla, or in Saran and bijuli (wor, immediately below the arm baju; and on the forearm alant maunag" or (in North-East Tirbut) नवयह nabgrah of (nine stones). An ornament worn on the back between the shoulders is called by Hindus पान pān or पनना panwa, and by Musalmāns नसमहार balamtār.

- 768. Wrist-ornaments are कंकना kankna, कंकनो kankni, or कंगना kangna, or in Champāran ककना kakna, कचरा kachra (Gaya and the south-east), कतना katwa (Gaya and the south-east), कतना katri, कंडोडो kansauthi (Gaya and the south-east), खिर्चा khasiya, गोलना golwa (Gaya and the south-east), खर ट्रांचेंग (bangles), छन chhan or इन्ट chhand, पद्दे jaē, खिना jigga, ठोड़ा tōra, तिनखण्डी tinkhandi, तिननमा tinnaga, तिनीयोटा tisiauta (Gaya and the south-east), नम्रो naghuri or निमिन्दी nigihri, or: (in Gaya and the south-east) जम्रो laghuri, पचलण्डी pachkhandi, पहला pachhala or पहलिया pachheliya, पटरी patri पटना patwa, पहली pahunchi, बंगुरी banguri, बड़ाडा barhara, or in Gaya वह हर barhar, and in Champāran बे लहरा belahra, बाला bāla, बाँक banhu, विरा bera, बाँखा baunkha (Gaya) (made of thread), मिटिया mathiyo, हपीठो rupauthi (Gaya and the south-east), and जन्नरो laghuri (see नम्रो naghuri). The समसेवन samseband is a keeper worn on the wrist to prevent the प्र chūr falling off.
- 769. On the fingers.—A ring is डंगुटी anguthi. A round soild ring is हुझा chhalla. Other names are औंटी aunthi and एंडुआ ainthua. The गोरस धन्हारी gorakh dhanhāri, &c., is the same as that worn by men; so also the गोल gol and फेन्ड्या pherua. Other rings are तिन्छ्लिया tinchhaliya, बहलोली bahloli, अंगुस्ताना angustāna, आरसी ārsi (which has a small mirror attached), मुँदरी mundri, लोभेट्या lobharua (south-east), द्रयावादी daryābādi (ib.), पथरीटी pathrauti (ib.), चिरीगिया chairaugiya (ib.), अंखुआ ankhua (South Bhagalpur), मथानी mathāni (South-East Tirhut), बहामी badāmi (Tirhut), पोर por (ib.).
- 770. On the waist.—Waist-chains and bands are करधनी kardhani, कमरक्ख kamarkas, भाजा jhabba, or भाविया jhabiya, गठौरा gathaura, खंबरा amwara, कोचबन, kochban कमरजेंब kvmarjaeb, सीपी sīps जापरी japhri. The कोचली kothli is a kind of pocket to the waist.
- 771. On the feet.—The ormament fitting on the ankle and covering and fitting on to the upper part of the foot is utada pānu jeb. Like it are utas pāwat ut pairi, and uta unipanu sankar. Over this comes the sect charra, or set ichhara a number of fine rings like the uta chūri on the arm; over this again the uta kara; and at the top the utakir. The unal painjni are anklets with bells; so also the kinkini and use ghughuru or use ghunghuru in Gaya and North-East Tirhut.

772. On the loes—are wiggs angutha and was chhalla, which are rings. An ornament fitting over all the toes is safe at bichhiya. In Gaya and the south-east agil baturi is a toe-ring to which bells are fastened.

SUBDIVISION IV.

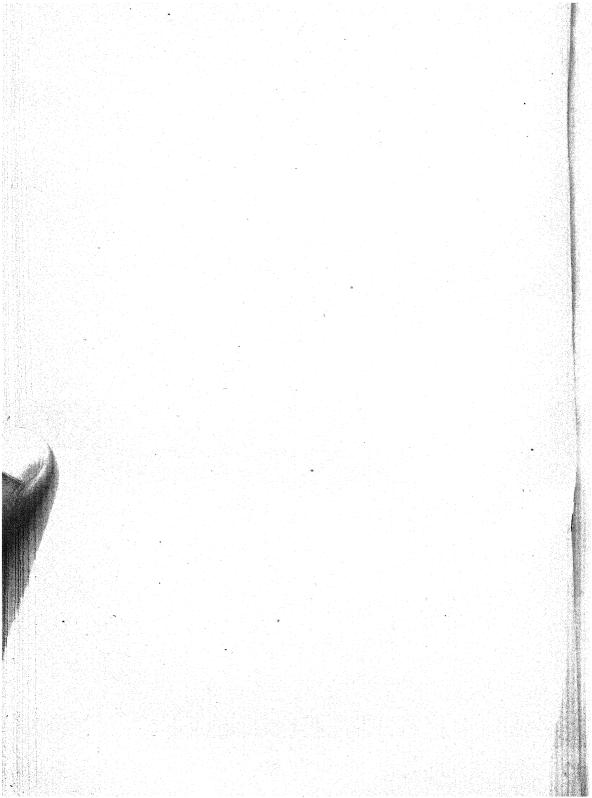
APPLIANCES USED IN WORSHIP.

- 773. The appliances of a Hindu temple are as follows:—The Aleri is a sort of mat made of kus grass, wool, &c., for sitting on.
- 774. A spoon for throwing water on the lingam is known as आंचमनी āchmani; also अचमनी achmani in South-West Shahabad, आंचीना anchauna in Gaya, आंचीनी anchauni in Sāran, and बलाही kalehhi in South Tirhut.
- 775. The would jalpātar is a vessel in which water is kept, and a smaller kind is utautat pancipātar. The surat argha is the saucer made of stone or metal in which the stone representing the lingam is placed. The utat pinni or utat pinni is the platform on which the lingam is placed. Other names are utit saraī (optional) in South-East Tirhut, utat chaura in South-West Shahabad, and sais jakhār in the rest of that district.
- 776. घरटा ghanto or चड़ी ghari, als) south of the Ganges वर्ष्ट ghant, are gongs or bells, and the विषयर bijghant is a kind of gong with erect edges. घरटा ghanta specially means a bell; भाँभ jhānjh (small) or भाषा jhāl (large) are the cymbals. यह sankh is the conch.
- 777. The idol is महत murt, also महती murti in South Bhagalpur, and पार्वत pārkhat optionally in South-East Tirhut. Its throne is सिंगासन singāsan or (in Patna and Gaya) सिंघासन singhāsan.
- 778. हो। सा horsa, or in the south-east हुरसा hursa, is the round stone for grinding sandal-wood (चन्द्र chandan). Another name is चर्रीटा chandrauta. The vessel in which the ground sandal-wood is placed is कटोरो katori.
- 779. The censer is north of the Ganges ध्रापनहान dhupdan, in Patna and Shahabad ध्राप्टानी d updani, in Gaya ध्रापनहान dhupahara, and in the south-east भ्राप्टी dhuperi.
- 780. The दिपदान dipdan, दिपदानी dipdani, is the lampstand holding only one lamp or wick. One with four or five wicks is called बारसो बारंग.

- 781. The खुमानी sumirni north of the Genges and समान sumarni south of it is the rosary of nineeteen beads. In Champāran and Gaya it is also खेम sumer. माना māla, or in Sāran and Tirhut नामाना karmāla, is a similar rosary of one hundred and eight beads. समान sumarni, &c., are also used for the large head at the end of a माना māla. A नाममाना jāpmāla is a large rosary containing as many as a thousand beads. The समाना ashtotari or सहिता athotri is a rosary which is kept in a small bag called मोरा jhora. Into this bag the worshipper puts his hand and turns the beads. The नाम rudrāchh or समान प्राप्त कि कार्य कि कार्य प्राप्त कि कार्य कि कार्य
- 782. The तूमा tūma, तुमा tumma, or तुम्बा tumba is the hollow gourd carried by religious mendicants (बाधू sādhu or चोग्री jogi). It is also called कटारी kathāri or चागर sāgar in Sāran and Tirhut. The त्महो tumri is a small gourd. The कम्मह kamandal is a similar vessel used for drawing water in a temple. A उत्त कम्महत्त dand kamandal is a similar vessel made of metal (brass, copper, gold, &c.)

88 R. & J.

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SOILS.

CHAPTER I.—CLASSIFICATION OF SOILS.

783. Soils may be classified-

- (a) According to their distance from the village site.
- (b) According to their constituent elements.
- (c) According to the crops for which they are prepared, or which they usually produce.

CHAPTER II.—SOILS CLASSIFIED ACCORDING TO THEIR DISTANCE FROM THE VILLAGE SITE.

- 784. The concentric circles (ছলনা halka) are generally, but not always, three in number. The nomenclature and division differ according to locality.
 - (a) The belt near the homestead, which is better manured, more carefully cultivated, and adapted for superior kinds of crops. The homestead is called आबादी abādi, डोइ dīh. बसती bastā; and the belt of land मोएंड goënr, मोएंडा goenra, Alle I gonrha, or Alle gaunrha or als badh : also कीरार korār in Patna and to the west, दिशास dihāns (Shahabad, Patna, and Gaya), ঘ্ৰাহী gharbari in Patna and South Munger, and बादी bari in South Bhagalpur. The land actually in the homestead is specially called six dīh. डिडाँच dehans, or (in Tirhut) भीडा bhītha, and in Champāran भीड bhīthā. डीइ dīh is properly an old village site or mound. If there are two clusters of dwellings of the same name some distance apart, the older one will be called डी व dih. धावादी abādi is properly settled or cultivated land. The land near the village which receives the drainage of the houses is an eta gohan in Shahabad. 'A homestead is also called sign difire or sign diffre in south Bhagalpur'.

- (b) The next furthest belt from the village site is बहरसी

 bahārsi to the west and in Patna and South Munger.

 This belt is also called चाँच sareh to the south-west as long as crops are standing on it. It is also called ताझी

 tādhi (Champāran), बहरम् baharbhūm (Sāran and Tirhut),

 टास tāl (South-East Tirhut), बहिया bahiyār (North-East Tirhut), and बहार baihār (South Bhagalpur).

 In Hazaribagh it is called सिद्धा singha.
- to the west, also atthe baharbhām in South Munger. So that the second and third belts are only considered as one. There are also, however, separate names for the third belt, viz. at tār, at tānr, or at tānri, which is used to mean high extensive wastes of infertile or gravelly soil, or of hillocks and ridges such as are found in Gaya, and at chaunr, which means low open marshy country. In South Bhagalpur ata bhūtho is the land far from the village site which only produces bhadoi crops with much labour, and a still futher circle is atabaran, which bears no produce. In Sāran and Tirhut tare, or islands formed by rivers.

CHAPTER III.—SOILS CLASSIFIED ACCORDING TO THEIR CONSTITUENT ELEMENTS.

785. Sandy soils.—बाला bāla or बालवा balwa, बलाया balthar (North-West and in Patna and in Gaya), बलवाहा balwāh (South Bhagalpur), and बलायस baldhūs (Champāran), are soils principally composed of sand. Sandy loams are बलायहर balsundar or बलायहरी balsundri, with local variants बलायन balsun or बलायहरी balsumhi in South Tirhut बलायों balkasi in South-East Tirhut, and बलायम balsum in North-East Tirhut. They are also called बलायह baluat to the west, and बिलायह balimat in Shahabad. North of the Ganges and in South Munger बलाया balua is land with sand on the surface and clay at some distance below. In Champāran and South-West Tirhut यस dhūs or यूनी dhūsi is an arid and sterile soil consisting of an admixture of sand and clay. A loose candy subsoil, in which a clay well will not work, is बारा benga बाना bengwa. In South-East Tirhut it is also

स्वनी bhusni. In Shahabad भी ह bhīs is fine compact sand, and बाला bāla loose coarse sand.

786. Clayey soils.—The principal is महियार mativar, or in Gava महिमार matigar, which is a brown clay soil, well adapted for rice. It contains about 60 or 70 per cent of clay. A stronger kind, containing about 85 per cent, is called केंबाल kewāl. This is also called करार karār in the south-east केवाल kewāl in South Munger is of three kinds, viz. करका harka, which is black; गोरिकहा goriatta or in South Bhagalpur Metal goranti which is vellowish: and चनकी chanks or गागरी केवाल gagri kewal, which is mixed with fine gravel. This last is also called unifer pathratina in South Bhagalpur or (when it is of a reddish colour) गोरॅंटिया प्रयरीटी gorentiya pathrauti. In South-East Tirhut केंद्राल kewal is of two kinds, viz., गोरी केवाल gori kewāl, which is light-coloured. and तेलिया केवाल teliya kewāl, which is dark. करेल karail to the west is a bluish-black soil, which contains more organic matter than महियार matiyār. In Shahabad it is divided into two kinds, viz. बाँगर करें bangar karail, which is apt to crack on driving, and होमा करेल doma karail, which is of more bluish colour than the other. A clay which feels greasy when rubbed in the hand is called दूधी dudhi or चिक्कन सिट्टी chikkan mitti or चिक्कनी सिट्टी chikni mitti; and ससरी bhusuri (west) and कचीच kachaus (east) are clay soils which soon dry on the surface. Take rakhaur is a similar soil mixed with ashes, which is called in South Munger HEITE bhasurāhi. चनकी chanki, or to the west चिम्रता sigta, are hard soils, which split and crack when dry. In Patna and Gaya कहर्या kachhuiya is a loose clay met in digging wells. जनकी मिट्टी lalki mitti north of the Ganges, गेर् geru south of it, and काविस kābis in South-West Shahabad, is a red clay. नर्म naram, and also to the east जाम laram. mean soft when applied to clay. North of the Ganges, to the west. and in South-Munger, ARTE akrah is a hard clay soil mixed with fine gravel. In South-East Tirhut it is इराही chharahi. रोरियाह rorivah or that rorha is land which goes into hard lumps the size of eggs after preparation. कमरोटी kumrauti, or in Saran नमहीटी kumrhauti, and in Tirhut atil Htel kari mati, is potter's clay.

787. Loamy soils.—The चच्च chahal or चच्च kadoi is that which is never drier than mud, and in which crops are planted without ploughing. Latt dhabri or Lta dhab is land which is part of the year

under water and part of it dry. होस्स doras, or (in Patna and Gaya) होस्सही dorsāhi, and (in South Bhagalpur) पर्योती parsoti, and also ध्यादेश panchkatail in Tirhut, is a clayey loam; while वजसन्दर balsundar (see sandy soils for other names) is a fine sandy loam. In Champaran बसनी babhni is a light red soil.

CHAPTER IV.—SOILS AND WATER ACTION.

788. Land thrown up by fluvial action is ny utt gang barar (also spelt बडार barar), and that cut away गाड़ सिकस्त gang sikast. क्वारन chhāran is land left by the retrocession of a a river. 21s tanr in South-West Shahabad, and uzu; patpar in South-East Bihar, is newly-formed land so situated as to receive an annual accretion of alluvial deposit; but in Saran and South Tirhut yeur patpar is barren alluviated land. In Saran RIGH mamas is rich alluviated land. In Tirhut, Patna, Gaya, and the south-east Hil teri means moist soil in hollows and at the foot of slopes. It also even means water. Thus they say, 'Are you going तरी tari (by water) or खुसकी khuski (by land)?' In Saran तरयानी tarvani is similarly used. At tari is also applied to lands recovered by retrocession of a river. In Shahabad they are HIME bhagar, and in the south-west of that district for alea chlichhlahiva. They are also called छार्न chhāran. दीयर diyar or दियारा diyara is fresh land thrown up by the shifting of the course of a river. In Patna, and also in Champaran, it is called fest diara, in South-West Shahabad stat dila in South Munger Ett dira, and in South Bhagalpur Ett dira. The alluvial deposit left by revers while still wet is called at kadaz. कहोइ kador. or पाँक pank or पह pank (see § 789). Land rendered useless by deposits of sand is called aft at koru bal (in Saran) and amis balan (North-West Tirhut.)

CHAPTER V .- MUDDY AND WATER-LOGGED SOILS.

789. Land in the bed of a tank is in Patna and Gaya বারী tan. In Sahabad is it কৰি kinch, and to the west generally কানী কিছা kano hichchar. Marshy or muddy soils and quagmires are মাৰ bhas and হলকা dalki to the west and in Patna, and the latter also in Gaya and South Munger. In Tirhut, Saran, and Patna they are হলহল daldal, in Patna and Shahabad until pankha, and in the southwest of the last district বিষয় hhanchra. Lands usually saturated with

water are पनमार panmar north of the Ganges, सुतार sugra in South-West Shahabad, सिंड्राड siñrāh in the rest of the district, सिंड्राड siñāha in Patna and South Munger, सोड्रा sīra in South Bhagalpur, and सेंड्राड seāt in Gaya. घसना dhasna is land liable to be submerged In is called गाँची gaunchi in Gaya and जलकी jalki in South-West Shahabad; in South Munger it is गाँछो gaunchhi. The old dry bed of a river is हारन chhāran or (in North Tirhut) सरन maran. Other names are नांड् bānr in Patna and Shahahad and स्तोर jhor in the south-west of the last district. पाँच pank, पाँची pānki, or पङ्ग pank is earth wet and soft so as to yield to the tread, adhesive and rotting. Nothing will grow in it. कारो kādo. कारोड kadoï, or कार्ड kadaī, is mud in which crops will grow.

CHAPTER VI.-HIGHLANDS AND LOWLANDS.

790. Highlands, as contrasted with river valleys, are Evisite uparwār in Patna and to the north-west, The baharhhūm in South Tirhut, and Evite uprār in East Tithut, South of the Ganges feete dihāns is used in Patna, the tare in Gaya and South Munger, and the dil in Shakabad, and the dil in South Bhagalpur. In Hazāribēgh other names are Etie uchās and the dhībar. In South Munger are gād is the corresponding word for a lowland. The ihāl or the chauār, or in Sāran the kāchh, is low marshy land. In Patna, Gaya, and South Munger it is the jāh. He man is a large sheet of water of considerable depth, and in Tirhut the jān is similar but something smaller. Eta khāl, Etal khalwa, or in the north-west util khalār or Etal khalhar, is a hollow with or without water.

CHAPTER VII.—RAVINES AND MOUNDS, &c.

- 791. Land cut by ravines and broken ground is বিশ্ব bihar or (in Gaya) বিশ্ব bihar. In South Bhagalpur it is অহিন্ত arian. The elevated soil in the midst of ravines is হৈ dhūh or হৈছা dhūhi in South-West Shahabad, তাল dīl in the rest of the district, হিল্লা tilha in Patna, Gaya, and South Munger, and হিলা tilhar in South Bhagalpur.
- 792. In Patna, Gaya, and South Munger zent tantum or alan nala is a ravine. The latter word is also current to the west, and is only used when the ravine is also a water-course. In the south-east the word is also danr. Et alan derk kaua is also used in Patna.

Uneven ground is उभर द्वाभर ubhar khābar to the north-west and in South-East Tirhut, and भटहा matha or डावर dābar (also in Champaran), in North-East Tirhut. South of the Ganges we have जवर खावर ubar khābar in Patna, Gaya, and South Munger (also noted in Saran), उ दाल ग्रेंग्स के किया in Patna and to the west, जावर खावर ग्रेंसिका khābar in Shahabad, and उचली uchli in South Bhagalpur. A high river bluff is कारार karāra, जारा arra, जारा arār, जारार arāri or कहाइ kachār or कहाइ kachāra. Other names are दाह dhāh (north generally) and कार्यार karganiya (North-East Tirhut). The sloping bank of a river is in Shababad तर्यायार tarsiwāi, and in South Munger तरी tari.

793. A mound generally is তিত্য tilha, or in South Munger তিত্য হান্ত tilha tākar. In South-West Shah bad it is চ্ছ dhūh, চুহা, dhūhi (also Saran), তাল dīl, or ভাজা dilla, in the rest of that district হিম্ম tipur, and in South Bhagalpur তিলাই tikor or তিলাই tikkar. In South-West Shahabad মহম্ম patpari is a hill with a flat top. The sites of ruined villages are ভাছ dīh; also মাহা bhītha in South Munger. The sites of old villages are often covered with potsherds, hence such sites are also called তিলাই thikrahu in Patna, তিলাইল thikraul in Saran, তিলাইল thikariya to the east, স্মালটোই jhiktaur in Patna, Gaya, and Champāran, মিলাইছ sikraur or মেলাইছ jhiktaur in Shahabad, and ফিলাইলো jhiktiya in South Bhagalpur, the words for potsherds being ফোলো jhikta, মিলাই jhikti, or তালাই thīkar or তিলাইছা thikra, also ভিলাইছা tikra in Shahabad and মেলাইছা jhikta to the west.

CHAPTER VIII.-STONY SOILS.

794. Gravelly soils are बंकराही kankrāhi in Saran and Patna, आ कहें स ankrail in Saran, and अंकहोर ankrair to the west. Gravel generally is in Patna and to the west आंकह ānkar, and to the east गाइट gangat; also everywhere कहुड़ kankar. In Champāran and Tirhut it is इंकहो inkri, and in Champaran and Gaya किकटो jhikti or गाइंकट garāngat. Coarse gravel is in Shahabad आंकहा ankra, and fine आंकहो ankri. To the south-east it is गाउटा gangta and गाउटी gangti. Soil mixed with coarse gravel is गाउटा gangtapata in Patna Gaya, and South Bhagalpur, and गाउटाहा gangtāha in Patna and South Munger. चटान chatān is a hard rocky soil. Other names are होइर dohar in South-West Shahabad, and पर्योहर pathrehar in South Munger. Soil mixed with coarse gravel is also किकरोटिया kankrotiya, and hard rocky soil पर्योटी pathrauti in South Bhagalpur.

CHAPTER IX.—CULTIVATED AND WASTE.

- 795. Classifying soils according to cultivation, we have cultivated land known as अवाद abād or अवादी abādi. It is also known in the south-east and Gaya as पह pah, in Patna as खील वेटा आल khil baithāöl, and Shahabad as खिलमार khilmār.
- 796. An inhabited village is वस्तित basgit or वस्ती basti, and a deserted village वे ऋष्म be chhappar (unroofed), and also in South Munger निचिश्की nichirāki (without a light) and in Gaya दमका damka. Other names for the latter are उजड़ ujar, उनस्त ujral, उनाड़ ujār, उनड़ा ujra or (optionally in Tirhut) डोइ dīh.
- 797. Waste land is ঘ্টান parit (Patna, Gaya, and South Munger) or ঘ্রী parti. Land which has accidentally gone out of cultivation is specially ঘ্যার purit in Sāran, ঘ্যারা parāta to the north-west, and ঘ্রার parānt or ঘ্রা parta in North Tirhut. Waste land broken up for the first time is দ্রার khāl, or in the south-east দ্রারে kurdo, ফ্রিল মত khilkat or ফ্রিল মতা khilkatti. In Tirhut it is also called ফ্রিলমাই khilmār. The second year after it is broken up it is ফ্রার khil to the north-west, মত্র pah in Tirhut, Shababad, and the south-east, ফ্রেলিল kunil in South Bhagalpur and ঘাই pauh in Patna and South Munger: The third year it is called ফ্রিল khet or (in Champāran) মতা pahi, and North-East Tirhut মত্র pah.

CHAPTER X.-FALLOW.

- 198. Land left fallow for sugar-cane from the previous spring harvest till the season for sowing the cane is called महार maghār, &c., see § 805. Land left uncropped in the autumn harvest and ploughed during the rains for the cereals of the spring harvest following is चौमास chaumās, and to the west also पिन्स palihar. Those lands on which a spring crop is sown without any interval after the autumn crop is cut are called नारो nāri in Patna and South Munger, and नारो jari or नारो दिन jari khet elsewhere south of the Ganges and in Sāran. Waste lands which are ploughed up during the rains and cold weather and sown in rice at the commencement of the next rainy season are called दोना चौमास dotra chaumās in North-West Tirhut, मनाँड gajānr in South-East Tirhut, निहार birār in South-East Bihar, and समार kulhar in the south-west.
- 799. Lands left fallow for a time to recover their strength are utal parti generally. Other names are utal parta in North-Tirhut

and चांच chānch or पढ परती pah parti in South Bhagalpur. Land which never lies fallow is अवाह abād or अवाहो abādā. Another name is उत्ती uthti in Champāran. North of the Ganges वही rulli or (to the east) वज्ञो runni is poor light land which requires to be left fallow for a year or two. It also means land which has lost its fertility. Other words in use are क्यांगियंड and इन्त haluk to the northwest and in Patna, क्यांगियंडा in North-East Tirhut, कोणे korhi in Patna, क्यांगि chhānchh in Gaya, बाराच bangrah to the south-west of that district, विशिया कोणे tiliya korhi in South Munger, and अवज्ञां algi in South Bhagalpur.

CHAPTER XI.—RICHNESS AND POORNESS OF SOIL.

800. बरियार bariyār or महा gahra, or in South Munger जैयह jaiyad, is the general term used for rich soils. Others are जीगर jīgar (Patna) and चोखा chokha (North-West, Gaya, and South Munger). Poor soils are हाज haluk (North-West Bihār), उसी runni (see § 799), त्यमाष्ट tapnāh (North-East Tirhut), and उस thas, अवस् abbar (also in Chāmpāran), or उसाउ usath south of the Ganges.

CHAPTER XII.—IRRIGATED AND DRY LANDS.

801. Land artificially irrigated is परीका patana or परीई patani to the west. Other local names are पटौना patauna South-East Tirhut, and पराद्योज patāö! North-East Tirhut and परहुदाँ patahuāñ in Shahabad. In Gaya it is इष्टिसेट hathghiset, and in South-West Shahabad भरेया bharaiya. Land irrigated from tanks or ponds is द्धानन chhānan in Saran and Patna, wit phor in South-West Shahabad, and elsewhere south of the Ganges मेलवानी melwani or (South Bhagalpur) मेलानी melāni or व्हिटा chitta—Irrigation from walls is बुँड्जा चास kunriya chās in South Bhagalpur. When irrigated from wells it is मोटवाही motwahi to the west. Un-irrigated land, or land which does not require irrigation, owing to its being, or its capability of being, flooded is अपटा apta. If watered after ploughing, it is इहिं। कनी chhirikni to the west, पचौद्धाँ pachauan in South-West Shahabad, and union panaula in the rest of that district. निप्रतियाँ nipaniyan are in l'atna unirrigated crops. In South Munger lands which require irrigation are ET runa, and there and in Saran those which produce crops without irrigation are was halki.

CHAPTER XIII.—LANDS WHICH RETAIN AND WHICH DO NOT RETAIN MOISTURE.

802. This is the division most common amongst natives themselves. The moisture in land is ছাল hāl. Land which does not retain it is बांगर bāngar, and that which does is भीड bhāth, or in North Saran भाउ bhāth. Under these divisions come other subdivisions, such as बल का बांगर balun bangar (which is sandy), मिटियार बांगर matiyār bāngar (which is clayey), and so on, and बल का भीडे balua bhith, मिटियार भीड matiyār bhāth, and so on. Crops on bāngār lands cannot be cultivated without irrigation, and the expense of cultivation is therefore greater, but the yield more than compensates the outlay, being a third, and sometimes double the amount of bhāth produce. The latter lands are sometimes irrigated and sometimes not.

CHAPTER XIV.—LANDS BEARING A SINGLE AND A DOUBLE CROP.

803. Lands which produce only one crop in the year are एक्पासिका ekphasila or एक्पासिका ekphasila. In Champaran they are called एक्साकिश eksaliya. चौमास chumās lands (also called पालहर palihar to the west) are kept free from crop during the rains, and tilled for the cold weather crop. Lands bearing two crops in the year are रोपासिका dophasila or रोपासिका dophasili, or in Champaran रोपासिका dosaliya. In South Bhagalpur they are रोगासिका dosāl. Land on which crops are grown all the year round is विनयासिका tinphasila.

CHAPTER XV.—TERMS USED IN CONNECTION WITH DIF-FERENT CROPS.

804. The following terms are used in connection with different crops.

805. Sugar. cane.—Land prepared for this crop is उद्धांत ukhanw or उद्धान ukhāo. Land constantly ploughed for cane or any other crop from Asārh to Māgh are मदात maghāt in South-East Tirhut, मधार or मदार maghār in Sāran, Patna, and South Munger, मद्दा mughra in Gaya and the south-west, and महुआ maghua in South Bhagalpur. Land under cane is उद्धारी ukhāri in Shahabad. जउद्देश iathahan in South Munger is land cropped in the previous year with cane.

806. Cereals.— Telarat harjinsa are those lands which grow. all crops except transplanted rice.

- 807. Garden crops.—Land suited for growing garden crops is লামে korar in Patna and to the west and লামিয়া koriyār in Patna and Gaya. Other names are লামাত korant (South Tirhut), লামিয়া kairiyār (Shahabad, লামা bāri in Tirhut, and লামিছালা latihāni in South Munger. These names apply rather to the use to which the land is put than to the kind of soil, most of them being connected with the word লামা koïri, which is the name of a well-known caste of garden cultivators.
- 808. Cotton.—In Shahabad the following kinds of land are suited for the various kinds of cotton:—

Cotton.	$oldsymbol{Land}.$
(1) रिंड्या <i>farhiya</i>	करिल karail.
(2) dest bunrchha	कोडार korār.
(3) \(\vec{\vec{\vec{\vec{\vec{\vec{\vec{	विश्वार bariyar.
(4) मनवां manuan	नद्वांची nadwansi.

809. Pulses.—Land under gram is called चैता charta in South Bhagalpur.

810. Maizes, millets, &c.—Land under these crops is tigit dotura north of the Ganges. The word means properly land in which both a rainy season and a cold weather crop can be sown.

811. Spring crops.—Light friable soil suitable for these crops is called भীত bhīth or भীতা bhītha, also in Gaya মিতাহা bhithāra. See, however, § 802.

812. Rice.—Rice land is धनहर dhanhar. In Gaya it is called धन-क्वियारी dhankiyāri, and in South-West Shahabad धनखर dhankhar.

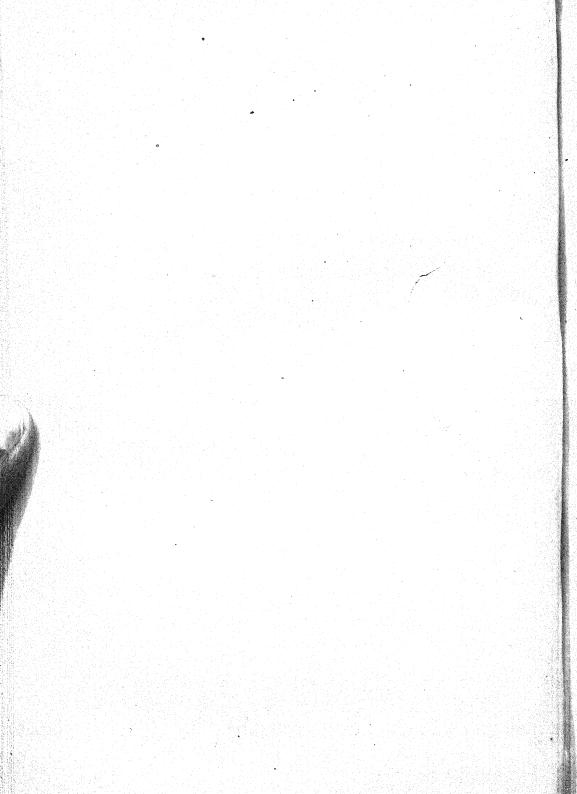
- 813. Land under trees, brushwood, &c.—Forest are बन ban or जङ्गा jangal. L grove is बर्गचा bagaicha or गाई। gachhi. बाग bāg is a garden, and बर्गिया bagiya an orchard. पुजनारी phulwār: is an orchard, enclosed, irrigated, and stocked with fruit-trees. A खाने बाग bhāne bāg in Champāran and Patna or बन्द बाग najar bāg in Gaya and Shahabad is a grove attached to a shrine or other building, and growing flowers as well as fruit.
- 814. A mango grove is आम के बाँचा के m ke bagaicha, or in Tirhut गाछी gāchhi; a clump of bamboos is बांच के कोटी bāns ke kothi in the north-west, वंसवारी banswāri north of the Ganges generally, and in the north-west, वंसवारी banswāri north of the Ganges generally, and in the north-west bānsak bīth in North-East Tirhut. In Patna it is बसेंड baser, बांचक वीट bānsak bīth in North-East Tirhut. In Patna it is बसेंड baser, in South-West Shahabad वंसवार banswār, and elsewhere south of the Ganges वसाड basār. In South Bhagalpur it is also called बोटो bito or Ganges वसाड basār. In South Bhagalpur it is also called बोटो bito or

वरो bero and in Tirhut श्रीध odh. A young grove of fruit-trees is मह्नी gachhuli north of the Ganges, also नौराह्य naurāhi in Champāran, नरोद naroï in Champāran and Tirhut, and लग महनी lab gachhuli or नव महनी naw gachhuli in Tirhut. Another name is नव पेटा naw pera. South of the Ganges it is लोगाह्ये laugāchhi or नौगाह्ये naugāchhi to the south-east, केटनारो kerwari in Shahabad, नरोद naroïn in Patna and South Munger, and नौकेटा नगेना naukera bagaicha in Gaya. A belt of trees on either side of a road is पाँची pānti or पंचियारो pantiyāri, and also राखराँन lakhrānu to the west and पाँचा pānta in Tirhut.

815. Land producing brushwood is ATT jhara (Saran and Patna) or बन किंचली ban chhihuli (South-West Shahabad). Brushwood is ATTE jhar, ATET jharha, or to the north-west and in Patna and South Munger भार ihūr. Small stunted brushwood is भाखनी ihakhuli or भाखरी ihakhuri north of the Ganges and in Patna, and raunji in Patna, and भारतारी jharkanti in South-West Shahabad. Land producing tall thatching-grass is to kharhaur or to kharhaul, or south of the Ganges खरहर kharāhur. Other names are सुजवानी mujwāni, कंडबानी kanrwani in the north-west, and मुजान munjwan in Shahalad. In South Munger it is with kharaitha. The principal of these grasses are पटेर pater, खर khar or खर्ड kharai राशी rari, डाभी dābhi, इक्कर ikkar or इकारी ikri, मूज munj or मालास jhalās. Of the last, मूज mūnj is properly the bark used for making string, mail jhalas the leaves used for making rough thatches, atsi kānra the stout lower part of the stalk used for roof-thatching, and term sirki the udper or reed part used for making sieves and mats. Reeds are नरकट narkat, and the land producing them is नरकान narkan in Champaran. Land producing brushwood is attal jhanti in South Bhagalpur.

CHPTER XVI.-LAND IMPREGNATED WITH SALT, &c.

816. Land impregnated with impure carbonate of soda रेष्ट (reh) is जसर usar or उसार ussar. Other names are रेष्ट्राष्ट्र rehāh or रेष्ट्राष्ट्र rehār (East Tirhut) and रेष्ट्रण rehra (Patna, Gaya, and South Munger). खारो khā i or (South Bhagalpur) खारा kharwa is land impregnated with sulphate of soda. नीनी noni south of the Ganges is land impregnated with common salt. Other names are नीनियाद noniyah, नीनियारी noniyāri and नीनस्राष्ट्र nonchhorāh. In South-West Shahabad चाँप chāmp, and in the rest of the district चाँदिस chāndil, is जसर usar land, in which spots of good ground are scattered.



GENERAL AGRICULTURAL OPERATIONS.

SUBDIVISION I. PLOUGHING AND HARROWING.

CHAPTER I.-PLOUGHING AND HARROWING.

- 817. To plough is द्वांतव har jotab, द्वां वहन har bahah, or द्वां विवास har chaldëb. द्वांच्य har nādhab is properly to yoke the oxen to the plough (also called जानी larni in Champaran and South-East Tirhut). Other expressions for ploughing are चिराजर के घरन sirāur ke dharal or चिराज के जीतन sariya ke jotal in Champaran, पेच घरन pais dharab (or पुरस घरन puïs dharab in North-East Tirhut) in Champāran and Tirhut, and दिवा घरेजाव dahin dharaāo in Champāran and South-East Tirhut. One ploughing is चास chās, and in Gaya and to the west also बाँच bānh: thus, एक बाँच ek bānh the first ploughing, दो बाँच do bānh the second ploughing, and so on.
- 818. The first ploughing is called पाँचल पास patri chas or पार्श pharni. In Gaya and Champaran it is पार्न phāran and in South Bhagalpur इर समीध har samaudh. Lands sown after a single ploughing are मोजीआ bhokaua in the north-west and जीता वाना jota bāwag in Champāran and Tirhut. मचाइ जीतन maghār jotab is north of the Ganges and in Patna and Gaya the ploughing in the month of Māgh (January-February) of lands intended to be sown at the next rainy season. In East Tirhut and Champaran this is also called चौमाँच जीतन chaumāns jotab. In Gaya and Champāran it is also मचड़ा चास maghra chās, in Shahabad मचन्ड maghwat, and in the south-west of that district जाना kulhar. In South Bhagalpur it is माची चास maghi chās, and in South Munger मचाइ maghār. The field which is thus ploughed is विदार birār to the west and south and पह pah also south of the Ganges and in Champaran. North of the Ganges it is called चौमाँस chaumāns.

- 819. The second ploughing is होखार or होखाड dokhār. In Gaya and Champāran it is also called पुरवे purwe. Other names are सोमरा s.mra to the north-west and समार samār in North-East Tirhut होहार dohār in Champāran and North-West Tirhut, and होहरावन, dohrāwan in South-West Shahabad; and the same names are also applied to the field so ploughed. In the south-east the second ploughing is called चास chās, होखार dokhār being the third ploughing.
- 820. The third ploughing is तेखार tekhār and also (in Champāran) तेखरा tekhra. To the west it is also तेच्यावन tehrāwan. In the south-east it is दोखार dokhār. The same terms are used for the land so ploughed.

821. The fourth ploughing is in East Tirbut and Gaya चौढार chaukhār, and in Shahabad, Gaya, and South Bhagalpur चरचरो charchasi. Elsewhere it is चार चार chār chās; so also the land so ploughed.

822. The fifth ploughing is पानचास pānchās.

823. The phrase used for successive ploughing is ছক বাৰ ek chās, হ বাৰ du chās, and so on. Theoretically there is no limit to the number of ploughings required for some crops, as is shown in the following rhyme current in Gaya:—

सी चास गगडा, पचास चास मगडा, तेकर आधा मोरी तेकर आधा तोरी Suu ch**ās** ganda, Pachās ch**ās** manda, Tekar ādha m**ori**, Tekur ādha tori.

—A hundred ploughings for cane, fifty for wheat, half that (25) for rice, and half that (121) for oilseeds.

- 824. The ploughing of millets, when they are about a foot high, is बिहाइ bidāh, a local variant being बिहहनी bidāhni in Champāran, West Tirhut, Patna, and the south-east. In Gaya and Champaran it is कोडन koran, and in South Munger, when hoeing is substituted for ploughing, it is कोडनी korni. When a rice-field is flooded and then ploughed to kill the weeds, the process is called बेन leo in the north-west, बेना lewa in Gaya and काही kado or कहना kadwa to the north-west and in Tirhut. In North-West Tirhut it is called मचाइ masāh.
- 825. In Saran and Champaran ploughing with a plough of which the block is new and full-sized is नवटा के जीत nawtha ke jot, and

with one which has a small worn block खिनौरी के जीत khinauri ke jot. In Tirhut and also in Champāran the corresponding words are respectively जवडा के जीत lawtha ke jot and उँडा के जीत thentha ke jot and in Shahabad नवहरा nawahra and खंडेहरा khuntehra.

- 826. In rice cultivation, after sowing, the field is lightly reploughed to clear the weeds and cover the seed. This is called ভৰছে unāh to the north-west and in North-West Tirhut, মহা gajar in the North-East Tirhut, and ভাষাই samār in Champāran and South-East Tirhut. In Patna it is ভাষাই samāh, in Gaya বিহাই birāh, to the west and in Patna and Gaya বিহাই bidāh, and in Champāran and to the south-east বিহুছনী bidahni.
- 827. The small pieces of the field which the plongh has not touched are মুঁভ pais in Champāran and South-West Tirhut and মুহভ puis in North-East Tirhut. In North-West and South-East Tirhut and in Champāran they are হছিবা dahina and in South Bhagalpur ভাৰত হাল ukhar hāl, and in Sāran and Champāran ছুইল উব chhutal khet.
- 828. Cross-ploughing is आरा āra, or in Champaran and South Bhagalpur आर ar, and in South-East Tirbut समार samar. When a field is ploughed round and round in constantly diminishing circuits it is called चौकेटा chauketha or (in Patna) चौएटा chauetha, आरी चास āri chās in Gaya, चौनमली chaubagli in Champaran and Gaya, and चौग्राहिया chaugathiya or चौक chauk to the west. In Saran and Champaran it is चौगड changeth, in South Munger भौरिया bhaunriya, and in North-West Tirhut चौका chanker. The centre plot in the middle. round which the bullocks have no room to turn, is called attat badhar and this is furrowed by taking the plough across it diagonally from corner to corner. Ploughing from corner to corner is क्लीनिया जीत koning jot or कीन kon, also कोनसी konsi in South Munger, कोनसिया konasiya in Champaran and South-West Tirhut, कोनी koni in Gaya, and कोना कोनी kona koni to the west. When a crookedly-shaped field has to be ploughed, it is called जना चोड़ी जोन una dyorhi jot in Saran and Patna and जना डेढी जीत ana derhi jot in Champaran. When a rectangular field is ploughed straight along its length or breadth, the ploughing is called सोमोजा जोत sojhaua jot. Other names current are जमती lamti in South Bhagalpur उद्राई tharhain in Patna and Champaran and उद्या tharhiya to the west. Ploughing breadth-ways is फानी phāni in Sāran and North-West Tirbut, फटकी phatki in Champaran and the south-east,

जना पानी una phani in Patna, पंट्या phandiya in South-West Shahabad and in South Bhagalpur मङो जीन mando jot or चौमखी chaumandi.

829. The following rule is current in North-East Bihar as to ploughing and harrowing:—

थार जोतिहर बहुत हैंगाइहर, जैंच के वैधिहर खार। छपने तर उपने नाहीं तर घारे दाहर गार॥

Thor jotika bahut hengaïha, unch ke bandhiha ar,

Upje ta upje nahīn, ta Ghaghe dīha gar.

—Plough little, harrow much, and have your field boundaries high If what should come does not then do so, you can abuse Ghāgh (who gives you this advice).

- 830. A harrow is हाँगा henga, &c., as described in § 30 and ff. To harrow is हाँगाएव hengāëb, होंगा चनाएव henga chalāëb, or चौकी बुझाएव chauki ghumāëb. The act of harrowing is in Gaya पानट pālat.
- 831. The oxen attached to a harrow have various names. The one on the left-hand side is called . पंचीट panchaut or जुड़्हिन। burdahina, and the one next to him हथीआ hathaua. The right-hand ox is जिरा phera, or in South Munger भवनी bhasni.

CHAPTER II.-FIELDS.

832. A field is खेत khet. Other names also current are टोपरी topri and unit pari south of the Ganges, Zium topra to the west, and stat dabar in Champaran and Gaya. In South Bhagalpur the words बारी bāri and बहियार bahiyār are used. Beds made in a field to facilitate irrigation and for other purposes are fauti kiyāri, and also in Champaran बड़ारी gharari, in Patna and to the south-east गंडारी ganrari, and in Gaya Tert! genrari. Similar beds in a sugar-cane field are called sidi did hata wala to the north-west and in Gaya and North-West Tirbut, and mit jhor or with ihora south of the Ganges. In the north-west it ihora is the large bed, and so also are पस्टा pahta in Gaya, Saran, and Champaran, परिया pariya in South-West Tirhut, इवन dawan in Champaran and North-West Tirhut, and कियारा kiyāra or मेर bher in East Tirhut. The raised banks between the irrigation beds are मेंड menr in the north-west and आर ar in Tirbut. In Shahabad, Patna, and Gaya they are att karha, and in Patus and Gaya usan panege, in South Bhagalpur ung palanga,

and in South Munger tha daug. North of the Ganges a plot marked off by a boundary is इ।ता वाला hāta wāla in the north-west and South Munger and क्राकी बाला chharki bāla in East Tirhut. The small patch of ground adjoining a house is कीला kola, कोली koli, or कोलवाद kolwaï to the north-west, and बारी bari in Champaran and Tirhut. कोबा kola also obtains in Shahabad and the south-east. In Saran and Patna it is khand or the khanr (which properly means a ruined house), and in Gaya चेवारी ghewāri. Other optional names are मही galli in South Bhagalpur and क्रांबासी konāsi in Shahabad. When the fields of one proprietor's share are scattered over a village, each is called again takhta or किया kitta. 'The whole cultivation of such a proprietor is called खेती बारी kheti bari to the west and in Tirhut; also खेत बघार khet badhār in Shahabad and Patna, and खेल पणार khet pathār in Champāran and South Munger. In Patna and Gaya खन्स khandh, खन्मा khandha. কিলা kitta or কিলা kita, is a large area of cultivated land. A division of this is will khandhaut, which is again divided into fields.

CHAPTER III.—BOUNDARIES.

833. The low ridge which forms the boundary of a field is everywhere आर $\bar{a}r$, आरि or आरी $\bar{a}ri$, as in the provorb आरि आई तब कपार जाठी, बीच बङ्गा चरवाही, ari jar ta kapar lathi, bich banga charwahi, -if you go on a field boundary have a stick (to protect) your head, (and then) you may graze your cattle in the midst of a cotton-field. North of the Ganges it is also called डंड् इ danrer. Other names are अइरो ahri (see § 919), अलङ्ग alang, or पराँउ paranth in Patna, Gaya, and the south-west; पँरता panrga, गँड़ारी ganrari, आहल ail, or आल al in Gaya and South Munger, and six donr in South-West Shahabad. A ditch boundary is অই khai, আৰ khai, অবা khatta, or ভাৰা khawan. Another name is west khanta in South Bhagalpur. In Gaja district डोभरा dobhra is a small ditch. An embankment used as boundary is अहरा ahra (see § 919) or बाँच bandh. Other names are भरवन bharban (Champaran), पूर dhur (North Tirhut), and ऋरकी chharki (South-East Tirhut). A place where three boundaries meet is तिनकोनिया tinkoniya, and where four meet चीमुख chaumukh, चौबटिया chaubatiya, or चौराचा chauraha. In Champaran and South-East Tirhut it is also चीपड olsupar.

834. The rural Bihāri lays great stress on the importance of keeping these boundary embankments in order. Thus, there is a

proverb তাহিল স্থান বাৰত; আহিল স্থান বিনাধ thārit chukal bānar, ārik chukal kisān,—a cultivator who neglects to look after his boundary embankments becomes like a monkey fallen from a branch. Another proverb which may be noted bere is ত্রিল মাই, আহি লাভা khet bhase ari kori,—the field is flooded, out the boundary embankments, i.e., passion must have its vent.

CHAPTER IV.—FURROWS.

- 835. A furrow is द्वाद harāi to the west. In Champāran and Tirhut it is विराद्ध siraur, in Patna विरोद siror, and elsewhere विरोद siraur. In Gaya another name is चेन्त sewat. मॉमिया jhanjhiya or भारी dhari in Gaya and Sāran, and चई ghaī in Patna and South-East Tirhut, are the deep furrows in a field in which extra crops are grown, especially those at the edge of the field, or running from corner to corner.
- 836. The de p furrow used as an irrigation channel is आरा ara in the north-west, पन pain or पैनि paini generally, दौंगर daungar in South Tirhut, Patna, and Gaya, नारी nari or करहा karha to the west and in Patna and Gaya, भीता bhīta in East Tirhut, and दौंग daug in Patna and to the south-east.

CHAPTER V.—MISCELLANEOUS TERMS USED IN CONNECTION WITH PLOUGHING.

- 837. To the west साँसाचे sanjhle, संस्थित sanjhiya, and संजहरिय sanjhariya means 'up to evening' or 'at evening' and hence are used as adjectives with the word जीत jot to signify as much land as can be ploughed in a day. In Champaran and South Munger this is सगरिता sagardina, and in Patna उन्हे दिया thakhariya. The area ploughed in half a day is called होपहरिया dopahariya.
- 838. The portion of land included in a plough circuit is আনহ āntar, and also to the north-west and in North-East Tirhut ছুৱা hattha and to commence another circuit is হাৰহ আঁলহ হাৰে dosar āntar diarab The place where ploughing is going on is ছুংবাছী harwāhi in Patna and north of the Ganges. In Shahabad it is ছুংবাছী harwāhi. In Patna it is হাৰ্য topra, and generally ছুংবো haratha.
- 839. The first ploughing of the season is इरमङ्गतर harmahutar in Saran and इरमोहतर harmohtar in Patna and Gaya. It is also समृद्धत samhut, and to the north सिर्पंचमी sirpanchmi or सिर्पंचमे

^{1.} Derived from the Sanskrit "হুই (অ) মহুল " i.e., the auspicious moment

sirpachaī, both the last two terms being derived from the festival of the srī panchamī. In South Munger it is हर महन्तर har mahantar or हर समत्र har samat, and in South Bhagalpur बोमाता somata or हर समीध har samaudh. Another name current in Sāran is हरवत harvat.

842.7

- 840. The bringing home the plough on the back of a bullock or with the share over the shoulder is इर्ज्यो harkhuli, इरजेविया harkholiya, or इरज्ज्ञ harkhūjal, and in South-East Tirhut (optionally) इरजानी harkhugāni. In South-West Shahabad it is इरज्ज्ञानी harkhugāni. In South-West Shahabad it is इरज्ज्ञान harkhutāo, and in the rest of the district and in Gaya इरज्ज्ञा harkhuttan. In Patna it is इरजिनार harbinār or इरजोजार harjoār, in South Munger and Champāran इरजोजानी harkholāni, and in Gaya, Champāran, and the South-East इरजोजी harkholāni, and in Gaya,
- 841. The bullocks which draw a plough or harrow are called বাবে barad, and to the west also বৰ bail. When it is wished to distinguish them specially from eart-bullocks, they are called in Champāran and Tirhut হুৱা বাই hattha barad, and to the north-west and in Gaya হালা বিভা harea bail. A lazy fat plough bullock, which sits down rather than work, is called কাচি korhi or usur parua, as in the proverb কাচি বাই ক উদাহি বহুৱা korhi barad ken phephari bahut,—it's the lazy bullock that puffs and blows.

CHAPTER VI.—PLOUGHMEN AND AGRICULTURAL LABOURERS GENERALLY.

842. A ploughman is द्वादा harwāha, and to the west also cated harwāh. In East Tirhut he is also called द्वादा harwāh. His wages are called द्वादा harwāhi. An agricultural servant in general is मन्या majūra or बनिहार banihār. An Agricultural servant engaged for the whole year is द्वार harwar in Sāran and भरणिया bharsaliya in North-East Tirhut, and one for the whole day is भर्दीना bhardīna. A ploughman who works for half a day is द्वादाया dupahariya or श्वादाया dopahariya, or in North-West Tirhut पद्यार paharwar. One who works on advances is अग्रवह or अग्रवह जन agwar (or agwarh) jan to the north-west, दाखाँख saonkh in South Bhagalpur द्वाद kamāi to the west, दिवा kamiyaī or द्वापद kamiyaī in Patna, Gaya, and South Munger, and बगुखा जन lagua jan generally. The last is usually the man who binds himself to work off a debt incurred. When a ploughman receives the use of a plough for one day in three instead of wages in cash or kind, he is called द्वादिया angwariya

^{1&}quot; Har-Samat" is derived from the Sanskrit चूद (ख) चुक्तृ " Har-Sambat" i.e., the (commencement of) the ploughing year or season.

or অমাৰ্থিয়া agwariya, and to the west আঁৰাই angwar. In Sāran and Champāran he is also called ইঘ্টা tepta (so also in North-East Tirhut), or বিষয়ি tisri or বিষয়িয়া tisariya. In East Tirhut a ploughman who works without advances is called ভাষা uttha, as distinguished from ভাষাহা harwāha or ভাষাই harauri, who does take them. A ploughman who works for advances is ষামাৰ saonkh in South Bhagalpur.

- 843. In North-East Tirhut uz put or uzī uzī sāti pāti is the custom of a plough-owner employing two ploughmen for each plough each ploughman relieving the other at intervals of eight days. In Shahabed and Patna uzī haraï is the custom under which every tenant lends his plough and bullocks to the landlord for two days in the year.
- 844. An agricultural labourer paid in kind is जन jan, also in Gaya and Champāran उपंतिया uphangiya, and in South-West Shahabad जनो bani. One who receives money is नीसर nokar, or in the north-west जाता jāna. One paid solely in cash is called जारंग koranja to the north-west. In Patna, Gaya, and South Munger the prædial slaves who are attached to an estate, and cannot leave it, or marry. or in fact do anything without the consent of their landlords, are called जार naphar or जात्राम kamiyān; and food given to such is विचन khaihan. A labourer who by custom works a certain number of days for nothing for Government (formerly, and for the landlord nowadays) is called जार begār. Payments made in kind to agricultural labourers are called जन ban, or in East Tirhut जान bon. Advances to ploughmen are जानव agwar in the west and जानि agauri in South-West Tirhut. Elsewhere in Tirhut and to the north-west they are called जारा harauri, and generally जारूमा lagua.
- 845. When there are spare bullocks in a field where ploughing is going on to relieve those that get tired, the boy who looks after them is called অনুবাহ anwah in East Tirhut; elsewhere he is ব্যাহার chrāwāha or মাহিল্লয় gorkhiya.

CHAPTER VII.—RECIPROCAL ASSISTANCE IN CULTIVATION.

846. बहुने या badlaiya and पजरा palta or पजरी palti are terms for exchange of labour for labour by agriculturists. To the west it is also called un painch, in Gaya बहुनो badli, and to the south

generally पाएउ pāëth. In East Tirhut another name is जनप्रा
janpaincha. The practice of two or more cultivators joining their
ploughs and ploughing together, first the field of one and then the
field of another, is called generally भाँज bhānj. Other names are
भाजहरिया bhanjhariya and इर सम्भा har sajjha to the west generally
भागीतो bhanjauti in North-East Tirhut, इर भंग har bhanja in Patna
and to the north, इर पहरा har pahta in Champāran and Gaya,
भागठ bhanjeth in South-East Bihār, and भाँजो bhanjo in South
Bhagalpur. The cultivator in this case is भाँजा वाला bhanjo wāla,
or in Tirhut भंगत bhanjait. Another name current to the west is
जावारा angwāra, though this properly refers to the custom of paying
ploughmen (जावारिया angwariya, see last chapter) by lending them a
plough and cattle one day in three.

847. The work which one cultivator does for another in this way is called to the west stuz sāpat.

SUBDIVISION II. MANURING.

CHAPTER I.-KINDS OF MANURE.

848. Manure is north of the Ganges खाद्र khādar, खदौड़, khadaur, खड़ी khaddhi, or माँदौरा gordaura to the west, and भोजा goa, or करसी karsi to the east. South of the Ganges, to the west, it is ब्र ghur, and to the east (also in Saran) natti ganaura or nitte gandaura मुद्दा kura, मूद्दा अरङ्गट kura kurkut, बहारन baharan, or (in South-East Tirhut) गोनरीर gonraur, is rubbish or road-sweepings. Cowdung is. मोबर gebar. When dried it is called south of the Ganges डमारा damāra, of which a variant in East Tirhut is THIE damār, also in Shahabad and Patna angst kanda, and to the west a set kanrra. The latter term is also used in Saran. In North-East Tirhut it is inft gauthi, and in Champaran गोडी gauthi. In Gaya पेंटी phenti are pieces of dried cowdung. The chot to the west is the quantity that falls from an animal at one evacuation. Cattle urine is nia gaunt or nia gaut and to the west also मृत mūt. जोइ līd जिही liddi, or जोही līdi is the dung of horses, elephants, &c., and that of sheep or goats is Here? bhenrari, भेनाड्री bhenari, or (to the west) केंड्री lenri. Other filth of various kinds is मेजा maila, on in South Bhagalpur चिना ghina. The refuse of indigo after maceration used as manure is wis sith. Manure is also called Tel hara in South Bhagalpur.

849. A manure heap near a house is देशे dheri, or (in East Tirhut) गोनर gonar.* North of the Ganges generally it is also मान man. A manure-pit is घर ghūr. खाद khād, or खादर से गड़्दा khādar ke garha. A heap of dried grass, sweepings, dung, &c., is in North-East Tirhut and Shahabad क् kūr. Ashes are राख rākh or छाडर chhāūr, and in South Bhagalpur द्वीरो chhauro. In Patna and Gaya they are बानी bani. An ash-heap is in North-East Tirhut द्वीराउ chhaurāth.

CHAPTER II.-MODES OF MANURING.

- 850. Heavily-manured land is north of the Ganges खदीड़ खेत khadaur khet, or it is called जीवरायन gobrāël, or in South-East Tirhut भरन bharal. South of the Ganges it is खदीर khadaur, खदगौर khadaur, or खरिन kharit in Shahabad. Heavily-manured land is also said to be पटायन patāël north of the Ganges.
- 851. The custom of allowing cattle to stand in a field for the purpose of manuring it is called north of the Ganges मेंड्री व साख्योल bhenri baisāöl or मेंड्री हिराब्रोल bhenri hiraol; south of the Ganges it is जिनगर होए जा पूर व साख्योल jivgar hoë la dhūr baisāöl, and in South Munger they say खेत गोनराव हैं khet gobrābe heñ.

CHAPTER III.-MANURE USED AS FUEL.

852. Manure collected in the forests and grazing-grounds and dried for fuel is called north of the Ganges मंद्रा kanrra or मह्दा karra. South of the Ganges it is द्यारा damāra or माद्रा kanda. In East Tirhut it is द्यार damār, and to the west it is also called विज्ञा गोदरा binua goïtha. Another general name is वन गोदरा ban goïtha. When made up into cakes with chaff and other refuse, the large oblong block are called गोद्रा gohra to the west and गोद्रा gorha in Champāran and to the east. The next sized round cakes which are stuck on the wall to dry are गोद्री goīntha or गोद्रा goïtha. The smallest cakes are चिपरी chipri. The largest-sized slabs made with both hands are दोह्या dohtha, or बोह्यी sohthi. मरसी karsi, or in Gaya and South Munger अमारी amāri

^{*} Compare for an example of this word the proverb गोत्रारक गोगर दुहु दिख

are unmanufactured lumps of dry cowdung dried and stored.

- 853. The pile of cowdung fuel is called to the west गोर्टीर gohraur or गोर्टारा gohraura. In North-East Tirhut it is गोरीर gothaur, in Champāran गोरीचा gothāula, and there and in Tirhut टाक tāl. It is इया chhūa optionally to the west, इसा chhūha or इसे chhūhi in Patna and Gaya इया इनना chhua chhanna in South Munger, and इनि chhāni in South Bhagalpur. The pile of the large oblong blocks is also called गोर्टा gotha or गोर्टा gorha as above. The house in which the fuel is stored is गोरीर gothaur, गोरीरा gothaura, or गोरीच gothaul generally; also गोर्टा gothaul in North-East Tirhut, गोर्ट्स gothāhul in Shahabad, and गोर्टा घर gotha ghar in Gaya. The operation of making the cakes is पायन pāthab or पायन pāthal, according to locality, or else टीक्स thokab or टोक्स thokal. The place where they are made is north of the Ganges generally प्यारो pathāri. South of the Ganges it is प्रयोग pathraur in the west, आड़ा âra in Gaya, and पाँड्र pānrar in Patna.
- 354. In selling cowdung fuel a पन pan equals 20, 22, or 23 ताहा ganda (i.e. fours), according to locality. In buying the article in Patna the seller gives two cakes extra (called a पनकी panki) for every पन pan bought.

SUBDIVISION III.

SOWING AND TRNSPLANTING.

CHAPTER I-SOWING.

- 855. Sowing is to the west ৰীম্বলী boäni, and to the east ৰাব্যা bāwag, ৰাজ্যাম bāög, or ৰাভ্যা bāüg. South of the Ganges, and also in Champāran, it is also ৰীম্বাই boāi, or in Patna and South Munger ৰাশ্য bom. In South Bhagalpur (and also in Champāran) the word is ৰীম্বলী boani. To sow is north of the Ganges, ৰীম্বল boāl, ৰাব্য কৰে bāwag karab, ৰাব্য būnab, or ৰাব্য būnal, according to locality. To scatter the seed is generally হিতৰ chhitab or ক্ৰিব chhīntab. In Patna ব্যাহ্য chulāēb is also used in connection with Bhadoë or autumn crops.
- 856. Seed is ৰ যা biya or ৰীম্বন bihan. In Gaya it is বিছ্নাহ bihnāi (also used in Champāran), বিহ্বা bichcha, or মীতা gota, and in South Bhagalpur বিনহাহ binhāi. A grain of seed is হানা dāna

Barrne seeds are अब्बी abbi (or in Shahabad) अवर्ड awaī, and fertile seeds are सुनी suggi. Barren seeds are called कुन्नी kubbi in South Bhagalpur.

CHAPTER II.—MODES OF SOWING.

- 857. The following are the modes of sowing :-
- (a) Furrow sowing.— util dhari or uttat dhariya. To plough in this way is धारी जगाएव dhārā lagāëb for धरियाएंव dhariyāëb. South of the Ganges this method is called चटको chutki. In this method a plough goes in advance of the sower, who carries the seed in a basket. He drops it into the furrow as soon as the latter becomes visible. By this method the seed is sown deep, the stalk is stronger and not so liable to be laid by high winds. bhathaeb, होधरिया dodhariya, होद्दार dohar, or समार samār is the practice of filling up with soil the furrow in which the seed has been sown, by ploughing a separate furrow beside it. This is generally done in the case of Bhadoi crops. Sugar-cane is not covered in this way in Bihar, but by hand. The long straight lines of seed across a field are known as still dhari or with pante. When the ploughing is done round a field, and not across, it is called चौनेटा chauketha, &c. (See § 828).
- (b) Sowing by drill.—This is তাৰ tār, তাৰী tāre, তাৰ tor, তাৰী tori, often spelt তাঁৰ, তাঁৰ tāre, তাঁৰ, তাঁৰ tone, &c. To sow in this way is তাৰে tārab or তাৰ লগাত্ৰ tor lagāëb

 The man who works the drill-plough is তৰ্বাছ tarwah or তাৰোছ torwāh.
- (e) Broadcast sowing.—This is generally ব্ৰো bāwag or its variants,—see above. Other names are হিছা chhitta or হিছা chhitta north of the Ganges, and হালে chhīnta south of it. Maize and similar crops are sometimes sown broadcast on land left soft after an inundation, and are then pressed into the mud by hand. This method of sowing is called হামা dobha, and to sow thus is হামৰ dobhab.

- 858. If the seed is sown on lands which have not been ploughed, it is called क्डिं। chhitta, क्ट्या chhitua, or south of the Ganges जंगली बादम jangli bāwag, पैरा paira (Gaya, also in Champāran), or पाएर pāër or समार samar (Patna and South Munger). कॉटा chhinta or test chhitta is also used to signify lands in which the seed has been scattered after a single ploughing. It is also specially used for sowing the spring (रनी rabī) crops on the दोम्सना dophasila lands, i.e., those from which the autumn crop has just been cut, as contrasted with the प्रतिष्टर palihar or चौमास chaumas, which are carefully-prepared fallow lands for wheat and similar crops. The sowing of the early rice in dry lands is खरहर नानग kharhar bāwag. North of the Ganges it is also भूतिया बाबम dhuriya bāwag. South of the Ganges it is in Shahabad and Patna ster tharra, in the rest of the district खरवाह kaarwah, in Gaya खरवे ह kharweh or खरवे kharwe, in Patna नीचा baugha, and in South Munger ध्रमुस्सा dhurghussa. In Patna and Gaya sowing in a wet field is called day lewa. Sowing wide apart is generally utat patar. Other names are (north of the Ganges) फकाच phakah or फाँफर phanphar to the west and केहर chhehar or पेरसार nermar generally. South of the Ganges we find utur pathar in Gaya, पत्तना patla in South Munger, and पतील patal in South Bhagalpur, the last two being also met with in Champaran. Sowing thick is generally चन ghan, साढ़ garh, or साढ़ा lgarha, North of the Ganges सन्तर sajor is used in the same sense.
- 859. Grain that fails to germinate is अब ्वी abbi, निश्वील nirbēj विज्ञार bijmār, or बीयामार bēya mār. In South-West Shahabad it is वर्ष्या barua and in South Bhagalpur कुळी kubbi. If a man wishes to say that his seeds have not come up, he says इम्मर विद्वाद मार्स गैंस hammar bihnāï māral gel.
- 860. When from excess of rain followed by heat a crust is formed on the surface, which 'prevents the young plant from coming up, it is called to the west चपट जाइल sapat jāil or चपटा चाइल sapta jāil. In East Tirbut and Shahabad it is called पपरो papri. South of the Ganges it is जावा tāwa to the south-west of Shahabad, or चवटा sewtha in the rest of the district and in Patna. Elsewhere it is चवटा sewta or सन्दा munda.
- 861. Self-grown seed.—Seed which falls on the ground in the field at harvest time, and which germinates next year, is called जमेरा lamera in the west, नम्हरी namhero in Sou: Bhagalpur, and नम्हर namher, जमहर lamher, or जाम lām in South Munger.

CHAPTER III.—SEED-BEDS AND NURSERIES.

862. A nursery for rice is বিভাব birār or বিযাহ biyār. To the west it is also বঁমা benga and in South Bhagalpur বিষয়ে bichra or বিছলাহ bihantar. The young plants which are transplanted from the nursery are generally বীয়া biya or মাছী gāchhi. They are also called বীছৰ bihan or বিছৰাহ bihnāï. South of the Ganges and to the northwest (when of rice) they are also called মাহা mōrī, and in Champāran কাই jaraī. The bundles of rice seedlings ready for transplanting are আঁটা anti or অভিযো antiya.

CHAPTER IV.—SOWING TIME.

863. The sowing season is ৰীন্দানি boani north of the Ganges and ৰীমহা bogha south of it. It is also generally called ৰাব্য bawag.

CHAPTER V.-TRANSPLANTING.

864. To transplant is रोपन ropab. In Gaya when a man has finished transplanting he says हमार नासार भेज hammar banusār bhel,— 'I have finished transplanting,' the quantity of rice seedlings transplanted at one place being called everywhere except in the south-east नाम bān. A bundle of seedlings is माँटो ānti, and the man who plants them is called दोभा dobha or रोपनिहार ropnihār. The bundles are tied in pairs and set astride over a long bamboo when carried about This bamboo is called to the west विद्वादा bihandhoa or नाट kanāth. The man who roots up the seedlings from the seed-bed is called मार्था kabariya, or in Sāran नावरिहा kabariha. In South Munger he is also called मार्था morkabra. Seedlings which have been re-transplanted, i.e., transplanted more than once, are called north of the Ganges खार khāru or खबहन kharuhan. The bamboo on which the seedlings are carried is called याद्वी dharangi in South Bhagalpur.

SUBDIVISION IV.

DIGGING, HOEING, AND WEEDING.

CHAPTER I.—DIGGING.

865. To dig is কাছৰ kōrab. In Champaran and Tirhut it is also আনৰ tāmab or আৰে pārab. In South-West Shahabad it is ইভাল

chhejal. Digging is कोइनी korni, also in Champaran and Tirhut समनी tamni, in Patna, Gaya, and South Munger निकोनी nikauni, and in South-West Shahabad ह जनी chhejni. In South Bhagalpur it is कोइन koran or खंड khanr. In Saran and Champaran गोइट gohat is digging or hoeing the edges of fields. In Tirhut this is called आदि हाँडन ar chhāntab.

CHAPTER II.—HOEING.

866. Hoeing is खर्षियाना khurpiyāna to the north-west. In Champaran and in Tirhut generally it is करोनी karauni or कमेनी kamaini. South of the Ganges it is कोइनी korni, or in South-West Shahaba क्र जनी chhejni. In the month of Asārh (June-July) sugar-cane gets a special hoeing, which is called अवादी कोर asārhi kor, and in Champāran and North-East Tirhut टोक्च tokab. In Gaya it is called पासा pāsa, and in Patna अवादी कोइन ashārhi koran. In Champaran and the southeast it is अद्रा कोरन adra koran, and elsewhere it has no special name. The first hoeing of the sugar-cane crop, which generally takes place in Māgh (January-February), is called अधेरी कोरन andheri koran in Patna, चालन chālan or उम्मलन ujhlan in Gaya and to the west, अधेरी andheri or माइनो jkārni in Sāran and South Munger, and मूरनो jhurni in South Bhagalpur. North of the Ganges it has no special name. Hoeing is called केलीनी kelauni or कमोनी kamauni in South Bhagalpur.

CHAPTER III.-WEEDING.

867. Weeding is करोने kerauni or कमने kamaini north of the Ganges. In the west generally it is चोइनो sohni. Elsewhere it is generally कोड ने korni, and also इस्बो harkhi in Patna and उभाजन ujhlan in Gaya and Shahabad. In South Bhagalpur it is optionally केंबोनो kelauni, or कमोनो kamauni and करोनो kerauni reappears again in South Munger. To weed deep is भर खरणी सोइब bhar khurpi sohab; also कोड देव kor deb to the north-west and in North-West Tirhut, and खामज khābhal in Saran and Champaran. In Patna the operation is called विसमारी bismādi, and elsewhere it has no special name. Superficial weeding is खरणियान khurpiyāna in the north-west and निकाबन nikāwan in the south-east. In Champaran and Tirhut it is called टिपनो tipni. The digging up a field to clear it of weeds before ploughing is तामन tāmab, also in North-East Tirhut रोकन tokan. The operation is called तमनी tamni, or in North-East Tirhut

- टोकनी tokni. Weeding by hand is चिद्धानी chikhurni in the north-west and उद्धानी uchhtami in Champaran and Tirhut. In Patna, Gaya, and S uth Munger it is इंग्य में निकासन hanth señ nikāëb, and in South Bhagalpur चुनुरहे thakurai. In Shahabad it has no special name.
- 868. Weeds are चास ghās or चास पात ghāspāt. In the northwest they are also इसदांदर dūbh dāndar, and in Tirhut भू dhū. When collected and burnt as manure, they are खाद्य khādar in the northwest, and गोद्धा goa there and in Tirhut. In Patna and Gaya these are खाद्य alāh or डाही dāhi, ह्रा hūra in South Munger, and छारो chhāro in South Bhagalpur.
- 869. Wages for weeding are बोहाइ sohāi or चिख्राइ chikhurāi in north-west, and in the east generally simply वन ban. In Patna and Gaya they are निकानी nikauni, in South-West Shahabad बनो bani, and to the west generally विनहारो banihāri.

SUBDIVISION V.

WATCHING CROPS.

- 870. Watching of crops is generally खनारी rakhwāri, खगोरी agori, or खगोरिया agoriya. Other terms are रखनाही rakhwāhi or बसरक्षी balrakkhi in Patna, जगनारो jagwāri or बधनाहा hadhwāha in Gaya, बधनार badhwār in East Tirhut, and जोगाएन jogāeb in Champāran and South Bhagalpur. In Champāran and the south-east हाँको hānki is to drive crows off a field. Elsewhere it is कौआ हां कन kaua hānkab, &c. A field-watchman is रखनार rakhuār, खगोरिया agoriya, or खगोरनिहार agornihār; also बजरक्षा balrakha in Patna, खगोरा agora there and in Champāran and South Munger, जगनरिया jagwariya in Gaya, and जोगनिया joganiyān in South Bhagalpur. The बधनार badhwār or बधनाहा badhwāha is generally a man appointed to watch the fields of a number of cultivators and paid by the landlord.
- 871. In the north-west क्रेंबिहार chhenknihār, and in North-East Tithut चक्रवेदार chakledār, is a man appointed to watch on behalf of the landlord to see that none of the crops is carried away before the demand is paid. Elsewhere he is simply called पियादा piyādu or बराहिल barāhil, but to the south-east he is चिरमान sirmān or बचरक्छा balrakha. To attach the crops thus is called रोक्स rokab: hence the

Anglo-Indian phrase "to roke crops." The act of "roking" is called in the north-west styl chhāpa.

872. When cultivators club together to watch their crops in turn, it is called north of the Ganges ulti pāri, মাল bhānj, or মালা bhānja. It is also ঘন্তই patti in Patna, Gaya, and the west; also ঘহিছে parchar in Patna and Gaya, ঘটা pethi in South-West Shahabad, and ঘাতে pāēth in South Munger.

SUBDIVISION VI.

REAPINGIAND GLEANING.

CHAPTER I.—REAPING.

- 873. Reaping is कटनी katni, or to the north-west कटिया katiya In South-West Shahabad it is जीनी launi. To reap is काटन kātab, or in South-West Shahabad जीनी करन launi karal. To cut cane is छोला chholal in the north-west, गाँडा करन genra karal to the west, पार्व pārab in Champāran and Patna and Gaya and South Munger, and घर काटन ghūr kātab in South Bhagalpur. Cane cutting is प्रतीर पार्व pataur parab in South Bhagalpur.
- 874. The man who cuts the cane is described in section 292. A reaper is कटनिएए katnihār north of the Ganges and in Patna and to the south-west. He is also दिनिएए dinihar in Patna, Gaya and South Munger लेबिन्हार leonihār or कटनियाँ katniyān to the west Elsewhere he is simply जन jan, बनिएए banihār, &c. Harvest time. is कटनी katni. The wages of harvesting are दिनौरा dinaura in Patna and Gaya, and दोनी dīnī in Champāran, Gaya, and the south-east. Another name is in Gaya गुद्दार gudara, or in Sāran गुद्दार gudar. Elsewhere they are जन ban, or in South-West Shahabad जनी bani.
- 875. Cutting the ears without the stalks is बजन a balkat generally Other names are द्वानी tungni north of the Ganges and to the west आजा agla in Champāran and Gaya, कहर katuī in South-West Shahabad, पांगल pāngal to the west, and वन्हलटनी nankatni in South Munger. So also in East Tirhut it is ननजरनी nankatni or (also in Champaran) सिस्तरनी siskatni, and in South-East Tirhut हिएकटा chhipkatta. It is आगहा agra or सला। alga in South-Bhagalpur. Cutting crops at the root is जास्त्रीरनी jarchhorni, (in South-East Tirhut करकहा jarkatta, or (in South Munger) जास्त्रीरा jarchhora.

876. To shake the fruit off a tree is मामाएल jharjharāël in the north-west. In Champāran and West Tirhut it is भारताएव jharkhāëb, and in East Tirhut भारताएव jhakāëb. To the west it is भोरता jhoral, and also, generally, दोलव dolab or दोलाय देव dolāy deb. भाराइव jhatāhab is to knock down fruit from a tree by throwing up sticks into it (see § 41).

CHAPTER II.—CUTTING OF UNRIPE CROPS.

877. Unripe crops are sometimes cut for food. North of the Ganges this is known as गर्रा gadra or कचा kachcha. Other names are माहा gāda and महा gadda. In South Munger it is माहर çādar, and in South Bhagalpur अनुदी ankuri. The last two are also met with in Champaran. A word used to the east generally is कचरी kachri. In the north-west समहत samahut is a little grain cut first, and this is ससत sumut in North-West Tirhut, नेवान newan in Saran, and नेवान neban in Champaran and Tirhut. TITET horha is unripe grain cut for parching. It is also called a tel orha in Tirhut and the south. east, and optionally होतहा holha in Champaran and South Munger The green ears of Eleusine coracana (HE SI marua) treated in this way are called उन्मी ummi or जमी umi to the west and in Tirhut and जनी uni in Champaran. आती alo in Gaya is the part of the crop which is reaped by a cultivator for present eating before the whole is ripe. Sometimes unripe pulses and barley are rooted up and given as fodder to cattle. This is called in Saran Taja rakhant.

CHAPTER III.-GLEANING.

878. A gleaner is विनिद्धार binnihār or विनियां biniyan to the west. He is also generally चोटनिद्धार lorhnihār, with variants चोट्याइर lorhtahar in Patna, Gaya, and South Munger, and चोद्धा lotra in South Bhagalpur. Gleanings left on the field for the lower orders are भागा jharya or भार्ग jhārang to the west, and चोटी lorhi or चोट्या lorhiya to the east and in Champaran. Other names are भार्मा jharua (Patna and North-West Tirhut), भार jhar (South-East Tirhut), and इटन पटन chhūtal patal (Champaran and Tirhut). Gleaning is called ir Gaya and South Munger चोट्या चिर्मा bichcha, and gleanings are चोट्या lorha.

SUBDIVISION VII.

THRESHING AND WINNOWING.

CHAPTER I.—THE THRESHING-FLOOR.

879. A threshing-floor is everywhere खरिष्टान kharihān, with an optional variant खरिष्टानी kharihāni in Patna. The shed erected on the threshing-floor is मण्डे maraī, खाँपड़ो khompri, or मोंपड़ी jhompri In Patna it is मरका maruka or मोंपड़ा jhompra, in Gaya नूढ़ा kurha, and in the south-east खाँपड़ा khompra.

CHAPTER II.—SHEAVES AND BUNDLES.

- 880. The cut crop is डाँड dānth to the north-west, or डाँड dānt in North-West Tirhut. In East Tirhut it is खार lār. In Shahabad it is खहनी lehni, in Champāran खेइन lehan, in Gaya पतौर pataur, in Patna पतौड़ी patauri or पतनी patni, in South Munger पातन pātan, and in South Bhagalpur पत्तन pattan. In Shahabad it is called परहारी pathāri, and in Saran पदारी pathāri, when it is left a day in the field without being gathered.
- 881. In considering the nomenclature of the sheaves it will be convenient to take North and South Bihār separately.

NORTH BIHAR.

- 882. The smallest sheaf, about a handful, is called महा mutha, सुद्धा muttha, or पूजा pūla; the next largest is the च वांसा anwānsa (northwest), जोच्या aulha (North Tirhut), and आहुल āhul or अहुला ahula (East Tirhut); the next largest is the अंटिआ antiya or (Champaran and North-West Tirhut) प्यच्छा pasahi; the next largest is an armful or पाँचा pānja; the next largest is a वोभा bojha; and the largest of all that carried on a bullock, जदना ladna. The relative scale of some of the above is generally as follows:—
 - 4 मूटा mūtha = 1 र्जा वाँसा anwānsa or स्रोतहा au!ha.
 - 8 और हा aulha= 1 पाँच : pānja.
 - 4 पाँजा pānja = 1 बोमा bojha.
 - 16 बोभा bojha = 1 बोरही sorhi.

In East Tirhut the following scale obtains:—

- 4 साहुल āhul = 1 केह्नो kehuni.
- 4 केहनी kehuni = 1 पाँचा panja.
- 4 पाँचा pānja = 1 बोन्ता bojha.
- 16 बोका bojha = 1 बोरची sorhi.
- 16 सोरही sorhi = 1 सोरहा sorha.
- 883. The word सोरही sorhi is a common unit for measuring produce. Thus, a raiyat will say that such and such a field gives so many बोरही sorhi to the bigha.

SOUTH BIHAR.

884. The proportions vary in different places, as follows :-

SOUTH-WEST SHAHABAD.

2 अ वासी anwansi

= 1 अ'टिया antiya or होमड़ा domra.

ditto 10

= 1 पाँचा pānja, पूरी rūri, or आँटी antı.

- 3 पाँचा pānja, पूरी pūri, or आँटी anti = 1 बोस्ता bojha.
- ditto 30

ditto

= 1 fatile tisaur.

SMAHABAD.

- 10 अवांसी anwänsi = 1 अं दिया antiyi or पनिष्यीचा panpiaua.
 - = 1 बोमा bojha. 4 अं रिया antiy i
- = 1 uion pānja. Or 10 आंधी ānsi
 - = 1 alti bojha 4 पाँजा pānia
 - = 1 एकेसिया ekaisiya. 21 Fran bojha

PATNA.

- = 1 आंटी anti. 4 अर्पा arpa
- = 1 गाही gahi. 5 आंटी ānti
- = 1 बोमा bojha. 5 गाही gāhi
- = 1 vist pānia. Or 5 अरपा arpa
 - 5 पांजा pānja = 1 बोसा bojha.
 - = 1 van ekaisi. 2) बोमा bojha

GAYA.

3 खरणा arpa = 1 खाँटी anti.

5 आंटो ānti = 1 गासी gāhi.

10 गाही gāhi = 1 नीम्हा bojha.

Or 9 अर्पा arpa = 1 पांचा pānja.

3 पांचा panja = 1 बोन्ता bojha.

21 बोका bojha = 1 एकेसी ekaisi.

SOUTH MUNGER.

The same as Gaya, except that 4 पाँचा panja = 1 बोमा hojha.

SOUTH BHAGSLPUR.

4 गौती gaunti = 1 आंटी ānti.

4 आंडो ānti = 1 पांजा pānjau.

16 न्यांटी anti = 1 बान्सा tojha.

16 वीसा bojha = 1 लोर ही sorhi.

- 885. The word एकेसे chaisi south of the Ganges is used in much the same way that सोरही sorhi is used; so also विसेर tisaur. It will be seen that the above scales are not always consistent amongst themselves. This is the fact, and is due to a difference in the size of the unit according to locality. The नोका bojha is about the same everywhere.
- 886. An अक्षार akwār or अंश्वार ankwār (optionally), or in Patna and South East Tirhut केन्यों kehuni, is as much grain as can be carried between the arms, and मथनोका mathbojha is a load carried on the head. Out of each बोक्स bojha one आंटो ānti is given to the labourer who cuts and carries away the crop, and the remainder is in Shahabad called गुरार gudar.* गुड gund in Patna or गृंडा gūnra in Gaya is a bundle of cut pulse.

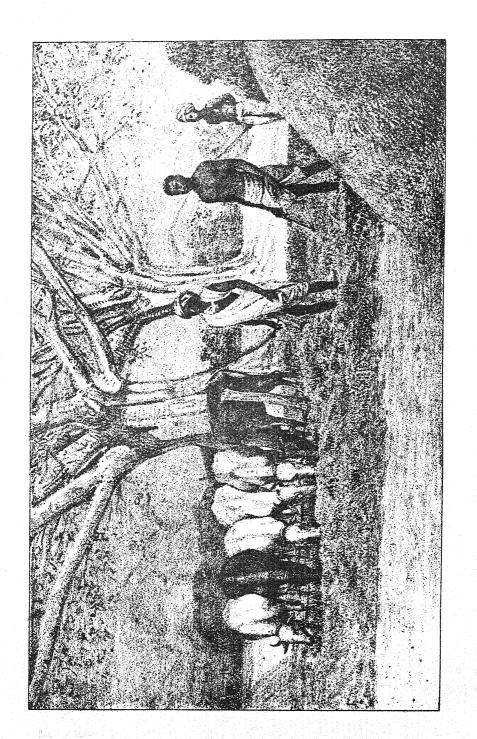
CHAPTER III.—TREADING OUT GRAIN.

887. Treading out grain is होनी dauni north of the Ganges. To the west and in Patna it is also होरी daunri or मिंचनी minjni. The latter word is principally used when the grain is trodden out by men and not

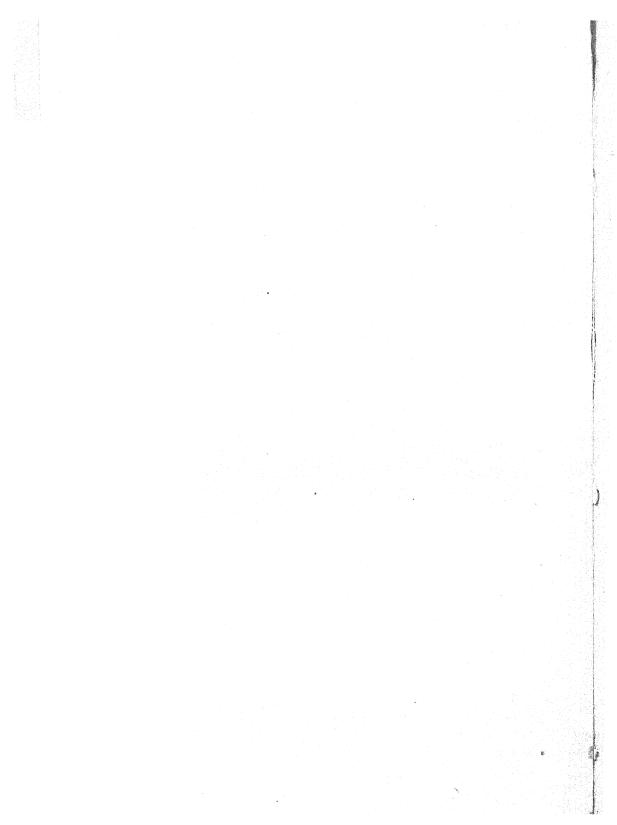
^{*} The आंटी anti given to, or rather taken by, the reaper varies in size, as is witnessed by the proverb कोढ़ि कटनिहार के सुङ्गर जन आंटी korhi hatnihar ken mungar san anti,—the lazy reaper gets a bundle as thick as a club.

by bullocks. In Shahabad it is होरी dauri, and so also in the south-east. In Champāran, Patna, Gaya, and South Munger it is ह्वांही dawānhi, and in Patna also (when trodden by men) में जनी mainjni. In South Bhagalpur पहरी sahri is a thorough threshing of corn, The beating out of the heads against the ground or bed to disengage any grains that remain is पोटन pātab, सार्च jhārab, or सांटन jhāntab north of the Ganges. It is also परारो petāri to the west, डंगोनी dangauni in Patna, परनी pitni in Champāran and Gaya, डंगोनी dangauni in East Tirhut and South Munger, and संटनी jhantni in South Bhagalpur. Treading grain is हमाही danahi in South Bhagalpur.

- 888. The first treading out of the grain is called ut paur; the second treading is डाटो हाँवन danti dānwab north of the Ganges and in Shahabad, or लोडाएन torāëb in North-East Tirhut. To the west it is ছांटन chhāntab, in Champāran and Patna it is खुरहोनो khurdauni, in Gaya खुरहोती khurdanti, and in South-East Tirhut and South Munger खुरहोत्ते khurdāin. The first treading out of the grain is also called खुआ khua or खोडा khoa and the second तरमार tarjhar in South Bhagalpur.
- 889. The stake to which the lullocks are tied in treading out the grain is # = menh, with local variants # = menha (to the north-west and in South-East Tirbut), में दरा mehta (Patna), and मीं हों minhon (South Bhagalpur) In South-West Shahabad no centre stake is used. A bullock stands in the centre, who is called में इया वेस menhivan bail. In other places the inner bullock next the post, which is the slowest and weakest of the team, is called H (sui menhivan generally: also HEI mentha in Champaran and South-East Tirhut, and H EZI mehta or HEET menhta in Gaya and South Munger. In South Munger he is also Her meha, and in South Bhagalpur Her mihan. Another name for him is in Gaya ऋड्र हिना kurdahina. The outer bullock, which is the smartest of the team, is called ute path or use pathiya to the west, to the north-west and in North-West Tirhut usur patiga, and in East Tirhut पाट बाला pāt walā. In South-East Tirhut it is आगहार agdāen, and variants of this are अवहाइ agdāin in Patna and South Munger, आंगहाइन agdain or अगर्यां agdainyan in समहाद egdain in South Bhagalpur. Iu South-West Tirhut he is पेरा phera. The rope which goes round a bullock's neck is सरहोद gardanw in the west and in South Munger, needly gardani in Champaran and West Tirbut, and nitten garaundha in Patna. The main rope to which all the hullocks are tied is मन मा maniha, also होंदी daunri to the west, दौरड़ dannear or दोगहा dogaha in West Tirhut, and कराम karām in East Tirhut. In Patna, Gaya, and South Munger it is equel dawanhi, and in South Bhagalpur ging dammar. In



A threshing floor (kharikan) The man standing on the right of the picture holds in his right hand a threshing-ruke (akhaina)



Champāran and Gaya, it is also called कांड़ kānr or कांडा kānra. The rope by which the main rope is tied to the stake is चूरी ghūri or मेंडीटी meñhauti in Patna and Gaya, and डॉड्रा donra in South Bhagalpur.

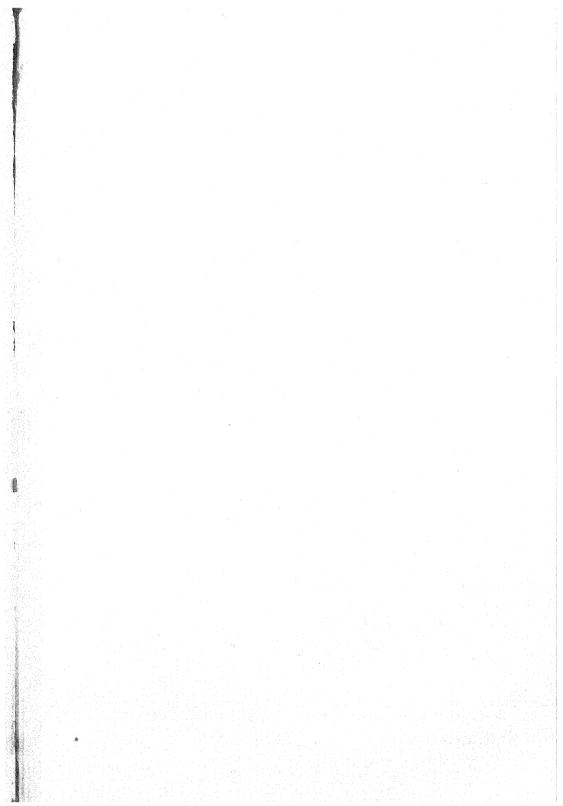
CHAPTER IV .- CROPS ON THE THRESHING-FLOOR.

- 890. The pile of sheaves.—When the crop is piled in bundles on the threshing-floor it is known as nin gānj. Other names are zin tāl (north of the Ganges and Shahabad), nei galla (North-West Bihār), the dheri in Gaya, and nie kānr or niel kanra in Champāran and to the east; also cert khamhār in South-East Tirhut. When the cut crop is piled like a stack in England, with the grain heads inside to save them from rain, it is called nield kothiyau in Saran, and un pūni or unjaur to the north-west and in Patna, Gaya, and the south-east. When rahar (cytisus cajan) is piled on end to ripen before threshing, it is called an zin khara tāl north of the Ganges. Stacks are rarely raised on platforms in Bihār, but when it is done the platform is called unit machān.
- 891. The spread-out crop.—When the crop is spread out flat on the threshing-floor, ready to be trodden out by the bullocks, it is upair north of the Ganges and in Shahabad. Other names are une paur or until panri in East Tirhut, are khoh in Champaran and South East Tirhut, are the barhora in Patna and Gaya, are to barhara in South Munger, and upair khua or until khoa or until paur in South Bhagalpur.
- 892. The crop after it is trodden.—After the crop is trodden out the pile of chaff and grain ready for winnowing is सिद्धी silli north of the Ganges, in Patna, and the south-west. Other names are क्रुटॉव kutānw (Patna and North-West Bihar), देशे dheri in Champaran, Tirhut, and South Munger, पेर pair in Champāran and Gaya, and बार dhār in South Bhagalpur. In South-East Tirhut it is also उनाम ukām (also in Patna) or उन्नम ukum, and in Shahabad उनाव ukāñw.
- 893. The heaped grain.—This is दाख rās or देशे dheri, also in North-East Tirhut खोर khor. Over this is placed a cake of cowdung to avert the evil eye. This is वढाँव barhānw (Patna and West Bihār) and बद्धावन barhāwan in Gaya and the west; but बढाँव barhānw is more properly the dung deposited by the bullocks while treading Other names for the cake are महादे mahāde or महादेव mahādeb. A

piece of moist earth stamped is sometimes used in the same way, and is called বাৰুৱ chākal to the west and হুলো chhappa generally. In South-East Tirhut a piece of wood so used is called বাৰ jāk.

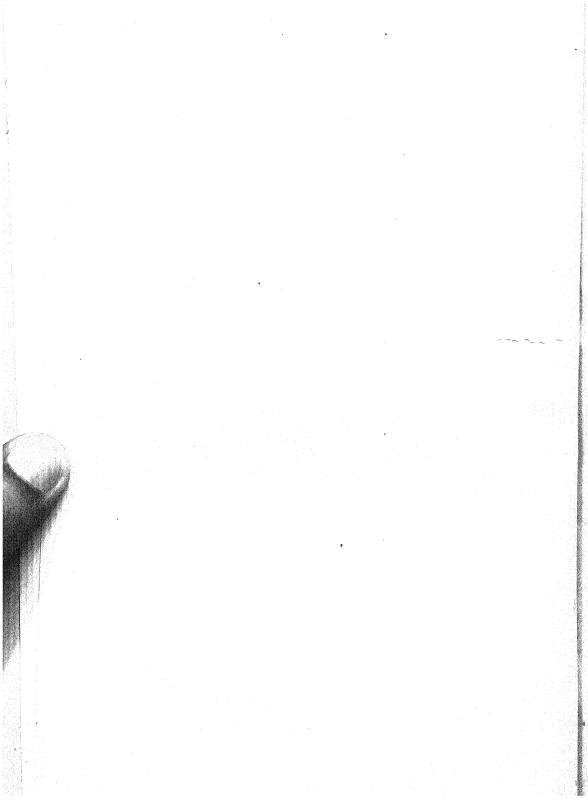
- 894. The heaped straw and chaff.—Straw in bundles is पूजा pula in Patna and north of the Ganges, except in North-East Tirhur, where it is भाइना jhatua. South of the Ganges, and optionally in Saran, it is আঁঠো anti or কাতিআ antiya, except in the southeast, where it is प्रा pulla or विंडा biñra. Loose straw that has been threshed is usure puara (to the west) or usure puar (to the east). Local variants are पोरा pora (also in West Tirhut) or पोआर poar in Patna and South Munger. When it has not been threshed. but has been left standing in the fied after the eare are cut off and then itself cut, it is called नार nār, and also (to the east) जार lār. Its stalks are whole, and are not crushed like threshed straw. नवाही newari or in South Bhagalpur मभीरी gabhauri is straw which is cut with the ear, but is not trodden by bullocks. It is tied up in bundles, and the heads are beaten against the ground. The husks of the grains are अधा bhūsa or सुसा bhussa. South of the Ganges a nasal is generally inserted—thus, भे बा bhūñsa. Other names are कड़जा katua in Patna and Gaya, TET gundo in Champaran and South Bhagalpur, and GGT khakhra or GGT dhulla in South Munger. Bran is चोबर chokar, also in Patna and the west भू सी bhuns. Other names are चलाँसी chulaunsi (Patna and the west), कोराइ korāi (Patna, Tirhut, and the west), चाँकर chonkar in Champaran and Patna, and चोकरा chokra in South Munger. The heaped straw on the threshing-floor, or a stack of straw anywhere, is गाँज ganj or टाल tāl. चिल्ली silli is also specially used for the heap of straw on the floor. Loose straw that has been threshed is Hist mira in South Bhagalpur.
- 895. An enclosure for stacking straw or fuel is च दान gherān, in West-Tirhut, Saran, and Champaran, चारान ghorān in Shahabad, and चेरा ghera or जाउ dhāth in Champaran and Tirhut, the latter specially to the east. To the west it is परवड purwat. A house for holding chaff is मुस्ता घर bhusaul ghar in the north-west and West Tirhut, and सुस्तार bhuskār, म स्मालवा bhussbhulba,* or (also in Champāran) म सलार bhuskhār to the east. In South-West Shahabad it is म सार्वा bhunsaur, and to the west generally of that district म साहत bhuñsāhul. In Champāran and Patna it is माँगोला

^{*} As in the proverb हुउत वोड सुसामुजबहिं ठा८ chhuttal ghor bhussbhulbahin tharh,—a horse, when he gets loose, stays in the chaff-house.



WINNOWING (OSAUNI)

BRICK-CRUSHING MACHINE (DHENKI).



bhofisaula, and there and in Gaya स्वा वर bhusa ghar. In Champaran and South Munger it is भ्यार bhusghar, and in South Bhagalpur भ्यारी bhuskāri. खाँप khomp or खाँपी khompi uorth of the Ganges i a small shed for chaff. The round thatch covering a खाँप khomp to save it from the weather is खाँप के मथनी khomp ke mathni, खाँगी chhāoni, or लाप topar. In South-East Tirhut चाँग chāng is a large basket for holding chaff equalling four लाक्डी tokri. टंगीर tangaur in the same place is a similar one, but is rougher and made of rahar (cytisus cajan). चोरान ghoran is also used in South Bhagalpur.

896. The refuse straw and fodder .- This is in the north-west जीबार gothar, to the west and in North-West Tirhut it is जबेर lather. in Champaran and North-East Tirhut বিষয়ৰ nighas, and South-East Tirhut निश्च nighes. South of the Ganges and in Champaran it is चाँडी danti. The refuse straw of the rabi or spring-crop, and specially of the rahar (cytisus cajan), is Tidy raretha generally south of the Ganges, local variants being অইতা laretha in South Bhagalpur and in Champaran test rahetha. In Patna it is also called tests kharaī. The refuse straw of the autumn crop is sid danth or significant dantuka or mean kutka north of the Ganges. It is also to the west and in Patna tel dhattha, and elsewhere eie dant, eist danta, or eist danti. In South Bhagalpur and Patna, however, it is 33 it thathero. When applied to janera (holeus sorghum). The dry stalks of mustard (बरिबो sariso) are बखी santhi in the north-west, तिलठी tilthi to the west and in North-West Tirbut, तो दियाडी toriyāthi in South-West Tirhut, तारियंड toriyath in Shahabad, and तिलाडी tilathi generally The stalks of cereals without the ear are and it jiengra to the west and in South-West Tirhut, भागारा jhegta in Champaran, डाँड dant in the rest of Tirhut, साङ्गा jhanga in. Champaran, and भाग jhang also in South-East Tirhut.

CHAPTER V.-WINNOWING.

- 897. Winnowing grain is आसीनी osauni. To winnow is खोसाएक osaëb.
- 898. The fine chaff which is blown away by the wind in winnowing is पन्नी pambhi generally; also पाँकी pānki or पाँभी pāmbhi to the west, मूंडी gānri in Champararan and South-East Bihār, and मोडा bhaunts in Patna. South of the Ganges these words are confined to the winter (aghani) crop. The words for the autumn (Bhadoi).

crop are used puresi or usual puarsi to the west, and used pakhni in Patna and Gaya. In South Munger susual adhbhari is rice not fully developed, in which the ear is only half full, the rest being all chaff.

CHAPTER VI.-MISCELLANEOUS.

- 899. The gathering or collecting grain at one place in the time of harvest is added batoran or office lorhan.
- 900. When grain is being weighed, an extra handful is thrown to make up for dust, &c. This is called uses pachhua generally, but also use kāsar to the west and use phāo in the south-east. It is also called use lābh in Champāran and South Munger.
- 901. The grain left on the threshing-floor after removing the bulk of the crop is small agwar generally north of the Ganges, and mis bhāth in South-East Tirhut. South of the Ganges and in Sāran it is at tari. The gleanings and refuse grain on the threshing-floor are usus patpar in the north-west and agust khakhra to the west and north. The grain which is blown away with the chaff at the time of winnowing is small agwār or small agwāri to the west, small agār in Champāran, Patna, and Gaya, and small aghar in the south east.

SUBDIVISION YIII.

DIVISION OF CROPS.

CHAPTER I.—DIVISION AND VALUATION.

- 902. The division of crops on the metayer system between landlord and tenant is called बराइ batāi or बटेंचा bataiya. Local variants are बांट bānt in Champaran and Gaya, बांटो bānti in Champaran and South Bhagalpur, and बंडन् bantnu in South-West Shahabad. Land so held is called भावता bhāoli or बटेंचा bataiya, as opposed to नगर्भ nagdi, of which the rent is paid in cash. In South Bhagalpur the division of the crops is called क्रावाची kurtāli when between tenant and sub-tenant.
- 903. In चटाइ batāï a certain fixed proportion of the crop is given to the landlord as rent, as described in the following chapter. When

instead of a proportion, a certain fixed quantity of the crop per bigha is paid to the landlord, it is called मनखप mankhap, मनडोहा manthika, दुखा hunda, or मन दूखा manhunda. This is especially adopted in the case of जिरात jirat or home-farm lands when let to a cultivator. In Patna it is called मनी बन्दोबस्त mani bandobast.

CHAPTER II.—THE SHARES INTO WHICH THE CROP IS DIVIDED.

- 904. Half to landlord and half to tenant.—This is called अधिया adhiya north of the Ganges and in the south-west, in Patna and Gaya अध्वदेश adhbataiya or पह pah, in Champaran and the south-east अध्वदिश adhbatiya. In South-West Shahabad they say द्राना में से एक दाना अभिदार वेष्टला, आखर एक दाना अध्यामी के देखला dū dāna men sek ek dāna jamidār lehala, āür ek dāna asāmī ke dehala,—of two grains, the landlord takes one and gives one to the cultivator. The turn of the sentence which makes the landlord give the cultivator his share is worth noting.
- 905. Seven-sixteenths to iandlord and nine-sixteenths to the tenant.—This is নীমন nausat or নীমনা nausatta. The practice has only been noted in the west, Patna, Gaya, and South Munger. In South-East Tirhut the custom is only observed in respect to mangoes and jack-fruit.
- 906. Nine-sixteenths to the landlord and seven-sixteenths to the tenant.—This is नौसत्ता nausatta. The practice has only been noted to the west and in Patna, Gaya, and South Munger; also (सरो नौसत्ता seri nausatta) in West Tirhut.
- 907. One-third to the landlord and two-thirds to the tenant,
 —This is तेझरी tekuri or तिहैया tihaiya in Shahabad, Patna, and Gaya
 तेझरा tekura in South-West Shahabad, तेखरी tekhuri in South Bhagalpur, तेझवी tekuli in Champāran, तिसरी tisri in Saran and Champāran,
 and तेसरी tesri in South Munger. Not noted elsewhere.
- 908. Two-fifths to the landlord and three-fifths to the tenant.

 —This is une pachdu to the west and in West Tirhut, unit east pachcha dua in Patna, Gaya, and the south-east, and une parchdu to the west. Not noted elsewhere.
- 909. Three-fifths to the landlord and two-fifths to the tenant.

 —This is ঘৰহ pachdu to the north-west, and ঘাঁৰ হ্লা pāncha dūa in South Munger and Tirhut. Not noted elsewhere.

- 910. Landlotd one-fourth, tenant three-fourths.—This is चीरोया chauthaiya in Champeran and South-East Tirhut and चीरोया chauthaiya to the west and in Patna and Gaya. Not noted elsewhere.
- 911. The following remarks as to custom south of the Ganges may be of use. The division into equal shares is rare, and is confined to the cases of high-caste tenants, or where a tenant has obtained a decree of the Civil Court restricting the landiord's share to one-half. Nine-sixteenths to the landlord and seven-sixteenths to the tenant is the customary rate, the two-sixteenths in excess which are claimed by the landlord being supposed to represent the cost of collection, irrigation, and watching the crops. When the landlord takes less than a half-share of the crop, as in §§ 905, 907, 908 and 910, it is only in exceptional cases, as in time of drought, or when a jungle or waste land has to be brought under cultivation, or when land requires much labour on the part of the tenant. In these cases the settlement is always for a limited period, say one, two, or three years, and is often on a progressive scale, i.e., in the first year the landlord takes one-fourth, in the second year one-third, in the third year two-fifths, and thereafter half of the gross produce. When the landlord takes three-fifths and the tenant two-fifths (§ 909), it is a case of special agreement with a landlord, who lets his private (खुद्वाप्रत khudkasht) lands. In calculating all these shares (except in the case of division by bundles, see § 913) only the net grain produce after threshing is divided. The tenant in addition takes all the straw.

CHAPTER III.—DEDUCTIONS AND REMISSIONS.

912. A deduction of one ser in the maund from the amount received by the tenant is called उपहो supahi to the west, and also सही serhi in Shahabad. A similar deduction of lassers per maund is called in South Bhagalpur नेम neg, or perquisite. In the case of division by appraisement (see next chapter) an allowance is made for deficient produce. This is called to the west and in Tirhut & chhūt. South of the Ganges and in Champāran it is called मानी garki, also नाम nābud in Patna, & chhūtti in Gaya, मानी पानी garki parti in South Munger, and मानी मानी marki garki in South Bhagalpur. A similar deduction of lassers in the maund is called in Champāran, Patna, and Gayu & the derhseri; and when of two sers, दूसरी duseri. To the west दूसर महार dahār mahār is the loss to both landlord and

tenant when the produce is deficient through inundation. A remission to a high-caste tenant is called पाड़ी pagri or मापी māphi. North of the Ganges पद्या pachhua is an allowance made by the tenant for dust in the landlord's share of the grain. In Saran and Patna अनुरो anjuri, and in Shahabad आंज्र ānjur, is an allowance of one or two sers per plough taken by the tenant. खिल्हानी khalihāni in Patna is an allowance claimed by the tenant, and so also is भांबर bhāmwar in Shahabad and भंगनी mangni or मांगन mangan (½ a ser in the maund) in East Munger.

CHAPTER IV.-MODE OF DIVISION.

913. This may be considered under two heads,—division on the field and division on the threshing-floor.

Division on the field .- This may be done either by actual division of the bundles (बोक्स bojha) or by appraising (कनव kanab) the value of the crop. When the bundles of the cut crop are divided, this is called बोम्नबटाइ bojhbatai or (in Champaran and South-East Tirhut) खरवटाइ kharbatāi. To the north-west it is जजाती वटाइ jajāti batāi. The rough appraisement of the crops for the purpose of division is called and Man or कृत kūt, or कनकृत kankūt or कनकुत्ती kankutti. When the valuation is done by appraisement it is called कानक्षती नटाइ kankutti bator. It is also called दानावन्दी danābandi generally, भौंकट्टा bhaukatta in Shahabad and the south-east, इमान damão or इमकट्टी damkatti in Shahabad, Patna, and Gaya. When the crops are ripe for harvesting the landlord deputes an assessor (अमीन amīn) and an arbitrator (खांचिस sālis) to the field. They are met there by the tenant and the village officials. The village measurer (क्टाचंर kathādhar) then measures the field with the local pole, and the arbitrator goes round it, and after a consultation with the assessor and the village officials estimates the quantity of grain in the field. If the tenant accepts the estimate, the quantity is entered in the patwāri's field-book (watt khasra) and the matter is at an end. If the tenant objects, his fellow tenants are called in as mediators, and if they fail to convince either party a test (utat partar) takes place. On behalf of the landlord a portion of the best part of the crop is reaped, and an equal portion of the worst part is reaped on behalf of the tenant. The two portions so reaped are threshed and the grain weighed. On the quantity thus ascertained, the whole produce of the field is calculated and entered in the field-book. The tenant is

then at liberty to reap the crop and take it home whenever it suits his convenience. In calculating the amount due to the landlord from the whole estimated quantity a deduction in favour of the tenant of generally two sers per maund, called zet chhutti, &c., (see § 912), is made to allow for deficient produce and for the cost of reaping, gathering, and threshing, which in this system of division is borne by the tenant. The remainder, thus calculated, is then divided into the respective shares of the landlord and the tenant, and the latter is debited with the landlord's share in the accounts. If he pays this amount within the year, it is paid in kind; but if he does not do so, its value in money is written against him as an arrear in next year's accounts.

914. Division on the threshing-floor.—This is azis खरिहानी batāi kharihāni, खगोर वटाइ agor batāi (because it is watched or guarded till division), or sets batāi simply. The man who weighs the grain is called TETT ha/wa north of the Ganges. He is also इटवे hatwe in Champaran, Patna, and Gaya, बाया baya or बया baya to the west, सोनाइ sonar in Patna, and केबाल keal or बनिया banivan in Patna and the south-east. His fees are called TZTI hatwāi or इटवर्ड hatwai north of the Ganges, and also पद्या pachhua in Champaran and Tirbut. In Champaran and East Tirbut they are also सन्पर्दे manpai or सन्पीत्रा manpaua. To the west they are वेयाइ bevāi or प्यक्ति pawahii (4 ser per maund), in Gaya and South Munger चौत्रसा chālsa, in Patna and Champāran धुरिया dhuriya (ई ser per maund), and in the south-east केंग्राची keālī or तीवाद taulāï (one ser per maund). When grain is measured instead of being weighed, 16 cups (पेंच paila) of grain make one आहा ārha. In this system the crops are reaped under the supervision of both parties, and are gathered on a common threshing-floor (see § 879), and strictly watched by both parties. Threshing does not take place until all the crops of the village have been thus gathered. Neither party is allowed the use of the crop till the grain is threshed out, weighed, and divided. During the reaping period the tenant at the end of each day gets the glannings of the field enter lorha, &c., see § 878), and a fixed proportion of the gross produce (दिनीरा dinaura, &c., see [§ 874], which go as wages to the reaper. From the joint crop the village artisans and officials (carpenter, blacksmith, shoemaker, accountant, &c., see §§ 1193 and ff.), who have worked all the year round for both tenants and landlords, receive their perquisites. When the heap of grain is ready for division, the grain

which is blown away with the chaff (sints agār &c., see § 901) is not divided, but is all the property of the tenant. Out of the common heap are then set aside the dues given for religious purposes (fage fufta bisun pirit, &c., see § 1203, and out of the grain thus left the landlord takes his share, but the refuse grain mixed with dust left after removing the bulk of the crop (all tari, &c, see § 901) is all taken by the tenant. In this system, too, the tenant gets all the straw, chaff, &c.

SUBDIVISION IX. IRRIGATION.

CHAPTER I.—IRRIGATION GENERALLY.

915. To irrigate is uzive patāëb, or to the west him bharal Irrigation is परावन patāwan or परीनी patauni. In South Munger it is पटान patan. The flooding of a field preparatory to planting rice is ल व 1eb, ल व leo, or लेवा lewa, and in South Bhagalpur अन्हाव anhão. Such a flooded field is called पानियाएन paniyāël. A water-drawer is पानिहारा panihāra or पनभरा panbhara. In the north-west he is also पनभारा nanbhāra. A man irrigating has various names. To the north-west he is पन्छत्ता panchhanna, and in Gaya पन्छन्दा panchhanda ; in Saran and Champaran he is पनमोरवाइ panmorwah ; in South-West Tirhut he is खाराहा kharwāha and in South-West Shahabad he is कन्हेया kanhaiya. The man who distributes the water in the field with the Tour hattha or wooden shovel (see section 64) is called इथवाहा hathwaha or किरक्ता chhirkana to the north-west. In Shahabad he is वरवाहा barwāha : to the west generally पनिवास paniwah ; in Patna and Gaya, खंडमोडा khanrmora or किचनियां chhichaniyan ; in Patna, सिंचवाह sinchwaha or खंड्नाहा khanrwāha ; in Champaran and South Bhagalpur, खड्कटरा kharkatta; and in South Munger, nistazzi ganrarkatta. The wages for irrigation with a lever are खडवाही lothwahi. Sometimes cultivators combine to assist one another in irrigating. This is called state jana in Saran and Champaran, utile painthi or unal palti to the west, and the latter also in Patna and Gaya, utter parihar in Patna, uter patihar in Champaran and South Munger, and utuz paet in Champaran and South Bhagalpur. A man irrigating in South Bhagalpur is जाजाहा larwaha.

CHAPTER II.—KINDS OF IRRIGATION.

- 916. There are three main kinds of irrigation :-
 - (a) From canals.—A canal is नहर nahar (which is generally used only for the Son and similar Government canals), पेन pain, or पेनि paini, and नही naddi or (South Bhagalpur) नही laddi. In South-West Shahabad a canal is नाम tāl.
 - (b) From wells (নুন্দা kūān, &c.)
 - (c) From tanks, or ponds.—A tank is ঘাৰৰ pokhar, ঘাৰুৰা
 pokhra, or মধাৰ talāo.* A small pond is মধাই talāï. In
 Patna, Gaya, and Scuth Munger a reservoir of which the
 water is higher than the level of the surrounding country
 and is kept in by embankments is called ৰোৰাৰা khājāna
 or বোৰাৰা khājāna.
- 917. The embankment round all these tanks and ponds is called भीड़ bhinr or भिष्टा bhinda. Local names are पींड़ pīnr in Patna and Gaya, and खांचां khanwan or खाचा khawa to the west. The post erected in the centre of a tank is चाट jat, चाट jāti, चाट jāth, or चाटि jāthi. In South Munger it is चाट lāth.

पोखरि रजोखरि, और सम पोखरा। राजा सिव बिङ्का, और सम क्वीकरा॥

Pokhari Rajokhari, aur sabh pokhra, Rāja Sib Singh, aur sabh chhokra.

—"The tank at Rajokhari is indeed a tank; all the rest are puddles. Raja Sib Singh was indeed a king; all others were princelets."

Another version of this is-

तान ता भोपान तान, जीर सभ तनेया। राजा ता सिन सिङ्ग, चौरसभ रजेया॥

> Tāl ta Bhopāl tāl, aur sabh tulaiya, Rāja ta Sib Singh, aur sabh rajaiya.

Rajokhari and Bhopāl are the names of two villages in the Darbhanga district, where there are very large tanks, said to have been dug by king Sib Singh.

^{*}In North-East Tirhut पोखरो pokhari is a large tank, as is instanced by the proverbial saying—

CHAPTER III.—IRRIGATION FROM CANALS.

- 918. Flush irrigation, when the water is at a higher level than the field and the cultivator has only to cut the bank of the water channel and allow the water to flow into the field, is called sure apta in the north-west, and survice agarpāt in Champāran and North-West Tirhut. To the west it is else tor or the mohar. In Patna and Gaya it is suffer chhānan, in South Munger Haramelān, and in South Bhagalpur crait dhurka or suri upta.
- 919. Irrigation by lift, when the water has to be raised from a lower level, is called उद्द के पानी ले नाएन udah ke pani le jaëb to the west, and in the south-east sign ukhewa. A dam is sometimes built across the steam to raise the water. This is at bandh or are banh generally; also खाँड khāñr, गड़नी garni, and चेरा ghera to the northwest, गराँडी garānri in the north-west, Patna, and Gaya, फाँडी phānri in Champaran and Patna, new garandi in South Munger, and wist kkanro in South Bhagalpur. A gang of men employed in making such an embankment is called in Patna and Gaya गोत्राम goām. A long embankment thrown round a plain of high land in which rice is cultivated, and in which there is a flow of surface waters is दंदे ही danreri to the north-west and in Patna. South of the Ganges and to the north-west खनाना khajāna, आहर āhar अहरा ahra and अहरी ahri mean the plain itself including the embankment. The embankment as distinguished from the plain is fue pind or was alang. A cutting in the embankment is called in Gaya खंड्ह khanrhu.

CHAPTER IV.—IRRIGATION FROM WELLS.

- 920. Wells may be divided into three classes .—
 - (a) Those lined with masonry.—These are called um pakka.

 In the north-west ব্ৰেলী bāoli is a large well, sometimes with a ghāt or flight of steps running down to the water. হ্ৰায়ে ināra, হ্ৰায়ে indāra, হ্ৰায় inār, হ্ৰায় indra is a large masonry well. In South Bhagalpur যেই rahat is a masonry well.
 - (b) A well without masonry lining is called नाचा kackcha; also नूचा kūān or नुद्या kuiyān or नूप kūp. In South Bhagalpur मंड् नी bhanruki, and generally मड्नूई bharkūīh is a small well. In Patna and Gaya नांद्री kandri is

- a well dug on a river-bank into which the river-water filtrates and is thereby rendered pure.
- (c) Surface depressions containing water.—These are মুহ chūin north of the Ganges, মুখাই chūāri to the west and in Patna, and মুখাই chūān esewhere. A clay well which has fallen in is called মুখাই chūān esewhere. A clay well which has fallen in is called মুখাই bhasal North of the Ganges, and মুখাই bharan in Champāran and north-East Tirhut. In Champaran, Patna, and Gaye it is মুহুতা bhattha, and to the west মুখাই bhagār. All the above are adjectives agreeing with মুখাই kuan. Another expression used in Shahabad is মুখাই bhathkuan. The space formed inside a well by the collapse of the sides is ফালেই khānkhar in the north-west and ফালেই dhodhar in Champāran and South-West Tirhut. To the west it is মুখাই pāl and in Patna and Gaya মুখাই chaunr.

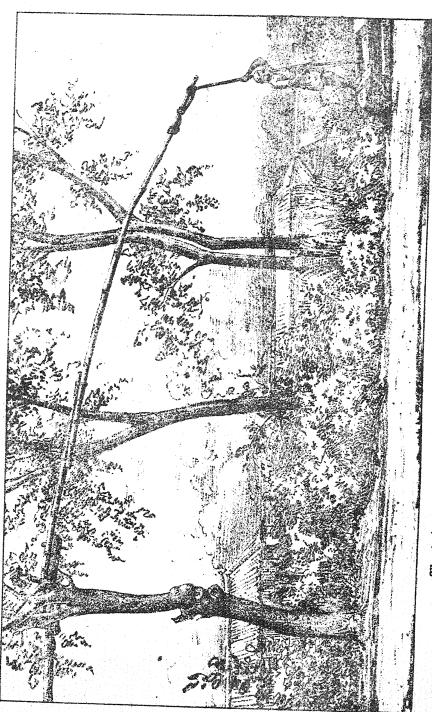
CHAPTER V.—CONSTRUCTION OF WELLS.

- 921. The large circular excavation made before a masonry well is built is इवड़ dawir to the west and in Patna and South Tirhut, and खाँखर khānkhar to the north. In South-West Shahabad it is गोज gol and in the rest of that district गोज गाज gol gal. In Gaya it is गोजमर golammar or खभार khabhār.
- 922. The spring is सोता sota north of the Ganges, and also in North-East Tirhut मोना moka. In Shahabad it is सीत sot or स्त्री sutti, in Patna, Gaya, and South Munger सोद soi, and in South Bhagalpur सोत sot or संगरा sangra. The side spring in a well is तरसंचा tarsoa in north-west and in West Tirhut. Springwater is विश्वार पानी bariyār pāni, or in South Bhagalpur संगरा sangra, and in South Munger (जनगर jiugar, the two latter words being adjectives. When the spring is tapped the phrase used is, north of the Ganges, तावा दूट गंज tāwa tūi gel, and south of it बहियार or जिनार) पानी चार्नि गेल bariyar (or jiugar) pāni ābi gel. The hole through which the water rises when the spring is reached is He bhunr or He bhur. In Patna and South Munger it is A TEI bhurha. An optional word in South Bhagalpur is at bam. When the spring is copious, it is called HIMZ bhurphut. When the spring is not reached, the well is called चन sunn; and a well, when the spring has risen, is प्रिहार panihar. The spring is in South-Bhagalpur also Hat bhur or a sal soa

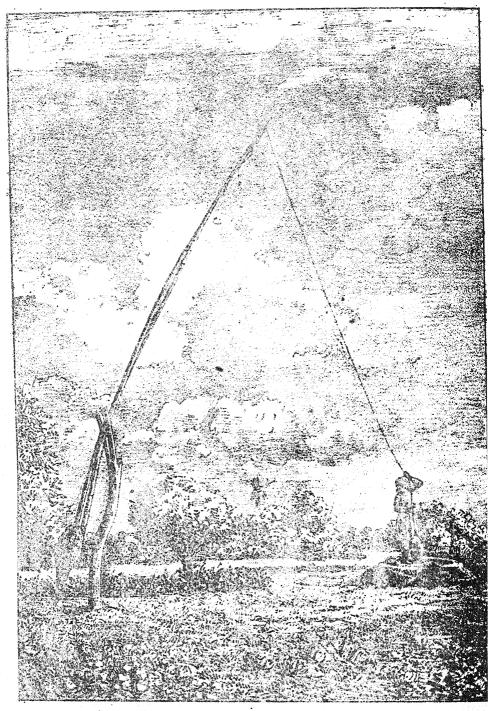
- 923. A well supplied from a spring and not from surface drainage is च्राचा sultiha to the west, and चोतचा sothi in the rest of that district. In Patna, Gaya, and South Munger it is चोद्र्या soiya, and in South Bhagalpur जलार jaldhar. The place where the earth begins to become moist as a well is being sunk is पनच pansel or पनचना pansacha in the north-west. In the south-west it is पनार pasoi, and to the south-east पनार pasewa. In some cases there is a stratum of sand so fine that it falls in at once and chokes the well. This is known in the north-west as माच bhās. The depth to which a well is dug is measured by the height of a man (प्राच pūris or पोरचा porsa). Thus a well is said to be four, five, six, or seven प्राच pūris deep.
- 924. The masonry cylinder of a well is खनजीर khanjīr. When a well is made up with circular hoops of kiln-burnt earthenware for sides, these hoops are called खणड़ा or खणरा khapra. Other names are (north-west) नार nad, (south-West Shahabad) मोखड़ा mokhra, (Patna) गिर्दा girda (Patna and South Munger) गेंड् आ ganrua, and पाट pāt in South Bhagalpur. Sometimes a coil of twigs is used for the same purpose, which is known as कोटो kothi, डोज dol, or बॉड़ bīnr in the north-west—the last also in Patna and Shahabad, दोज dol in the south-east and विषड़ो bindi elsewhere in the south. Wells protected in this way are कोटिजा kothila to the west and गड़ीआँ garauān in Patna. Wells are sometimes lined with a wooden cylinder, and are then called कट कुआ kathkūūn. When the cylinder of a well fails to sink, a second smaller cylinder is sometimes sunk inside. This second cylinder is called परच parchūīn.
- 925. The wooden base of the cylinder is made of jāmun wood, and is called जमवट jamuat |or जमोट jamot. In South Bhagalpur it is called जमकाउ jamkāth.
- 926. A well so large that two buckets can work it is called होसह हो dalatthi. In Patna and the south-east it is हुनात dujāt, and in South Munger also हुनना dujanta. One for three buckets is तिनवहडी tinlatthi or ते बहुडी telatthi; in South Munger it is ते जना tejatta, and in South Bhagalpur विवास tinjānt.
- 927. The well-dredger and well-spear are described, in § 39 and ff.

CHAPTER VI.-THE LEVER USED IN RAISING WATER.

- 928. This is दें जुल dhenkul, दें जुला dhenkula or दें को dhenki It is also called लाउ lath, लट टा lattha, or लाउ। latha south of the Ganges, and जाँत jant in South Bhagalpur.
- 929. The pot (whether earthen or of iron) is মু ই kūnr, মুইন kunri, or মুখাই kundi. A smaller iron vessed used for drawing water by hand, and not by means of a lever, is হাল dol, other names being আইন lohanra in Shahabad and হাল dol in South Bhagalpur. In North-East Tirhut, however, হাল dol is also used for the lever-bucket. In Gaya লাবাই kathnahi is a wooden bucket for drawing water from a well. The stick placed across the mouth of the bucket to which the rope is f stened is বিলা killi or মুলা gulli. In South the galpur it is বেনিলা rakilli or মুলা pulli. The string which fastens this to the pot is মুলাই kaneli to the north-west and মুলাইন kunriyāthi generally to the north of the Ganges; also বাংকিলা chorkilli in Champāran and North-West Tirhut.
- 930. The rope of the lift is ব্যা barka. It is also called ব্যা baral in South Munger, and ভ্যাবাহী hathbarki and ভ্ৰাহাৰ ubahani in Champaran and North-East Tirhut. The short rope joining it to the bucket by a slip-knot is ঘৰছাই ranchhor or হৌই chhori, with the following local names:—হৌ chhor (west), বাবা jota (Patna, Gaya, and the south-east), ব্যা nādha (Gaya), বাবা joti (Shahabad and South Munger), and ব্যাহা bagha (South Bhagalpur).
- 931. The lever-beam is the bans when made of bamboo, also will chhip in Champaran and North-East Tirhut. Also lath or also lath a is a shorter and stouter one. Other names are used dhurhs (South-West Tirhut), that dhenkul (west), and such danda (southeast). Sometimes a thin piece of wood is spliced on to the end of the beam. This is called and bansjor, and in Patna and the south-east will chhip. The end of the beam which projects beyond the rope over the well is called unit agar or unit agars.
- 932. The lever-beam is weighted with a counterpoise of clods of earth, &c., fixed to the end furthest from the well. These are called BE led, BEI leda, and BEI ledi. In East Tirhut they are BU ledh, and in South-East Bihār BEI ledho. Other names are usis pachhār (Champaran), use pachhar (South-East Tithut), and Tail chakri (Champaran, Patna, and Gaya). The peg with which those are



The irrigation lover (latha), pulled down, with the ducket lowered in the well



The irrigation lever (latha), raised, with the bucket out of the well

fastened to the beam are खूँटा khūnta or खूँटी khūnti; also गँडमेखा gañrmekha (Patna and Gaya), गुझी gulli (Patna), and जिसा killa (Patna and south-east).

- 933. The post on the top of which the lever swings is the khambha; also घोरेचा dhorea in Patna and Shahabad. To the west घरई dhurai is a post with two branches at the top. These posts are ofter made of a live tree called जीयल jiyal Odina Wodier), which forks naturally in a convenient position, and which will grow if only a piece of it is stuck in the ground, hence its name. The forks are and kan, and kana, कानी kani कन्ना kanna, or कन्नी kanni In Champaran and the southeast they are दोकानी dokāni or दुकानी dukāni. The cross-axle is अखीता akhau:a or प्रकोत akhaut, local variants being अखोती akhoto (South Bhagalpur), अंद्योता ankhauta (South Munger), and अखेता akheta or व्यविद akhed (optional) in Gaya and Patna. Other names are मांमा। mānjha in Champaran and Gaya, and alt tona in Patna. At right angles to and underneath this cross-axle a piece of wood is tied under the lever-beam to keep the axle in its place. This is called मकरी makri in Patna, Gaya, and the west. The holes in which the cross-axle works are called खोल khol.
- 934. The wooden framework over a well on which the person who draws the water stands is called ustated parityatha or user pautha.
- 935. When a bucket or lota falls into a well, it is pulled up by a set of grappling-hooks, called att kanta, and kānta, or mail haggār.

CHAPTER VII.—THE SKIN BAG USED FOR DRAWING WATER.

936. The use of this has not been noted in East Bihār. In West Bihār it is मोदि moti, मोद mot, or मोद mont. The iron ring round its neck is मेंड्डा menrrā; also कडाडो karāhi and कडा kara in Sāran, and कांडा kānra in South-West Tirhut. The roje or cord which joins the bucket to this iron ring is निध्यारी nathiyari or चोरहो sorhi; also निध्या nathiya in South-West Tirhut. The semicircular pieces of bent wood fastened to the ring to keep the mouth of the bucket open are चोरहे ghorai or चोरानी ghorāni, To these are fastened two rings of iron, which are called कडी kari or बाबा bāla. किसो killi or गुस्ती gulli is a wooden peg by which the bucket is fastened to the well-rope.

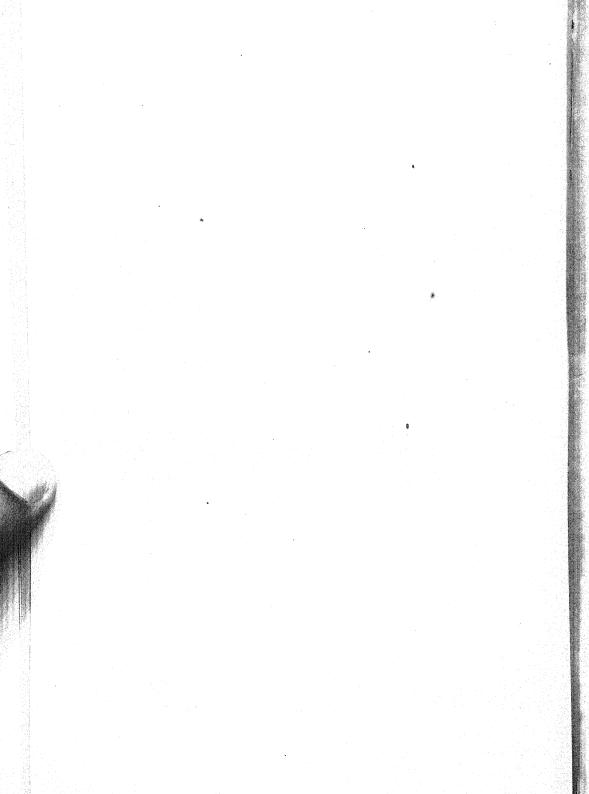
CHAPTER VIII.—OTHER WELL-APPLIANCES CONNECTED WITH IRRIGATION.

- 937. The portion of the mouth of the well on which the bucket rests as the water is being discharged is called well arans or wister anrās. Sometimes this is of wood. On this straw or rushes are placed to save the vessel and prevent splashing. In Patna and Gaya this cushion is called with sitha or five binda, and in South-West Shahabad with jhengra. In Sāran a similar article made of leather is called well challa. When made of straw in Saran it is called which the bucket is emptied is called with to the west. Elsewhere it is called well arāns, will sātha, &c., as above.
- 938. The bullock yoke, which has two bars (see § 14), is पानी मोटहा pālo motha or जुटाउ juāth. Local names are जोट joth (Patna) and जूडाड juar (Champāran and Gaya). In Champāran, Patna, Gaya, and South Munger पानी pālo is used. The above names are also used for the upper bar, and also पहा palla in South-West Shahabad. The lower bar is तर्महेल tarsaīl or तर्हेला tarsaīla, local names being हैला saila in Shahabad, मतार gatar in Champāran and Gaya, and जहड jahar in the south-east. The outer pins joining these two bars, and which go outside the bullock's necks, are called महेल sail or मेला saila to the west, and कानी kanail to the north-west and east. The similar pins inside are समल samail or (Patna and the south-east) महेला samaila. They are also called पहार pachār in Shahabad. The knob to which the rope is fastened is महादेवा mahādewa. In the south-east it is महदेवा mahdewa.
 - 939. The wooden framework over the mouth of a well to prevent people falling in is satell jangula. The wooden beam laid over the well on which the person drawing the water stands is unest pāwulh or ultipautha. Other names are notificationara (Patna and North-West Tirhut), insults gorpauta (South-West Tirhut), and used dharna (Champāran and South Munger). The masonry work at the mouth of a well is said jagat to the west. Other names are used murer (west), used murera (also in Champāran) or said nirāri in Patna, user in Champāran and Gaya, and user mūrha in the south-east. The wooden frame is called said jalāla is South Bhagalpur.
- 940. The pulley is generally supported in the fork made by two lopped branches of the trunk of a tree erected by the well. This trunk is called **util** dhurhi or **utt** khamha to the north-west and in South Munger. South of the Ganges we have **util** dhurai or **util** dhores



The skin bag for drawing water (moti), as worked with bullocks.

(Nors. - The photograph had uscessarily to be taken from a great height, which throws the pieture somewhat out of perspective. Beally the bullocks are going down hill and the receiving vat is level;



in Shahabad. In Gaya it is जार jaser or स्वा daser, and in Champāran, Patna, and the south-east जारा khambha or खारा khamha. Other names are यार्डी thunhi in Patna and Shahabad and रोजानी dokāni in the south-east. The cross beam is रहा banrera in the west, and जारा balta in South-West Tirhut. In parts of Shahabad it is जाराउ arāth, and in Patna and Gaya पाट pāt. The branches in which the pulley works are जारा kanna or जानी kāni, and the pulley axle जारीत akhaut or जारीता akhauta. Other names for this last are जारा danda in Champāran and South-West Tirhut, जारा sarra in South-West Shahabad, and रोना tona in Patna. The pulley itself is जारारी gharāri to the west, also जारारी garāri to the north-west and in South Munger. It is जिस्ती ghirni in Champaran and South-West Tirhut, Patna, Gaya, and South Munger, जारा gadda in South-West Shahabad, जारा ghurni in Patna, and मजारी makri in Champāran and to the south-east.

CHAPTER IX.—THE PATHWAY FOR THE BULLOCKS, &c.

941. The sloping pathway for the bullocks is uncertainty and are pathway for the bullocks is uncertainty and the south-east. In South hounger it is also insult gorpaur. The portion above ground is uncertainty paudar ke manth or to the west nuclear mathar. The portion below ground is uncertainty khoinchha to the west. A yoke of well-bullocks is called nice and motha jori. Drawing water by cattle power is nice mot chalāeb

CHAPTER X.—THE WORKMEN EMPLOYED AT THE WELL.

942. The following labourers are employed at the well :-

The bullock-driver.—He is इंकना hankwa or इंकनिছार hanknihar; also फेरहा pherha in Shahabad.

- 943. The man who empties the water-bag.—He is द्रिनहार dharnihar north of the Ganges, व्हिनवा chhinwa in South-West Shahabad, and मोटद्वा motdharwa in the rest of that district and in South Munger.
- 944. Both these men are called north of the Ganges मोटवादा motwaha.

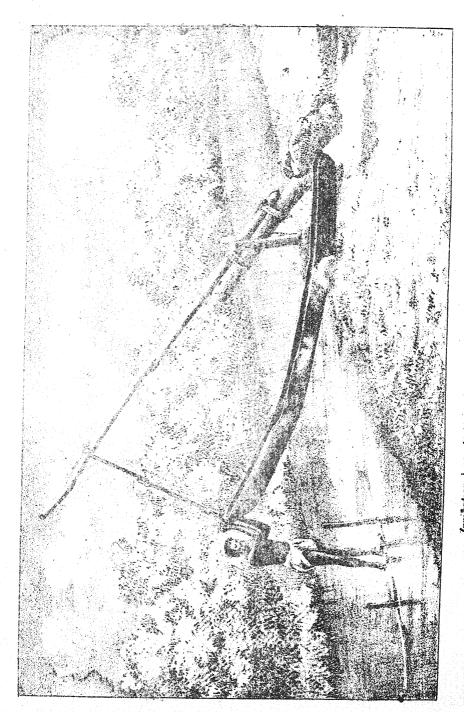
- 945. The man who distributes water in the field is called प्रमोरा panmora or प्रकृता panchhanna north of the Ganges. South of the Ganges he is बरवाइ barwāh in South-West Shahabad, मोरवाइ morwāh in the rest of that district, and खंड आर khannar in Gaya. He is also खरवाइर khanwāha in Sāran and इंड्वाइर khannaha in Patna.
- 946. The man who distributes the water with a spade has already been described in Chapter I of this subdivision.

CHAPTER XI -THE PERSIAN WHEEL.

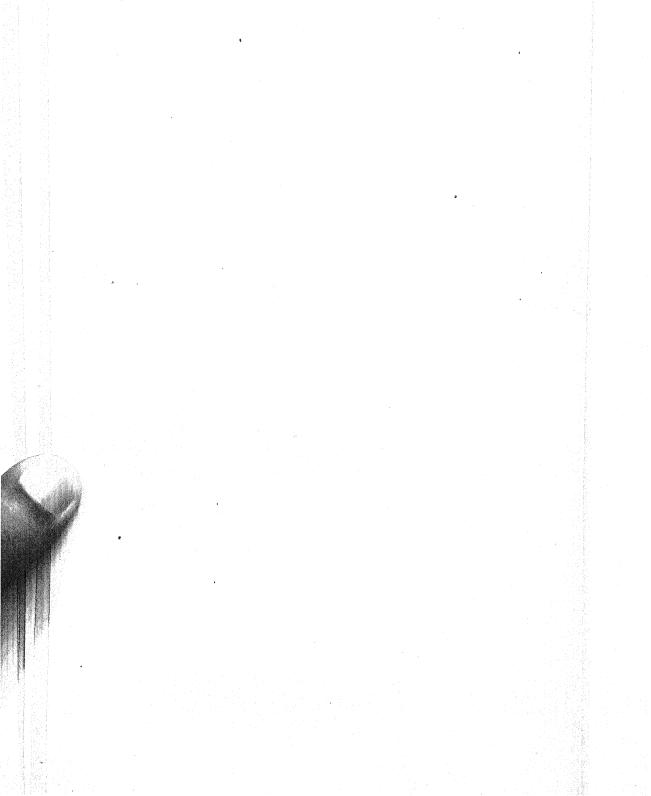
947. The Persian wheel is not used in Bihar. Its name, TEZ rahat, is however known in Patna.

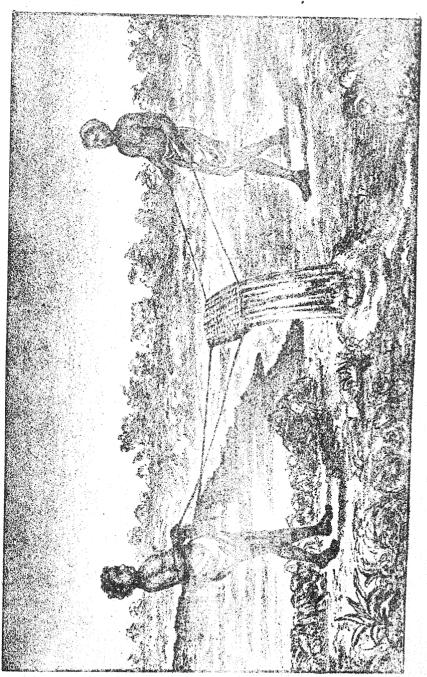
CHAPTER XII.—IRRIGATION FROM TANKS AND STREAMS.

- 948. Water is raised from these either by the swing-asket or by the spoon-lever.
- 949. The swing-basket.—The swing-basket is generally at sair to the west and the chanr in Central and Eastern Bihar. In Tirhut it is also the dhos, in South-West Shahabad the daura, in Champaran and Gaya at sar, and to the south-east and sain. The strings from which it swings are the dor or the dori. The place where the men stand who work the basket is altily gorpaur, or to the west ulus pandha. In South Bhagalpur it is a transact. The men who work it are a true sairwah, a sair chanriwah, or the dhoswah in the above-mentioned localities respectively. To work the basket is at the or the dair sair (chanr or dhos) chalācb. In South Bhagalpur it is a strue sair barācb. The pit from which the water is lifted is a sair chariyār in Gaya and South Munger.
- 950. The spoon irrigation lever.—This is a long log of wood hallowed out like a spoon. It is so balanced that the bowl end is oven the water to be raised. It is depressed into the water by the foot, and rising by its own balance, discharges the water along its stem into the higher catch-basin. It is called the don to the west, and attakaring or attakaring to the east. The man who works it is called there donwah and attakarinwah or attakaringwah respectively. The place where he stands is user pautha in the west and adapt latmara in Tirhut.

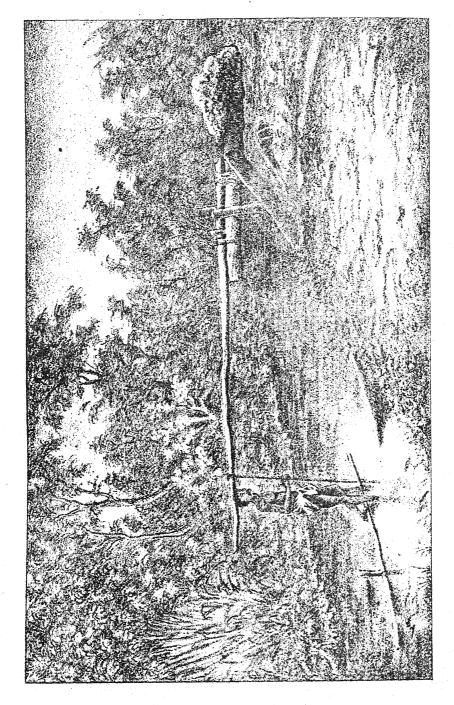


trigation bover (tatha), showing the method of discharging water





Water-lifting with the awing-basket (sair or chaur).



Irrigation lever (latha), showing the mothed of taking in water

CHAPTER XIII.—WATER-LIFTS AND TERMS COMMON TO IRRIGATION BY THE SWING-BASKET AND THE SPOON- LEVER.

- 951. The height to which the water is lifted is बोइर bodar in Sāran and Shahabad, अनुसा anua in Champaran, and सार gār in North-West Tirhut. South of the Ganges it is चढ़ाव charhāo अनीआ anaua in South-West Shahabad, and एषाँव eghānw, &c., as follows.
- 952. When there are severall lifts, the first reservoir is called चेवला thewka in the north-west, पहला गार pahla gār in North-West Tirhut, and कानर kānar in North-East Tirhut. South of the Ganges it is खनाना khajana or एवॉन eghānw. Of this last there are local variants एवाला eghāwa in Patna and एवाला eghāy in South Bhagulpur. The top of the lift is अहानी arāni to the west, and जाहा sātha in South-West Tirhut, Patna, and Gaya. The catch-basin from which the water flows into the field is तीया tātha to the west. It is also पाहा parchha in South-West Shahabad, and मेजनानी melwāni in Gaya.
- 953. When there are two or more lifts, the second from the bottom is হাঘাৰ doghānw, with a local variant হাঘাৰা doghāwa in Patna. The thirl is র ঘাৰ teghāwa, or in Patna র ঘাৰা teghawa. The fourth is ঘাৰাৰ chawguhānw, or in Patna ঘাৰাৰ chaughāwa. These lifts are also called উত্তর্গা the üka in South-West Shahabad. Thus হা উত্তর্গা do the üka, বীৰ উত্তর্গা tin theuka, &c. The raised bank between the two reservoirs is ভাষা khānwān in South-West Shahabad and মৃত্তু menr in the rest of that district. In Gaya it is ঘাই pīnr, and in Patna আজু alang. In South Munger and Patna it is আছে ahar, and elsewhere ৰাঘ bāndh or বাক্ছ bānh.

CHAPTER XIV .- WATER-CHANNELS.

954. The channel which conveys the water into the field is generally un pain or use paini. In Patna, Sāran, and Shahabad it is also stell karha, and in South-West Shahabad stell bāha. In Tirhut it is use pauth or east dawan, and in North-East Tirhut usel pauti. In South-East Tirhut it is are bah. To the west stell nāri is also used. In the south-east and Champāran we find used dānr, and also (in South Bhagalpur) wings singha. In North-East Tirhut unat kanwa, and in Patna and Gaya and kanwah, is a narrow branch channel leading from a use pain. A water-course generally is stell

naddi or (in South Bhagalpur) जह ही laddi, and its branches बाह्य bāha or (north of the Ganges) बहना bahna. In Shahabad हैर chher is a shallow spring of water, and its branches fanter nigrain. In Patna and Gaya भोकिला bhokila and टॅंड्ड्या tanrua are small water-channels. The latter is smaller than, and is a branch of the former. A turn in a water-course is मोरानी morani in Patna and the north-west, and घुमान ghumān in Champaran and North-East Tirhut.

AGRICULTURAL PRODUCTS AND THEIR ENEMIES.

SUBDIVISION I. AGRICULTURAL PRODUCTS.

CHAPTER I.—WHEAT.

- 955. Wheat (triticum vulgare or satirum) is n g gehun north of the Ganges. In East Bihār generally, however, it is n also n to the west it is also n g gohun, and elsewhere south of the Ganges and in North-East Tirhut n g yohum. In Gaya it is also unda. Cf. § 823.
- 956. The chief varieties are म दिया munriya, a first-class beardless wheat. In South-West Shahabad this is मं दिलवा munrilwa, मुझ्ता murla in Saran and Patna, and मुड्डी murli or म ड्या bhuñriya in Gaya. दाउदी daudi or दोही daudi in West Bihar, or to the south-west and in Gava दौदिया daudiya, is an excellent white beardless wheat. In Tirhut it is known as जमाज खानी jamāl khāni. A white round-bearded wheat is known as दधी dūdhi or दिख्या dudhiya in South Tirhut, Patna, and South Munger. In South Bhagalpur it is पचरुखी pachrākhi खलका lalka in Shahabad and South-West Tirhut, इंसी desi or दें सिला desila, and हरना harna or हॅररहवा hanrrahwa, in the north-west, FIFT hara in Tirbut, FFFFI harhara in South-West Tribut, इड़हा harha (Patna), के वसहा kewalha (Gaya), and जमाजी jamali or जमरिया jamariya to the east, are a small-grained red wheat. जन्म lalka also occurs in South Munger. North of the Ganges दोगला dogla is a mixed wheat composed of जमाल खानी jamat khani and हाडा /āra वड़गहमा bargahuma in South-East Tirhut is a large bearded wheat. In Shahabad Tel renra means stunted wheat.
- 957. The germ of a grain of wheat is south of the Ganges দুনী putti. When a grain of wheat germinates first, the sprout is called মুখ্যা sväya or ভ্ৰা sūa; also ভান্ধা ankurha to the north-west, and

कती kanni in Patna. In North-West Tirhut it is डेफ deph, and to the east इकी dephi. The phrase used is सुद्धा में ज suiya gail north of the Ganges, or En famou deph niksal in North-East Tirhut. To the west they say रेड्ज वा renral ba or रेड् मेल renr gail. they say सजा आवे हैं sun uwe hai, and in Patna कियाएस आव॰ E kaniyā el awa hai. When it has further sprouted, but has not vet taken firm root, it is utter putra. When the blade throws out shoots they are called 'डिन्मा dibbhi; also डाभी dābhi in South-West Shahabad, and Z'Hi tembhi in Patna. When about six inches high it is called कांचा ज कान kaua lukān in Gaya, Saran, and Shahabad, and कीचा कापान kaua jhapān in the south-east, both meaning sufficiently high to hide a crow. When it is cut unripe it is known as TIET horha, or (Tirbut and the South-East) আছো orha, and (optionally) in South Munger as होनहा holha When the car begins to form, they say र हा सेन बा renra bhail ba in the north-west, मभा भेज बा gabha bhail ba in South-West Tirbut, and गरहड़ा भेज व्यक्ति gambra bhel achhi in the rest of Tirhut. In Shahabad they say द्धियाणन dudhiyāël. In Patna and Gaya, a similar phrase, or the phrase महारख है gadrāël hai, is used, and in the south-east they say इ धेल dudhailai गर्श एल gadrāël is also used in Tirhut. When the grain hardens they say it is इवडाएल habsāël in South-West Shahabad, केलाएल kailāël generally; in Saran and West Tirbut also মীতাত্ত gotoël, অঘণনা adhpakku in Gaya, केला में ल kaila gel in Patna, and कलाएल kalāël in the south-east.

958. The beard is হুঁছ tūnr or হুঁছা tūnra to the west, and লুল sūngh or ভুঁম sūng elsewhere. In South-West Tirhut it is হুঁছ sūnr. The ear itself is বাল bāl, except in North-West Tirhut, where it is বাল bāli; in South-East Tirhut, where it is বাল sīs; in South Bhagalpur, where it is হীৰা sīsa; and in South Munger, where it is হুঁমবা tungna.

CHAPTER II.-MINED CROPS.

959. Wheat and barley grown together are गोजरे gojav. A mixture of peas, gram, barley, or wheat, or any two or three of them, is called तरा terra in South-West Shahabad, गजर मधर gajar masar in the rest of that district, गजर बजर gajar bajar in Champāran, गजा बजा gaja baja south of the Ganges generally and उटरा utra in Patna. In the north-west it is परा paira, in West Tirhut पर pair, and in East Tirhut पर paur or बेमारा bijhra. Barley grown with the small pea (कराब kerāo) is जो कराइ jau kerāv

generally, also जो मटरा jau matra to the west, जकराइ jak rai to the south-east, and जब केरवा jab kerwa in North-East Tirhut. Other names are जुनहों केराव kusahi kerāo in Patna and the south-east, कीची kosi in South Bhagalpur, and इरफोरवा कराव harphorwa kerāo in South-West Shahabad. विरा terra or वर्ड beraī in Shahabad is barley mixed with gram, and the same is called जब बुद्दा jab butta north of the Ganges, and जो बुद्दा jo butta in the south-east. जो खिला jo khesra is a mixture of barley and peas (खिलारी khesārī) in the south-east.

960. When there is a mixture of crops, the inferior one is called বাং tari when compared with the other. Thus in জা কাৰে jau kerāi the small pea (কাৰে kerāo), being the inferior, is the বাং tari.

CHAPTER III .- BARLEY AND OATS.

- 961. Barley (hordeum vulgare) is লী jau generally. In the northeast it is লৰ jab, and in Patna and the south-east লী jo. North of the Ganges লই jaī (also in Shahabad) or জলাই jantari are shoots of barley artificially grown and distributed by Brāhmans at the festival of the Dasahra. In Gaya they are ললাহা jawāra, and in Patna ললাই jainti. The prickly hairs on the ear are ह tūnr in West Tirhut, Sāran, and Shahabad; হ ভা tūnra or মালাহা sūnrha in Champāran and Tirhut; মালাহা sūnr in South-West Tirhut, and also মালাহা sūng in Patna and the cast generally.
- 962. Oats (avena sativa) are called the sister of barley, and are hence named ভাই jaī or জ jai.

CHAPTER IV.—RICE.

963. Rice (oryza sativum), whether as a crop or threshed but unhusked, is called ঘাৰ dhān. When husked it is বাৰে chāür, but the Hindi form ঘাৰল chāwal has also been noted in Patna. Husked rice is of two kinds, viz. আহ্বা arwa, which is not parboiled before husking and is eaten by the higher castes, and the cheaper, which is parboiled before husking and is eaten by the lower castes. This latter is called ভাৰেৰা usina, ভাৰৰা usna, or লামাহা josānda. Rice when partially husked is called মহায় muhchur in Gaya, ৰাজহা bokra in Sāran and জিলামা khijāya in North-East Tirhut. Rice boiled plain is মাল bhāt, when boiled with pulses it is জিলাম khichri, and when spices are added to this it is মুবল জিলামা hhūnai khichri or কালা kabūli; also in

South Bhagalpur होंको chhaunki. When rice is boiled to a mash, it is called गोलह्य gelhath or गोलह्या golhatthi. In Gaya पनिह्या panihata is a dish made by adding water to the rice left from last night's supper. In addition to the usual names, जार विंत, पोचार poār, &c. (see § 894), the long straw of transplanted rice is called मोरी पेटारो mori petāri, or (in Champāran) पेटाही petāhi or (in Shahabad) पेटाही petārhi.

964. The varieties of rice grown in Bihār are very numerous, as is borne out by many proverbs, such as the following:—হলমুন আ ঘাৰ ক আই বাছি ই rajpūt o dhān ke or nāhiñ hai,—there is no limit to the clans of Rajputs or the kinds of rice; ঘাৰ বাদৰ ক ঘল হাল dhān bābhan keñ ekke hā/,—rice and Bābhans are one and the same (in number of kinds). Rice may be divided into two broad classes, those which are sown at once broadcast and are called বাৰম bāvag, বামামুঠিটাল, (in Gaya) বাম্বা bogera, or in Patna বামহা bogha, and those which are sown in seed-beds and transplanted, being called বাম rop or বামা ropa or (in Gaya and Patna) বামহা ropha. At the same time it should be noted that practice varies with locality, and that a kind of rice which is বামা bāwag in one place may be বামা ropa in another.

A .-- RICE THAT IS SOWN BROADCAST.

965. (1) This is a red rice, and ripens in sixty days from sowing, as in the proverb—

साठी पाक साठ दिन, बरखा होखें रात दिन. Sathi pake sath din, Barkha hokhe rāt din.

-Sāthi ripens in sixty days if it rains night and day.

In the east it is also called মঁমা gambhri or মাহা gamhri. It is sown in the month of Jeth (May-June), and is cut in Sāwan (July-August).

- (2) चोकना sokna (north-west).—This is sown with the first fall of rain in Jeth (May-June), and is cut in Bhādoñ or Āsin (i.e., in September). This crop is also called भदेश bhadaiya.
- (3) The following are sown in Phagun (February-March) and Chait (March-April), and are cut in Aghan (November-December). The names were principally

collected in East Tirhut, and unless the contrary is specially stated do not apply elsewhere :—

- (a) অকাল বাহ akāl bīr. (In Sāran অবাল মীহ akāl gīr, and in Porth-East Tirhut also কালা মীহ kāla gīr).
- (b) ভ্ৰহামহ ujāgar, or in Sāran ভামহ jāgar, which name is also current in North-East Tirhut.
- (c) चनावक chanābak.
- (d) भलमरदन jholmardan.
- (e) इरमी darmi (also known in the north-west).
- (f) ইন্ধারিয়া desariya (Tirhut and Champaran). In Saran it is called অধ্যো jasariya).
- (y) पीचर pichar.
- (h) वेलीर belaur (also known in the north-west).
- (i) Hite bhantin (Saran).
- (i) भेसबेट bhaislet (also known in the north-west).
- (k) लांजी lanji (Saran).
- (l) सतिर्या satariya (Sāran).
- (m) বাছিল sāhil (Sāran).
- (n) सिंगश singra.
- (o) सोवरा sobra.

The therha is a white bearded rice sown all over Tirhut and in Champaran. The following (also East Tirhut) are sown in Jeth (May-June) They are sometimes sown broadcast and sometimes transplanted:—

- (a) धुसरी dhusri (also known in Champāran).
- (b) बसार bastar.
- (c) राम द्वारी ram dulari.
- 966. In South-West Shahabad the following kinds of rice are sown broadcast:—
 - (a) करंगा karnga) Two kinds with a black grain (also known
 - (b) करंगी karnyi s in Saran).
 - (e) কছের kurhanni, a small black grain (also known in Sāran).
 - (d) खादिन khātin, a coarse kind.
 - (e) सद्देशा sahdeïya, a red kind.
 - (/) साडी sāthi. See above.

(g) ইটো serha, a small black and white grain. Like the ঘারী sāthi, it ripens in sixty days. The South-West Shahabad version of the saying already quoted is—

से ढा साठी साठ दिन, कें व देव वरसे रात दिन

Serha sāthi sāth din, jemw deb barse rāt din.

-Serha and sathi take sixty days if it rain night and day.

In the rest of Shahabad the following kinds of rice are sown broadcast:—

- (a) पनचारी pansāri.
- (b) H'selas bhuinsikar.
- (c) म्बा mūnga.
- (d) राम कर्डनी ram karhanni.
- (e) राम द लारी ram dulāri.
- (f) साहिल sāhil.
- (g) बिरहाट sirhant.

967. In Gaya sowing is done in the month of Akhār, in the lunar asterism of Aradra (June-July). About this asterism (ৰহুমহ nachhattar) and the two following ones the following rhyme is current throughout Bihār:—

खरदरा धान, पुनरवस पैया गेल, किसान, जे वोर चिरेया

Aradra dhān, Punarbas paiya, Gel, kisān, je boe Chiraiya.

-Paddy sown in Aradra turns into plenty, sown in Punarbas to chaff, and sown in Chiraiya (or Pukh) it turns to nothing.

The paddy is generally cut in the month of Pūs (December-January).

Amongst the kinds of paddy sown broadcast in this district are-

- (a) एइलो edli.
- (b) क्तिका katika .—cut in Kātik (October-November).
- (c) कनवरा kunbada.
- (d) करहनी karhanni.
- (e) चाँगा jonga.
- (f) संस्मा jhanrga.
- (g) धुसरा dhusra.
- (h) रहेबा ratwa.
- (i) जलहेद्या laldeiya.

- (i) लोच्या lohra
- (k) सिरहरी sirhatti.
- 968. In Patna on the first fall of rain, which generally takes place in the asterism of Rohni, in the month of Jeth (May-June), the sowing is commenced. Paddy which is sown broadcast is divided into two classes—a red, which is considered superior, and is called বিষয়ে lalgondiya, and a tlack, which is considered inferior, and is called বাবে বালহা kāra bogha. The former kind includes কৰেন karhanni as the principal. The ear is black.
- 969. In South Munger the following kinds are sown broad-
 - (a) আন্তাৰ ajān, a white variety.
 - (b) कजरी kajri.
 - (c) करइनी karkanni. See above.
 - (d faten khirdant.
 - (e) Enti chhagra.
 - (t) जीगा jauga.
 - (g) पनसाहा pansāha (a coarse red kind).
 - (h) AGAT burhwa.
 - (i) Eint rangi.
 - (j) सरिष्टन sarihan, a white variety.
 - (k) चिरहरी sirhatti.
- 970. In South Bhagalpur the following kinds are sown broadcast:
 - (a) कजरघरो kajargharo.
 - (b). मोचमा gohma
 - (c) चाँग chāng
 - (d) जो ni jonga.
 - (e) दृद्खर dudsar.

B.—RICE THAT IS TRANSPLANTED.

971. This rice is generally sown with the first rains in Jeth (May-June). It is transplanted in Sāwan (July-August). In Patna the custom is to commence transplanting on the 5th of Sāwan after holding a festival, called नक्ष्यांची nakpāncho, or the "fifth of the asterism (नखत nakhat)." The regular harvest is held in Aghan (November December). Before this, however, some is cut for the ceremony of विस्न पिरित bisun pirit (called in Sāran विस्निद्या bisunativa), at which Brāhmans are feasted on the new grain.

- 972. The following kinds of rice are transplanted in Tirhut :-
 - (a) আল্লা anga, a black bearded kind.
 - (b) सनक जोर kanak jär (East Tirhut).
 - (c) and kamoch, a black kind grown in North-West.
 - (d) mini karma, a long black kind (Tirhut).
 - (e) गहुमा gahuma, a red flat kind grown in North-Eart Tirhut.
 - (f) লাহৰ্ঘিয়া jagarnathiya, a similar kind grown in North.
 West Tirhut.
 - (g) হুমহাৰ dudhrāj, small and white.
 - (h) বলিছ্যা nanhiya (East Tirhut).
 - (i) বহুংনী baharni (North-West Tirhut) or বহুংনী baharni (North-East Tirhut), a long white variety.
 - (i) भाज सरी bhal sari.
 - (k) मनसरी manusri, a red variety (also known in Sāran).
 - (1) माल भोग māl bhog.
 - (m) रसनौ ramuni (also known in Sāran).
 - (n) जाल देइया lāl deïya, or in Sāran जलदेइया laldeiya, a red variety.
 - (o) ধাছিৰ sarihan (north of the Ganges generally), sown in Baisākh (April-May) and cut in Sāwan (July-August).
 - (p) चित्रचंद्र silhat, with a black husk but white grain.
- 973. In South-West Shahabad the following are transplanted:—
 - (a) সলম্বা jalhor, possesses a fine grain.
 - (b) Fin jhengi, a white variety.
 - (c) दुधकाँভ্য dudhkānrar, white.
 - (a) वासमतो bāsm iti, a superior white variety.
 - (e) वैतरनी baitarni, a reddish kind.
 - (f) भेड़कावर bhenrkābar, a coarse red kind.
 - (g) मान देही māl dehi, a fine-grained variety.
 - (h) मृड्नी mutuni, white.
 - (i) रमज्ञा ramjūa, fine.
 - (i) जोंगचूरा longchara (a black and very fine variety).
 - (k) सिरी केंबल sirī k.bal, white.
 - 974. In the rest of Shahabad the following are transplanted :-
 - (a) नगबनीरा kanakjīra.
 - (b) इ. जहरा dulahra.
 - (c) दोखङ्गी dolangi.

975. In Gaya the following are transplanted:

- (a) कमला परसाइ kamla parsād.
- (b) गाजपत्ता gajpatta.
- (c) गडरा quara.
- (d) गोछ न पुन gokkul phūl.
- (e) गोपाल भीग gopāl bhog.
- (f) डाक्कर भोग thakur bhog.
- (g) इ घडिलास dudhqılās.
- (h) धनीवा dhanīwa.
- (n) Solal ananvoa.
- (i) ना धारा nau dhāra.
- (1) बक्कोइया bakoiya.
- (k) बतास फेनो batās pheni.
- (l) बतासा batāsa.
- (m) Wich branti.
- (n) वासमती bāsmati.
- (o) माधवा mādhwa.
- (p) मरधी murdhi.
- (g) जान केंसर lāl kesar.
- (r) साम जीरा sām jīra.
- (s) स्त्रा पद्धी sūga pankhi.
- (t) स कहा selha.

976. In Patna the following are transplanted :--

- (a) वसमितिया basmatiya.
- (b) Eug saphed.
- (c) सियाच siyāh.
- (d) संस्हा selha.

977. In South Munger the following are transplanted:

- (a) wate and anar kali.
- (b) कजरी kajri.
- (c) কন্মৰ বুহ kanchan chūr.
- (d) बारी बांक kāri bānk.
- (e) ग जपती gajpati.
- (f) तुजसी पूज tulsī phūl.
- (g) दोलगी dolgi.
- (h) बासमती bāsmati.
- (i) gual lupdhi.
- (j) सिती खार sitī sār.
- (k) चेत्रहा selka.

- 978. In South Bhagalpur the following are transplanted :-
 - (a) कानका चूर kanak chūr.
 - (b) कमोदो kamodi (a sweet-scented variety).
 - (c) गोख्न सार gokhul sār.
 - (d) दौना पूल dauna phul (a sweet scented variety).
 - (e) बाग नर bāg nar.
 - (f) बांस फूल bans phul.
 - (g) वासमतौ bāsmati.
 - (h) वासा पसिन bāsa pasin.
 - (i) मनसरा mansara..
 - (i) रमनिया ramaniya.
 - (k) राम इ.स.र rām dullar.
 - (1) इसचा hamcha.
- 979. Of all the above rices, the most esteemed is ৰাম বাহা sām jīra. It is a fine kind, and when cooked its fragrance fills the house. The next best is ৰাষ্মৱা bāsmati or ব্যাধিয়া basmatiya, which is not quite so fine as the first. বিৰুদ্ধ selha may be considered as the third best.

C .- OTHER MISCELLANEOUS KINDS OF RICE.

- 980. নাই boro is a poor kind of rice sown in Asin (September-October) or Kātik (October-November) in the mud on the banks of streams and lakes. It is transplanted several times in Pūs and Māg i (December, January, and February). ভাইৰ lamera or (in South-East Tirhut) না jhar or in (Sāran) নাৰে jhāran is rice which has fallen from the sheaves when reaping, taken root, and grown next year.
 - 981. Rice-lands.—Land which has been under a rice-crop is धनहर dhankar, धन्छित dhankhet, or धन्छित dhankheti. It is also धन्छर dhankhar in Shahabad, धन्तियारा dhankiyāra in Gaya, and धन्हा dhanka in Patna. Fresh waste land ploughed up for rice sowing is खिलमार khilmār; also ननार खेत nawād khet north of the Ganges, and नौखोज naukhil in Gaya. In the south-east it is खिलनट khilkat or खिलनट्टी khīl-katti. To dig it in order to make it fit for sowing is खोज नोइंद khīl korab or खोज तोइंद khīl torab. The preparation of a rice-field is नारो (or नहन) करने kādo (or kadwa) karab; also जैन नार्च leo karab in

Sāran, and মধাৰ কৰে masah karab in Champāran. A man who cultivates rice is ঘৰ্ষা dhanha to the west.

982. Seedlings.—A nursery for rice seedlings is বিহাৰ birār or বিয়া bryār. In South-West Shahabad it is বানা benga. The seed is বাহন brhan, বিহ্নাই bihnār or বাহা brya, and the same words are also used for the seedlings of any crop; but the seedlings of rice are specially called মাই mori south of the Ganges and to the west. They are also called হাই jaraā in Champāran. The bundles of rice seedlings ready for transplanting are আই ānti or আহিয়া antiya north of the Ganges and in the south-east, and the quantity transplanted at one place is everywhere except to the south-east বান bān. Seedlings of বাহা boro rice which have been transplanted once and are again transplanted are called in North-East Tirhut ভাব khāru or ভাবাৰ kharuhān. For fuller information concerning seedlings and transplanting, see 855 and ff.

CHAPTER V.-INDIAN CORN OR MAIZE.

- 983. Indian corn or maize (zea mays) is মকাই makaī or মইয়া akaiya. It is also called ভাইহা janera in the west and ভিনাহা jinora in Patna, which names ought properly to be applied to the large millet (holcus sorghum). The stalks are তেই হা dhattha to the west and তেইহা thathera to the north generally. In South Bhagalpur they are তেইহা thathero, and elsewhere ভাই dānt or ভাইই dānti. The broken stalk is ভাইহ lathēr in the North-West and West Tirhut, and বিহাৰ nighās or বিহাৰ nighesa in East Tirhut. No special name for this has been noted south of the Ganges.
- 984. When the grains begin to form, but are not yet fit for eating, the ear is called सञ्चा sancha. The unripe ear is दुइ। duddha to the west generally, and also होशा dodha in Shahabad. Other names are खिचा khichcha or अन् aju in Tirhut, दुश्होट्ट dudhghottu in Gaya, दुइ। मक्दे duddha makaī in Sāran and Patna, दुश्मोरो dudhbhoro in South Bhagalpur, and दंतकमरा dantkamra in South Munger. When ripe it is सुद्रा bhutta or बाज bāl. When the seeds are ripe and hard, and not fit for eating, it is called पक्टाइन pakthāil. The roasted ear is होरहा horha generally, and also औरहा orha to the east. The empty cob after the grain is beaten out is जिए। lenrha generally; also नेए। nerha in East Tirhut and केंद्र रो lenruri in Shahabad. In Patna and South-East Tirhut an optional name is बहुरी baluri, and South East

Tirbut and South Munger बन्ही balri. In South-West Shahabad the word used is खुबुड़ी khukhuri or खाँखरी khonkhri, and in South Bhagalpur इंड डी haddi. The grain beaten out is मोटा getā or मोट got. An ear with no grain in it is called भौराइ bhorah or भौरहा bhorha north of the Ganges. When it contains only a few grains it is called पचगोदिया pachgotiya. The hair on the ear is भुजा bhūa to the west : also মুন্সা ghūa in South-West Shahabad. In Champāran and Gaya it is called चन san. In Patna it is मोक monchh; in South Munger. मोक्स mochha; in Tirhut and South Bhagalpur. मोच moch er मोचा mocha. It is also called केसी kesi. The sheath of the cob is खोद्या khoëva to the west, and बलखोइया balkhoïya or बोकला bokla generally. In Champaran another name is জেলাইয়া khalchoiya, and in South-West Tirhut बलको balko or कोचा kosa. In East Tirhut it is खोड चा khoincha, in South Munger पतीरा pataura, and in South Bhagalpur पोची pocho. The male ear is called धनवाज dhanbal or धनहरा dhanahra.

CHAPTER VI.—THE LARGE MILLET.

- 985. Large millet (holcus sorghum or sorghum vulgare) is called जनेश janer or जनेश janera generally. A variety of it is called मसरिया जनेश masuriya juner to the west to distinguish it from maize (zea mays, see last chapter). So also it is called निह्या जनेश nanhiya janera in East Munger. Local names are ग्रेसा gehuma and जोन्हरी jonhri in Saran, जिनोरा jinora in Patna and Gaya, and महमा gahuma in South Bhagalpur. Amongst its varieties may be mentioned a large red kind grown in Shahabad, called जी धरी jondhri. This is called सिम आ शहम sisua gahuma in South Bhagalpur. A similar red kind is called Tatl raksa or रक्सी raksi. This millet is little grown south of the Ganges. The only other kind noted there is and bajra, which is described as a dwarf white variety (see however § 987). North of the Ganges द्राध्या dudhiya, or (in South Tirbut) लरकटिया larkatiya or नरकटिया narkatiya, is a dwarf white variety. The following also occur north of the Ganges :-भाजिद्दा jhalariya, of which the head bends down, and which ripens late. बेटो jethi in the north-west is a kind sown for fodder. A kind with two grains in one husk is called गेंड्याँ genhuān.
- 986. The stalks cut up for fodder are to it dhather a or test dhattha to the west, and soit thather or soit thather a to the east. When the

young plant first germinates it is आ जारा ankura, and the young plant is डिव्भी dibbhi or डीभो dibhi. The ears are बान bāl, or in East Tirhut optionally सीस sīs. The large stack of the stalks cut up for fodder is गाँच gānj to the west and टाल tāl to the east. Local names are एम्हार khamhār or कांड् kānr in South-East Tirhut.

CHAPTER VII .- THE SMALL BULRUSH MILLET.

987. This millet (holcus spicatus or pencillaria spicata) is angl bajra in Sāran. South of the Ganges it is sometimes incorrectly called सस रिया जनेर (or in Patna जिनोरा) masuriya janer (or in Patna jinora), which is properly a different grain, a variety of the large millet (holcus sorghum; see § 986). In South West Shahabad it is जाँधरिया jondhariya, and in South Bhagalpur गहमा gahuma. Just as the large millet is grown principally north of the Ganges, so this millet is grown almost entirely south of it. Hence there is great confusion in their names. The following terms relate exclusively to South Bihar:—The stalk is etz dant or etzt danti everywhere; also czat dhattha in Shahabad and 33 thathero in South Bhagalpur. The first shoots of the plant are অঁ ব্ৰুৱা ankhua or ৰু ব্ৰা sūa; also হিমিষা tibhiya in South Munger and HEU suiya in South Bhagalpur. To throw out shoots is बाँ ह्याएव ankhuāëb or सुद्धाएव suāëb. When the ear begins to show itself the phrase used is जलहात वा lalhat ba in Sbahabad, रेड्रा भेज है renra bhel hai in Gaya, जहलहा रहल है lahlaha rahal hai in Patna, खड़ा गंज ara gel in South Munger, and इनहजार के halhaläichai in South Bhagalpur. When the heads are blighted and grainless, they are 3 ws thuntha in South-West Shahabad, THE banjhar in the rest of that district and in West Tirhut, a's banr in Gaya, & gt thuttha in Patna, and स ड्या muriya in the south-east. The fluffy flowers are घोंपा ghompa in South-West Shahabad, जादा jāwa in South Munger, and पुतको phulko in South Bhagalpur.

CHAPTER VIII.—THE SMALL MILLETS.

988. These are-

(1) Panicum Italicum.—This is ইনুনী tanguni to the southwest and in Sāran, and হাঁনুৰ tāngun in Sāran and Gaya.

Elsewhere it is কানি kauni, or in South Munger optionally কাভন kāun.

- 989. (2) Panicum mileaceum.—बांवाँ sānwāñ or चावां sāwāñ.
 In Tirhut it is also चासा sāma, and in South Bhagalpur
 चक्षा sama.
- 990. (3) Eleusine coracana.—This is the most important of all the millets, forming the staple food of a large portion of the population. It is मंड् आ marua or सड़आ manrua. The empty dry ears after the grain has been taken out are ভাঁটা danti north of the Ganges; also জত আ katua in North-East Tirhut, Alt morhi in South-East Tirhut, and प्ती putti in South-West Tirhut. In South-West Shahabad they are खोलड़ी kholri, and in the rest of that district भारत bhūsi. In Patna and Gaya they are भूसा bhusa or खलकोइआ khalkoiya, and in the south-east they are सुख डा bhussa. The stalks are न रजा nerua or चेत्रा lerua to the west, and जार lar to the northeast. Another word current to the north-west is हा dhattha. In Patna they are नार nār, in Gaya नारा nāra, and in the south-east जवजा larus or नरजा narua. In Gaya and the west ets danth or ets dant or sizi danti is also used. The green ears roasted for food are उस्मी ummi or जमी ūmi to the west and in Tirhut, and जनी uni in Champaran. When cut somewhat riper, but not quite ripe, and then roasted, they are with horha generally, and आरहा orha in Tirhut and to the east. They are optionally stati holha in Champaran and South Munger. In Shahabad they are TITE habus, and south of the Ganges generally घुँचनी ghunghni or घुचनी ghughni. This being an important food-crop, there are many popular sayings concerning it. The following may be quoted :-

जब मड़् ज्या ज्या के गाकी भेता।
धिया पुता सुख सुख माकी भीता।
जब मड़् ज्या में बात भेता।
धिया पुता के गात भेता।
Jab marua a ke gāchhi bhel,
Dhiya puta sukh sukh māchhi bhel.
Jab marua meň bāl bhel,
Dhiya puta ke gāl bhel.

—When the marua began to sprout, the children dried up like flies (i.e., their food had been used for seed-grain); but when the marua came in the ear, the children got (fat) cheeks.

मड् आ भीन चीन धङ्ग दही। कोरो के भात दुध धङ्ग सङ्घी।।

Marua mīn, chīn sang dahi, Kodo ke bhāt dūdh sang sahi.

-Marua should be taken with fish, china with tyre, and milk with kodo.

कोरो मड़्, या यन निर्हं। कोलहा धुनिया चन निर्हं॥

Kodo marua an nahiñ, Jolha Dhuniya jan nahiñ.

-Kodo and marua are not really food grains, (i.e. they are despised as poor men's food), just as weavers and cotton-

carders can never be cultivators.

- 991. (4) Panicum frumentosum.—This is বিৰুশ্য chinna or বীশ্য chīna, local variants being বাল chīn in East Tirhut and বাল্ছ chīnh in South-West Shahabad. It is of two kinds in Sāran,—মীহিয়া gauriya and ব্যৱহা raksa. The grains when boiled and then parched are called মান্য mārha, or মান্য mānrha, or in East Tirhut মান্ত mār.
- 992. (5) Paspalum frumentaceum—This is কাই kodo. In Shahabad a smaller variety is called কাই kodaī.
- 993. Miscellaneous.—HATI makra (eleusine ægyptica), a kind of grass of which the seeds are eaten. In the North-Western Provinces this name is applied to eleusine coracana, but not in Bihār.

CHAPTER IX.—PULSES.

- 994. Among the pulses are—
 - (1) Cytisus Indicus or cajanus.—This is tet rahar or tell rahri.
 In North-East Tirhut it is also called tee raihar, tien rahari, or tell rahar. The dry stalks are test rahetha

north of the Ganges, or tets rahath or ties rahath in East Tirhut. South of the Ganges we have Elst haretha or elst raretha (also used in Tirhut) in South-West Shahabad. ষ্টেরে rahretha in the rest of that district, হছালৈ rahraitha in Patna and Gaya, অহাতি lahraitha in South Munger. and जाडो laretho in South Bhagalpur. The pods are दिंदी dhenrhi generally, and ईसी chhemi also north of the Ganges and in Shahabad. To the East they are also क्षीमिं chimari or किमड़ी chhimri. In Gaya they are also क्रीमी chhimi, in Patna डिक्टी dindi, and in South Munger हाँडी dānri The stalks used for fooder are सूच bhus or असा blusa; also कडुआ katua in Patna and सद्द्री katuo in the south-east. This and other pulses when sprouting are known as डिन्भी dibbhi or डीभी dibhi, except in the north-east, where they are also gachh. Bread made from this pulse, gram (a z bunt), and phaseolus mungo (मझ mung), is called for litti or that roti north of the Ganges (both these words being general terms for bread made from any grain), HHII bhabhra in Patna and Gaya, and चितावा chitawa in South Munger. वरी bari is a kind of round cake or fritters made similarly.

- 995 (2) Phaseolus mungo.—This is মুদ্ধ mūng or মুমা mūng. In North-East Tirhut it is also called মুদ্মা mañha mūng. The pods are called the same as those of cytisus cajanus (ছো rahar). The stalks used for fooder are মামা jhengra in Sāran, Gaya, and South-West Tirhut, মামা jhār in Champāran and North-West Tirhut, হাঁড dānth in North-East Tirhut, and মাহ gāchh, সমার jhāmri, or মামা jhāng in South-East Tirhut. South of the Ganges they are মুঘ bhūs or মুঘা bhūsa; also করুলা katua in Patna and ক্রেমা kutuo in the south-east.
- 996. (3) Phaseolus roxburghii or phaseolus radiatus.—This is size urid or (south of the Ganges optionally) sixt urdi. In East Tirhut it is also called ant kalāi, ati karāi, or hie ant mās kalāi. There are several kinds, e.g., shi doma (East Tirhut), which bears in Pūs and Māgh (January); atī larhi (Sāran and South West Tirhut), atī narhu, atī narho, atī larho or statu asni (Tirhut), or saturati aghanua (Sāran, Chamasni (Tirhut), or saturati aghanua (Sāran, Chamasni (Tirhut), or saturati

pāran), which bears in Aghan (November-December); त पखी tepakhi (Sāran and South-West Tirhut) or कतिका katika (elsewhere north of the Ganges), which bears in Kātik (October-November); and भद्दी bhadwi (South Munger), which bears in Bhādoñ (August-September). Another division is into black and green varieties. The black varieties are एका danga (North-East Tirhut), कारी kāri, करिया kariya (Shahabad and the southeast), काला kāla in Gaya, and स्वाह siyāh in Patna. The green kinds are तुलबुक्ती tulbulli in North-East Tirhut, इरिजर hariar in Shahabad, इरा harra in Gaya and स्वजी sabji in Patna. The pods are एका dhenrhi, क्रियो chhemi, &c., as above,

- 997. (4) Phaseolus aconitifolius.—This has only been noted south of the Ganges. It is generally called মাথ moth. A smaller variety is মাথা mothi. The stalks used for fodder are মুষ bhūs, ক্ৰুৱা katua, &c., as above.
- 998. (5) Ervum hirsutum (one variety) or cicer (or vicia) lens (another variety).—This is HU. masūr or HULL masūri.
- 999. (6) Miscellaneous.— कुर्यो kurthi (dolichos biftorus), खे बारी khesāri (lathyrus sativa), * भेंट bhent or भेंटवांस bhent-wāns, खे त मास khet mās or खेत मास khet māsu (North-East Tirhut), which is apparently a variety of phaseolus radiatus, भिरंगो bhirngi (a kind of wild pulse eaten by the poor), and (Shahabad) जातरी latri.

तुरक तारी, बैंक खेंचारी, बामन स्थाम, कायस काम.

Iuruk tāri, bail khesāri, Bāman ān, Kāyath kām.

^{*} It is unwholesome for human beings, but bullocks eat it greedily, e.g., in the saying—

CHAPTER X.—PEAS.

1000. Peas (pisum sutivum) are of various kinds. The large variety is महर matar, or in South-West Shahabad मगूटर mantar. A smaller variety is काराव kerāo. This is often sown with barley, when the mixed crop is known as जो कराइ jau kerāi, &c., see § 959. The principal varieties are कार्या kabili (north of the Ganges) or कार्या kabli (south of it), which is a large white kind. It is also called च नजी ghebli in South-East Tirhut. North of the Ganges सगरा sugwa is a small green variety. Another kind is known as नजी bajri in Champāran. नटरी baturī in Shahabad, and क्रमहो kusahi in Patna, Gaya, and the south-east, is a small black variety. In South Bhagalpur it is called भिरागा bhithgara. Another variety is द्विचा dabliya in South-West Shahabad, द्वा किरान dabal kerāo in the rest of that district, and दिवारी dhābli in Patna.

1001. When the plant first appears above ground, it is called Gould dibbhi north of the Ganges and in Shahabad, but in the south-west of the latter district it is ETH dabhi. In North-East Tirhut it is also colled बाह्य gāchhi. In Gaya and Tirhut it is अ बरा ankura, in Patna and Tirhut अंख्या ankhua, in South Munger क्नसी kansi, and in South Bhagalpur not gaiur. When the pod appears, the phrase is to the north of the Ganges uzi sind at pata lagat ba, or a similar phrase. In South-East Tirbut they say that the plant is uziva patāël or uzi patra. In Shahabad they say it is uçuva gadrāël; in Gaya and South-West Shahabad they say টিটো আমাজ ই (or আ) dhenrhi lāgal hai (or ba); and in Patna (इक दो बागव इ dindi lagal hai. The pod when fully formed is ढेंढी dhenrhi, छोमी chhīmi, छेमी chhemi, or दिसड़ी chhimri to the north, and feel dindi to the south. In South Bhagalpur it is tel dhenri. The unripe pods are माइ gād or मादा gāda, and when used to make a pottage they are called बटकार batkar in South-West Shahabad. The young shoots are also used for pottage. These are called north of the Ganges साम say or भाजी bhaii, the latter principally to the west. When cooked to a soup it is called ut a parch and in Patna and Gaya स्तार jhor. In South Munger they are चन्दा chanda, and in South Bhagalpur मटरी साम matro sag. The young shoots cooked with pulse are called दलपता dalpainta in South-West Shahabad, and इत्तरा daleagga in Patna, Gaya, Saran, and the south-east.

CHAPTER XI.-GRAM.

- 1002. Gram (oicer arietinum) is बंद bunt generally. It is also called चना chana in Sāran, नेहाम bedām in East Tirhut, and रिजा rahila* to the west.
- 1003. नोनी noni or खटाइ khatāï is the oxalie acid and acetic acid which form on the leaves. In Shahabad पीयर pīyar is a kind of which the grain is yellow pointed, and नंदी būnti, or in Patna चनी chani, is a smaller variety. Another small variety is नहरी baturi in Shahabad.
- 1004. The young shoot as it first appears above ground is said to be सुद्वाद्व sueāil. In East Tirhut they say of it यु हे पंचानिक sūi phenkalkaik. The shoot is called टाम dābh in South-West Shahabad, and दिन्मी dābbhi in the rest of that district. In South Munger it is दिन्मी tibbhi, and in South Bhagalpur गज्र gajur or चुना sūa. The young leaves used as potherbs are known as चाग sūg or माजी bhāji, the latter principally in the west. The pod is दिन्नी dhenrhi generally, also द्वीमी chhāmi north of the Ganges. Another name is द्वीमां chhāmari or द्विमादी chhimari in East Tirhut. In Patna it is दिन्ही dindi, and so also in South Munger. In South Bhagalpur it is दिन्ही dhenri and in South-East Tirhut optionally डीटी dāñri. The unripe pods are क्या kachra, and elsewhere क्या kachri. When the gram appears in the pod, the verb used is गराएव gadrāch. The plant is then called in South-West Shahabad पटकी pathi, and in the rest of that district पटकी इर chitura lāgal hai,

एडि रहिला के पूरि कचौरी
एडि रहिला के दाल।
एडि रिश्वा के केली खिरवरा,
बहुत मोटेल गाल॥
Ehi rahila ke pūri kachauri,
Ehi rahila ke dāl;
Ehi rahila ke kailīñ khirawara,
Bahut motailen gāl.

^{*} E.g. in the song-

[—]I made this gram into pari (thin bread fried in clarified butter) and cakes into pottage *khirawara* (cakes of rice-flour prepared in hot water), and my cheeks got very fat.

and in Patna चह हा धरिंच है chatta dharis hai. The husk of the gram is बल खा balukha in South-East Tirhut; elsewhere it is सुसा bhussa, मं बा bhūnsa, or मूचा bhūsa. Gram injured by rain is मराइच marāil, in Sāran गलल galal. In Tirhut it is मार्ज गेल māral gel. South of the Ganges it is पत्त्रमा patlaggu पत्त्रगुत्रा patlagua, except in South-West Shahabad, where it is उन्हा uktha, in South Munger द्वियागल dahiyāël, and in South Bhagalpur दिश्यागल dagiyāl.

CHAPTER XII.—SUGAR-CANE.

1005. Sugar-cane (saccharum officinarum) is known generally as ভাৰ ûkh or ভাৰি ûkhi. In Tirhut, Patna, Gaya, and South-East Bihār a more general name is কালাৰ ketāri. In North-East Tirhut it is also known as স্থানিবাহ khusiyār. Among the varieties are—

क्रीडहार kusihar (south of Ganges), a dwarf hard variety.

कतार (Gaya and the south-east), कतारा ketāra (Patna), कवाडी kewāli (Sāran), केवाडी kewāhi (Shahabad), रौंदा raunda (South Munger), a tall thin variety. Ripens in Katik (October-November).

केवाली kewāhi,—see केतार ketār.

चिनिया chiniya or चिनियाँ chiniyan, which is a soft, large, whitish cane. Good for eating in Phagun or Chait (March). It is called पनसारी pansāri in Gaya and Shahabad, पनसाही pansāhi in Saran, and also पनहाही panchhāhi or पंसहिया pansahiya in the south-west of that district and in West Tirhut. In South Bhagalpur it is called पाँडी paunri.

गरमोरी nargori (North Bihar),—see नरीं की baraunkhi.

पश्चियारी pachhiyāri,—see पाँछ ा ponrha.

पनहाडी panchhāhi, पनसारी pansāri, पनसाही pansāhi,—see चिनिया chiniya.

पोंट, ponrha (west), पोंड़ा ponra (Patna and Gaya), पश्चियारी pachhiyāri (South Bhagalpur), a tall, stout, juicy variety.

पीड़ी paunri, - see चिनिया chiniya.

बरोंकी baraunkhi (Sāran), बर जख bar ūkh (South-west Tirhut), or बराजीरी nargori (North Bihār generally). This is thiu, with a reddish bark. The juice is sweet and thick.

स्तो bhurli (North-West Bihar and West Tirhut), a very thick short cane, full of juice. Fit for eating in baisākh (April-May).

मन्त्रो mango,—a small, hard, red cane.

रेवड़ा renwra (North-West Bihār and South-West Shahabad) or सकरकीनी sakarchīni (Patna and Gaya) —a yellowish kind, not good for eating.

रौदा raunda,—see कतार ketar.

ललगोँड़ी lalgonri,—a tall, red variety.

सकरचीनी sakarchīni,—see रॅवड्रा renwra.

erel sahi (South-West Tirhut),—a dwarf variety.

हयुनी hathuni (Sāran and West Tirhut),—a moderately thick variety.

1006. A cane-field is to the west उखाँव ukhāñw or उखारी ukhāri. Elsewhere it is simply जा (or केतारी) के खित ūkh (or ketāri) ke khet. Sugarcane land requires careful cultivation, or, as the saying runs, तीन पटावन, सेरह कोड़न tin patāwan, terah koran,—three waterings, thirteen hoeings. Land prepared for sugar-cane is said ukhānw in North-West Bihār. When the land is left fallow the autumn preceding the planting, the plant is called with porha in the North-West and in South-West Tirhut, and time sungar in North-West Tirhut. When an autumn crop is taken the season before planting the cane, the system is known as जारी jari to the west, or in Saran नारी nāri. In North-West Tirhut it is called that dotura. South of the Ganges it is generally called चौमास chaumās. When cane is cultivated without irrigation, a layer of leaves, grass, & c., is thrown over the seed and acts as a sort of hotbed. This system is known as खदियाचील khadiyāöl to the west and in South-West Tirhut, and गोद्धा पटाएव goa patāāëb in North-West. Tirbut. To the west two ploughs are used in cane-planting. The first is simply called हर har or पहिया बाला हर pahiya wala har; the second is called कान्ही के हर kanhi ke har in Saran and सर्टीनी bhathauni in Champaran. The second plough has a bundle of grass tied round it, called कान्ही kānhi or काँनी kānni, to widen the furrow. The furrow is everywhere सिराउर sirāür, also रेड reh in North-East Tirhut. South of the Ganges a second plough is not used. In Azamghar the furrow is filled up by ploughing a second furrow alongside it, but in Bihār this is usually done by hand.

1007. The first watering of the cane is TETE ganda dhar in Gaya and South-West Shahabad; in the rest of Shahabad it is East

chhenwka. In Patna it is प्राचा panganda, and in South Bhagalpur चौधरी पटावन andhri patāwan. Elsewhere it is simply पहिल पटावन pahil patāwan. The second watering is की इर्रा kora in Patna. Elsewhere it is दोचर पटावन (or पानी) dosar patāwan (or pāni,) with a variant दोचरी घटावन dosro patāwan in South Bhagalpur. The third watering is आखरी ākhri in Patna; elsewhere, तेचर (or तेचरो in South Bhagalpur) पटावन (or पानी) tesar (or tesro) patāwan (or pāni).

- 1008. Cane sprouting from the roots left since the previous season is known as खंूटी khūnti north of the Ganges, and also खं दिया khuntiya in North-East Tirhut. When sprung from fresh seed it is known as वादम bāwag, or (optionally) in Tirhut Tu rop. Cane sown after the autumn crop is cut is known as जरिया के ऊख jariya ke ūkh to the west, and also नारी के जख nāri ke ūkh in Sāran. In South-West Tirhut it is होत्रा के अख dotura ke ūkh. Elsewhere it is known as चौमस्या chaumasiya. Cane cut up for seed is known as nigt genra or nigt genri to the west, and टोना tona or टोनी toni to the east. गुझी gulli is also used in Shahabad. In Patna it is also called पाँचड़ा ponhra, and in South Bhagalpur ৰ্ভিৰ bihan. When only the top of the cane (which sprouts quicker than the rest) is cut up for seed, the pieces are called आँगेर anger in Saran, जाँरा angenra in Gaya, आगारी agāri in Patna, आगरा agra in South Munger, and आगा āga in South Bhagalpur. North of the Ganges they are called विध्या badhiya or (in North-West Tirhut) फनगी phungi. The hole in which the cane slips are kept before planting is खाद khād in Sāran, खाता khāta in Champāran, गाइर gāra in Shahabad, गॅंड्सार yanrsar in Gaya, बलसार balsar in Patna, and टोमखाद tonkhad or टोनखावा tonkhāwa in the south-east.
 - 1009. The sprouting eyes of the cane are आँखि ankhi or आँख ankh in Gaya and to the west generally; so also in South Munger. In North Tirhut they are आँखिया ankhiya, and in South-West Shahabad आँखवा ankhwa. In Patna and East Tirhut they are अंखिया ankhwa, and in South Bhagalpur अखियाय ankhiyay. When just sprouted, the cane is called पुजाड़ी puāri in Champāran, पौरी pauri in South-West Tirhut, and गोमी gobhi elsewhere north of the Ganges. In Shahabad it is called पोर poi, in Gaya it is said to be अन्यापन ankurāël, in Patna अखुआपन ankhuāël, and in Sāran सद्यापन suiyāël. In South Munger it is दिस्ती tibbhi, and in South Bhagalpur स्मित diphi. The earth is hoed (कोइन koral) once after the cane has sprouted. This is called पुजारी के जीत puāri ke jot in Champāran, and जन्हारिया anhariya in North-East Tirhut. Elsewhere it has no special name. The chief

hoeing is done in Akhārh (June-July), and is called अखाड़ी कोड़न akhārhi koran or अद्रा के कोड़नी adra ke korni. To the west it is called अखाड़ी कोड़ asarki kor, and in Gaya it is पासा pasa.

- 1010. The root is se or st jar to the north-east, and HE murh elsewhere north of the Ganges. In Shahabad it is we us jar khar, in Gaya and South Bhagalpur & Et khūnti or & Cau khuntiva, and in Patna and South Munger जही jari or जिंद्या jariya. When the sprouts are two or three feet high, they are called Zizi tonta in Patna. Elsewhere they have no special name: the plant is simply described as HE & For bhar thehuna, or in some similar way. The knots on the cane are ult por, and (in Shahabad) ult poi. They are also called fit gire or fitz gireh. When these become visible, the plant is called with porana in Champaran, Patna, Gaya, and the east generally. In West Tirhut they are first girhana, and in South-East Tirhut पीर कीरना por chhorna. In Shahabad they are called हें दीना denrauka. When the plant is ready for cutting, it is called स्त्राह्बन्द, agarbannhu in Patna and संगिर्वन्द, angerbandhu in Gaya. In the south-east it is sit danr. Elsewhere it has no special name. A sprout of care is site ankh north of the Ganges and in Shahabad and Gava. In North Tirhut it is Tam ankhiya, in Patna Taur ankhua, in South Munger कन्सी kansi, and in South Bhagalpur ग्रामी gonjhi. The leaves at the top and the upper part of the cane are sais agenr in the west, and n genr in the south-west of Shahabad. Patna and Gaya they are with angeri, and also watt agra in the latter district. In Tirhut they are unit pagar, in East Tirhut at chhip, and in the south-east पराङ्ग pagra. The dry leaves at the top are पत्नेन patain in Saran and South-East Tirhut, yart pathar in Champaran and North-West Tirhut, vaai patlo in South-West Tirhut, and vare patras in North-East Tirhut. In Shahabad they are und pataž, in Gava पतौरा pataura, in Patna पतज्ञ pathul, in South Munger पतौरा pataura or पतहोत pathol, and in South Bhagalpur पतहोर pathor. Shoots coming from the knots are anailst kangojar or anilst kanojar in South-East Tirhut.
- 1011. A branch springing from the bottom and injuring the plant is दाँच donj in Sāran and South-West Tirhut, पहारी pachkkhi in Champāran, फुटना phutna in North-West Tirhut, and गोभी gobhi in East Tirbut. In South-West Shahabad it is कार्यो kankhi, and in the rest of that district गंवा ganwkha. In Patna and Gaya it is बार्ग jonka, and in the south-east unga paguri. In South Bhagalpur

it is also पहुँच pahunch or पोर्गोनो pornowo. When a plant is attacked by insects, which are called in Sāran and Champāran सीना sāna or टाइा tāra, it is called north of the Ganges क्नाइस kanāil or रतस्य ratral, or (in Tirhut) क्नाइ kanāh. The latter name is also current in South-West Shahabad, and variants are क्नाइर kanāha in South Munger, कानो kāno in South Bhagalpur, and काना kāna in Patna. In Gaya it is called रतास्य ratāël, and another term in use in Patna is रवास्य rasāël. North of the Ganges a plant is called सहिद्यारी मार्य muriyāri māral when the top withers and fresh sprouts (ट्रेनी teni in Sāran and शैंजो donji in Tirhut) come out from underneath.

1012. The green top cut for fodder is आए agenr or आरे anger in Sāran, में इ genr in Champāran and Shahabad, आरो angeri in Patna and Gaya, and also आगर agra in the latter district, and आगर agār in South Munger. In Tirhut it is untilpagār, and in South Bhagalpur पाड़ा pagra. The piece between two knots cut for eating is पोर por. The piece of cane chewed at one time is गुझा gulla, or (in Shahabad) optionally गुझी gulli, and the refuse thrown out of the mouth खोद्या khoiya north of the Ganges. South of the Ganges it is generally खोद्या khohiya or चेपूजा chepua, local names being खिडो sitthi in Shahabad and South Munger, (also used in West Tirhut) and चोपा chopa in South Bhagalpur. For the pieces of cane cut for the sugarmill, see § 288.

1013. A bundle of canes is uাঁলা pānja. A large bundle is ৰানা bojha, which is as much as can be carried by a man.

1014. Among the preparations of the sugar-cane may be mentioned रख ras, or क्यर kachras, and South Bhagalpur क्यो रख kancho ras, which is the juice of the cane. When boiled down and undrained, it is TT rab or (in Patna and Gaya) TTT rawa. When boiled down for a longer time, it becomes ut gur or ut gur (often spelt ne, ne). When made up in smallish balls it it called wal bheli. Other names are fuots mithai, and when made round and flat, चाकी chāki and चकरी chakri in Sāran, and चक्की chakki in Patna and Gaya. The raw sugar which remains in the bag after pressing the rab is called that sakkar, or in Patna, Gaya. and the south-east ugt sankar. When dried, it is called ais khanr or Hif bharra or Hatt bhura, i.e., brown sugar. The molasses, or juice which runs out of the bag when the rab is pressed, is called होचा chhoa, or in South-West Shahabad बिरा sira. सिसरी misri is suger-candy or loaf-sugar, and tan chinni or alal chini is refined brown sugar (बनार sakkar or म रा bhūra). The molasses (स्वाचा chhod) above mentioned is used in tobacco manufacture, and is then called तमार tagār in Gaya, मारिया gariya in Patna, and फॉक phānk in South Bhagalpur.

1015. In a sugar-refinery रस ras (or in the north-west सरवत sarbat) is the raw sugar dissolved in water. मेल mail is the seum taken off the boiling-pans. To the south-east this is मेला maila, and in North-West Tirhut and Shahabad महिया mahiya. The boiled juice is सीरा sira, and the clear filtered juice रास के रस ras. To the north-west the juice after the first filtering is होमा doma, and after the second जोपारी thopāri. When the seum is mixed with water and again boiled it is called प्रसारा pasāwa.

CHAPTER XIII.—COTTON.

- 1016. The cotton-tree ((90ssypium herbaceum) is known everywhere except to the south-west as agr banga or ain banga, with a local variant ain bango in South Bhagalpur. To the west it is called aute kapās, which properly means the cotton in the pod. Most kinds of cotton ripen about Baisākh (April-May). Amongst the varieties may be noted without bhogila (north of the Ganges), a good kind with large pods, and of medium height; भोचरी bhochri (north of Ganges), a smallvariety, of which the cotton is apt to get blown out of the pod by the wind. पहचाल phetwal is a kind grown in North-West Tirhut, and min gājar is one grown close to the house in the att bāri, and not in the fields, in North-East Tirbut and Shahabad; That rarhiya (Patna. Gaya, and the south-west), a dwarf variety; वह चा baraisa (Patna and Gaya), a large variety; लरमा larma (Saran), नरमा narma and ह वती henoti (Shahabad), a dwarf variety. Other kinds grown in Shahabad are व इक्का banrchha or वहुका banrachha, and मनवा manwan, and in Munger we find and gola and gue suphed. Tirhut is famous for a special kind of cotton which ripens in Bhadon (August-September). called an all kokti or wear bhadaiya which is of a red colour, and of which thread and cloth of extreme fineness are made. A dress of kokti cloth lasts a life-time.
- 1017. The uncleaned cotton in the pod is क्षण kapās, also बाँग bānga in East Tirhut, बाँगो bāngo in South Bhagalpur, and काँच रूखा kānch rūa in South Munger. To clean the seeds from cotton is जोटन otab or बाँडन ontab, and the operation is called बाँडनी otni or बांडाइ otāi in

Saran, and sites auntai in South Bhagalpur. The last two words also mean the wages paid for cleaning. The cotton-pod is called to dhenrh to the north-west and to dhenrhi in Tirhut and South Bhagalpur. In Shahabad it is to dhenrhi, in Gaya ter, in Patna and South Munger seed dindi or to dinti. The cotton-seed is south Munger, and south bangaur in Tirhut, singly bangaur in South Munger, and south bangthi in South Bhagalpur. In South-West Shahabad it is south bangaur. A cotton-picker is south-west; elsewhere there is no special name. North of the Ganges he or she is paid by a share of the cotton picked. This is called us pai in Saran and South-West Tirhut, us por in South-East Tirhut, and standar in North-East Tirhut. In North-West Tirhut the share is a fourth of the crop, and is called als at chauthaiya.

1018. The stages of growth in the plant are as follows :-

When the first leaf shows, it is called पतियाएल patiyāël north of the Ganges. In South-West Shahabad it is इ बभी dubbhi, in the rest of that district डिब्भी dibbhi, and in Patna and Gaya कनियाएल kanīyāël.

The next stage is होपतिया dopatiya to the north-west, and also south of the Ganges generally. In Tirhut they say it is कापारी फोरल kapāri phoral. In Gaya it is पतिया patiya, in South Munger होपत्ती dopati, and in South Bhagalpur दुपतियो dupatiyo.

The third stage is चौपतिया chaupatiya or (to the north) चरपतिया charpatiya, and in South Bhagalpur चरपतियो charpatiyo.

The flower has no special name, and is simply called **una** phāl. To flower is **united** phulāčb.

The pod bursting is sule was kapās phutab to the west, and in East Tirhut sint was bānga phūtab. In South Bhagalpur it is sinterestable phota.

- 1019. Raw cotton is auto kāpas, or aim bānga, aim bango, &c., as above. In East Tirhut aim bāng is also used. To the west aim bānga means cotton stalks. From that rarhiya (raw cotton) about one-sixth clean cotton is obtained; from what bhochri and mast kokti, about a quarter; from what bhogila and saal heavti, about a third; and from usaam phetwal, about two-fifths, hart mijhra north of the Ganges is a mixture of what bhochri and what bhogila.
- 1020. Cotton is the subject of many proverbs, as (for instance)

bārah bigha bāng, kamar men doro na—(here's a fine miser) he has twelve bighas of cotton and can't afford a string for his waist.

CHAPTER XIV.—TOBACCO.

- 1021. Tobacco (nicotiana tobacum) is duty tamāku or duty tamākul. It is little grown south of the Ganges except in South-Bhagalpur and South Munger. North of the Ganges there are three main classes:—
 - (1) देवी desi or (North-East Tirhut) बढ़की barki.
 - (2) विजायती bilāëti or (in Champāran and North-West Tirbut) कवकतिया kalkatiya.
 - (3) de al jethua, which is sown in Magh (January-February) and cut in Jeth (May-June).

In East Bihār are found धमाञ्चल dhamākul, a broad-leafed variety, and पनंदिया pandathiya and खंगड़ीवा khangrīws, nafrow-leaved varieties.

- 1022. In Shahabad নাছৰ morhan are long leaves of the best kind, and ইত্তৰা chheua the next quality.
 - 1023. When manufactured, there are three main kinds :-
 - (a) Chewing-tobacco.—खेनी khaini or च्रती surti, or in Patna दोखता dokhta. Some people call this कत चुमके धाम्त kal jug ke amrit, or the ambrosia of the kali age:
 - (b) Snuff, which is THE nas or THE nas.
 - (c) Smoking-tobacco.—This is called una prani or und prani generally. Among its kinds may be noticed attent kala (North-West and South-East Tirhut) or unant pakua (Tirhut), which is the coarsest kind. And kandai or went bhusna in South Bhagalpur, and in south Munger, is broken tobacco. And karua or (in South Bhagalpur) and karua is a second-class strong kind. Elemi dorassa, or in South Bhagalpur elemi dorasso, is a mixed tobacco of fair quality. Another similar kind is called negative masaldar or negative mahkawa, which khamira is a scented kind mixed with spices, and sign sada is the plain kind in common use.

shops, and होकानो dokāni is the cheap kind used by the poor.

1024. The stalks are such danti generally, with local variants size dant in South Munger and इंटकी dantki in South Bhagalpur. In East Tirhut they are also siz danth. The refuse broken leaves and stalks are Time jhala in the south-east, and in South-East Tirhut will kharsan. When blisters come on the leaf when ripe, the verb used is चा व charhab; also गुलिटयाएव gulthiyāëb or चितियाएव chitiyāëb in Champaran. The blisters themselves are called বিনা chitti. seed-capsules are च्रा ghūni in Sāran, फर phar in Chāmpāran, and bichchi in Tirhut generally. The nipping or cutting off of the head is पता त्र्व pata turab in Saran and South-West Tirhut, छोपनी chhopni in South-East Tirbut, and काटन kātab or कटनी katni elsewhere. Someteimes shoots appear after doing this, and they are called दोंजी donji. Other local names are पचली pachkhi in Saran and Chāmpāran, कनोजर kanojar in North-East Tirhut, कन स kanail or कांखी kankhi in South Tirhut, and कनई kanaī in the east generally. The first crop is called मोरहन morhan. A second crop raised from the reots is दोनी donji, or in South Bhagalpur खंदिया khuntiya. Tobacco seedings are called पोद्या 100 in South Bhagalpur.

1025. Tobacco is the subject of many proverbs and tales. An example of the former is—

चून तमाक्ष सान की, विन माँगो जे दे। सरपर नरपर नागपर, तीनू वस कर ले॥

Chūn tamāku sān ke bin mānge je de, Surpur narpur nāgpur, tīnu bas kar le.

The man who mixes tobacco with lime (for chewing) and offers it without being asked conquers (by his virtuous action) heaven, earth, and the lower regions.

1026. A folk-tale about tobacco runs that a villager who went to a distant village to visit his friends found them smoking in the morning before they had said prayers, whereupon he said—

भोर भए मतुस सब जागे। इक्का चित्रम बाजन लागे॥

Bhor bhae, manus sābh jāge, Hukka chilam bājan lāge.

—At daybreak the people awoke, and immediately the hukkas began to gurgle.

To which one of the smoking party replied—

खैनी खार न तमानू पौर ।

से नर नतान के से जीए ॥

Khaini khāe, na tamāku pie,
Se nar batāwa kaise jie.

-Show me the man who can live without either chewing or smoking tobacco. This verse has passed into a proverb.

1027. Tobacco is often compared to the river Ganges, which has three streams,—one of which flows to heaven, another to hell, and the third to the world of mortals. So also tobacco has three branches, viz. snuff, which, by being smelt, goes upwards; smoking-tobacco, which, by being smoked, goes downwards; and chewing-tobacco, which goes neither up nor down.

CHAPTER XV.—OPIUM POPPY.

- 1028. Opium poppy (papaver somniferum) is पोसना posta or (in Patna) पोसन posat. The advances made to the cultivators are हाइनी dādni. The average produce per bigha is सर्ह पातर sardar partar or परना parta north of the Ganges and in Gaya In Shahabad it is माल māl, and in Patna पहा paida. The rough measurement of the field is जिटावन्दी lathābandi in South-West Shahabad, and elsewhere south of the Ganges नाप nāp. North of the Ganges it is नापो nāpi.
- 1029. The poppy petals are फूज $ph\bar{u}l$, and the heads देंद्री denrhi, or in Patna दिखा dindi. The cakes of poppy petals are पुजपता phulpata in Chāmpāran, पुजपत्ती phulpatti in Sāran and Tirhut, and प्रताब pattal in Patna. Elsewhere they are रोटी roti.
- 1030. The instrument used for piercing the capsule is नहरती naharni, or in Tirhut optionally जहारती laharni. In Patna and Gaya it is नरस्ती narhanni. To lance the capsule is पाइव pāchhab. The milky juice which exudes is दूध dādh, and the opium yield is माज māl. The scraper used for collecting the coagulated opium off the pod is called चित्रहा situha or चित्रसा situa. In South-East Tirhut sometimes a bamboo scraper is used, called पोइनी pochhai. The gathering of opium is उठाएव uthāëb generally. Local words are काइन kāchhab to the north-west and in North-West Tirhut, and पोइन pochhab

also in North-West Tirhut. The person who lances the capsules is पद्धिकार packhnihār or (fem.) पद्धिकारिन packhnihārin, and he or she who collects the coagulated opium which has exuded from the capsule is उद्योगिहार uthaunihār or उद्योगिहारिन uthaunihārin. The grain of the prepared opium is हाना dāna, and its consistency मुख्यम sukhwan.

- 1031. The grains of opium-seed are दाना dāna. The shell is खोदया khoiya north of the Ganges, and खोदिया kyohiya in Gaya. In South-West Shahabad it is खोजहो kholri, in the rest of that district and in South-East Bihar बोक्स bokla, and in Patna बज्जा bakula. In Gaya चिट्टा chitura are poppy capsules which are empty and have not borne seeds. The oil-cake prepared from the seeds is पिना pinna or पीना pina.
- 1032. The refuse opium, consisting of the washing of the vessels, &c., is when droan north of the Ganges and which drois south of it. In the south-east it is wite droe. The refuse scraped from the vessels is with khurchan, or (Gaya, South-West Shahabad, and South Munger) with khakhoran. The juice which drains off the fresh opium is with pasewa. This is inspissated on rags, and the product is with kapha, of which any kāpha in Shahabad and win kappha in Sāran and South Munger are local variants. The fluid opium used in pasting the leaves on the cakes is day lews in Patna, and the cakes themselves are mixty goti.
- 1033. Preparations of oplum.— महन madak is made by boiling down and inspissating the juice (अरख arakh) of pure opium or कथा kapha. This inspissated juice is known as निमाम kimām or (in Gaya) क्याम kemām. With it are mixed out-up betel or guava leaves, known as जान jāsu. The pipe used for smoking madak is known as महस्ट mahru or उरिया thariya or उरिया tharhiya, or to the south ast महिला meru. A small piece of madak, known as होटा chhita, is ignited in the bowl of the pipo with a spill of charcoal, called क्याम kalam or (in South Bhagalpur) क्याक kangra, which is held by a small pair of tongs, called चिमटा chimta in the north-west and चूंटी chūnti south of the Ganges.
- 1034. The chandu of The chandu is the distilled juice of pure opium, and is smoked in an earthen bowl called from chilam to the northwest and train dawat south of the Ganges. This is attached to a stem called from nigāli in Sāran, Patna, and Gaya, from narcha in Champāran, and from in North-West Tirhut. Another name is and bambu or the bāmbu, bamboo. It is stirred with an iron skewer, called the thak

When it is desired to make the preparation extra strong, the sediment which accumulates in the stem of the pipe is added. This is called was anchi south of the Ganges generally, and in South Munger, and and in South Bhagalpur. In Patna it is also called anti, and in Champāran and kaiti.

1035. पिनिक pinik is the drowsiness produced by opium intoxication, and चुसको chuski the quantity of opium water drunk at one time.

CHAPTER XVI.-HEMP.

- 1036. The hemp plant (cannabis sativa) is known as गाँचा gānia when cultivated in Rajshabai, and भाँग bhāng when wild elsewhere. The leaves are known as भाँग bhāng or भाइ bhang (generally), धनुची sabuji (north-west), or धन्ना sabja (Patna and Gaya. A favourite way of taking the drug is in the form of a sweetmeat, called मञ्चम majūm or माजूम mājūm. चर्च charas is the resin which exudes from the flowers and leaves.
- 1037. The flat gānja is चपटा chapta or चिपटा chipta; also in Shahabad नाली kali. The round gānja is गोच gol, also गिर्गिटिया girgitiya in South-West Shahabad, and also पमड़ी pamri in the rest of that district. Broken gānja is रोरा rora or चूर chūr, or (in Gaya and South Munger) रदे raī In Shahabad नालूचर bāluckar and जासर jāsar are two kinds of imported gānja. Gānja with stalks attached is called राष्ट्री dārhi in Shahabad. मेहनी medani or महनी medni is a plant taken with gānja.

CHAPTER XVII.-INDIGO.

- 1038. Indigo (indigofera tinctoria) is জীজ līl. The word নীজ nīl used by Europeans is a Westernism borrowed from Urdu-knowing subordinates.
- 1039. Indigo sown before the rains and irrigated by artificial means is called परोद्धा patana. The first cutting is मोर्डन morhan. The second cutting is क्टोक्टीक्टीक्टा or (in South-East Tirhut) दाँची donji, and the third cutting is called तैंची tenji or तेंचरी telri, or in the northwest तिराँडी tiranti. If the second or third cutting is allowed to grow on to the second year it is called क्यम kalam or क्यमी kalmi. In South Bhagalpur there are two sowings (बाबा bāwag),—one called क्यिक्टी

katiki (कातिक Kātik = October-November), and the other फ्ल्यानी phalguni (फाल्यान Phālgun = February-March). In North Bihār the chief sowing is the फ्यानी phaguni (फायान Phāgun = February-March), and there is a second sowing in अखार Akhārh (June-July), called अखारी बस्तेगों or अखारी akhārhi. There are also sowings in का तिक Kātik (October-November) and वैशास Bassākh (April-May).

1040. The system of obtaining the plant from cultivators on advances is called हाइनी dadni or हाइन dadan in the north-west, in South-West Tirbut, and in South Bhagalpur. When indigo is grown by cultivators who have entered into an agreement to do so, it is called रेयती raigati or असामिवार asamiwar or असामियार asamiyar. Under the system called in the north-west an acte khush kharid. the planter advances money to a cultivator to sow indigo. also advances indigo-seed at a given rate, the price of which is recovered in the settlement of accounts. This is also called a khuski in Champaran and निवयतखानी nawishtakhani in North-West Tirhut. ठीका के लोस thika ke lii is when the planter takes a village in farm and cultivates the zira'ats (जिस्त jirāt) and such other land as he can secure. The special cultivation carried out by the planters themselves is जिरात jirat, or (in South Bhagalpur) बाड़ी bāri. The divisions of their estates are called for jila, each under charge of a for their iilādār, and a subdivision is (north of the Ganges) दोक tok, under charge of a Zineit tokdar.

1041. अतावा alāwa or चलाचे alāwe is indigo grown by the cultivator on his land after opium or other crop.

CHAPTER XVIII.—OTHER DYES.

- 1042. The following may be noted:
 - (1) আৰ āl (morinda citrifolia).—This is used for dyeing red cotton cloth আৰু sālu and the coarse red cloth আৰু khāruān. The root is divided into classes, called বাৰা bāna. The best and thinnest roots are known as use phūha. The thickest roots are and kachri in Shahabad and South Munger, and are toran or used gulli in Patna and Gaya. In mel in Shahabad is a mixture of the two kinds.
- 1043. (2) Safflower (carthamus tinctorius).—This is जुसम kusum generally north of the Ganges, and कोसम kosum

south of it. A local name is \(\mu \) phāl in Tirhut. The seed is \(\text{is also called to the west and in Patna and Gaya \(\text{is also called to the barre.} \) The following are some of the colours prepared from safflower:—

स्वसानी asman², light blue. काशी kāgī, navy blue. कासा kāla, black, काहि सबुका kāhi sabuja, dark green. केसरिया kesariya, saffron-yellow.

गुलाब gulāb or गुलाबी gulābi, pink.

चैपई champai, orange.

नारञ्जो nāranji, orange yellow.

पेडानी paithani. Made by dipping into an indigovat also.

पांत्रसाही phālsāhi, plum-coloured.

बहामी badāmi or वेहामी bedāmi, almond-coloured.

वैंगनी baingni, purple.

माची māsi, a very dark green.

जाल lāl, red.

खीला līla, dark blue.

सन्बा sabuja, green.

चूरमई surmai, antimony-black.

हुत्व surukh, red.

सोनच्चा sonāhula, golden yellow.

Of course all the above are not made from safflower alone, but it forms the basis of all. In most of the darker colours it is used in conjunction with indigo. The following riddle shows the comprehensive range of colours embraced by safflower. At a marriage procession garments of every bright colour are worn, and the riddle is—

बाप रहत पेटे, पुत गेल बरियात।

Bap rahal pete, put gel bariyat.

—While the father was still in the womb (i.e., pod), the son went to a wedding party. The father is the seed of the safflower in pod; the son is the safflower dye.

In the north-west जर्जा तेल jarua tel is an oil extracted by means of heat from the safflower-seeds. It is called जरू आतेल jarathua tel, and in Shahabad स्टूजा तेल darhua tel. It is used for applying to sores, and also for burning.

1044. (3) बन्स bakam (cæsalpina sappan).—This is a red dye, used principally where আल al is not obtainable.

CHAPTER XIX.—OILSEEDS.

1045. Oilseeds in general are বিধান chikna, ব'ৰছৰ বীৰী telhan tisi, or simply ব'ৰছৰ telhan. Amongst the varieties may be noted—

- (1) Mustard (brassica campestris or sinapis dichotoma).—This is ভাষো sarison or ভাষো sariso north of the Ganges and in the south-west; elsewhere it is ভাষো sarson. In South Bhagalpur it is মাহা goto, and in North-East Tirhut also মাহ got. Oil from this seed is called কৰ্মা ব'ল karua tel or কত ব'ল karu tel.
- (2) Mustard (brassica juncea or sinapis ramosa).—This is stated lahi or the raï to the west. In South Munger it is take ranchi, and in East Tirhut takerainchi. Elsewhere it is all tori, and so also in Champaran.

(3) Sesamum (sesamum orientale or Indicum).—This is तोस til.

In South-West Shahabad तिस्तो tilli is a variety with a white grain, which is sown with the autumn crop.

- (4) Linseed (linum usitatissimum).—This is বীষী tīsi. To the east it is also called বিৰাশ chikna.
- (5) Safflower (carthamus tinctoria). See last chapter.
- (6) Castor-oil plant (ricinus communis).—This is if renr or of lenr, also অ莫莫 anrar in the north-west, Tirhut, and South Bhagalpur, and wut anda in Tirhut and South Bhagalpur. The seed is 南東 lenri or 漢章 renri generally, also 如美元 anrri in the north-west, Tirhut, and South Bhagalpur, and 知识 andi in Tirhut and South Bhagalpur. A plantation of this is 天文司 renrunari or 南美司司 lenrwari.
- (7) Bassia tatifolia.—The tree is called মন্থ mahu or মন্তব্য mahua. Its clusters of buds are ছুৱা chhatta or বাষ্থ konch. The flower which falls to the ground and is used for distilling spirits is মন্ত mahu or মন্তব্য. The oilnuts which are borne by the tree are বাৰে koin north of the Ganges, or কাৰেনা koini in South-East Tirhut. In South-West Shahabad they are কাৰ্ব্য koinda. In South-Munger the mahua-pickers sing a song while employed called द्वार toka.

- (8) Celastrus paniculatus.—This is मलनगरी malkangni or खिटीरी dithauri in South-West Shahabad, मलकानी malkauni in Patna and Gaya, मनकोनी mankauni in South-East Tirhut, कोनी kauni in South Munger.
- (9) Croton (croton tiglium).—This is जमान गोटा jamāl gota in Patna, Gaya, and the west.
- (10) Two other oils may be mentioned here. One is মিনিয়াই কৰিব miniyai ke tel, which is supposed to be extracted from the heads of coolie emigrants to the colonies, by hanging them head downwards over a slow fire, see §1458. The other is অকীৰ নিৰ akol ke tel, made from the nut of the অকীৰ akol (aleuritis triloba) tree, which if rubbed on a person's body makes him invisible. This is like saying that if you catch a guinea pig by the tail his eyes will drop out; for the nut is so hard that it is impossible to extract oil from it.

CHAPTER XX.-FIBRES.

- 1046. Hemp, as a drug (cannabis sativa).—See Chapter XVI.
 1047. Hemp, as a fibre plant.—There are two varieties of this:—
 - (1) सन san (crotolaria juneea) or (North-East Tirhut) कर्यामरा kasmira or स्रोन son.
 - (2) पट्चा patua, इतुरम kuturum, or (in South Bhagalpur) इत्सम kudrum (hibiscus cannabensis, Roxb.) This is like san, except that its flower is like the safflower, and that it is used only for making the coarse fibre (च्चा channa). See below.
- 1048. The stalk is सन्दे sanai north of the Ganges generally except in North-East Tirhut, where it is सने sanai. In Shahabad it is सने sanaitha, in South Munger सनादो sanāthi, and in South Bhagalpur सनसनादो sansanathi. When the bark has been removed, it is समझे santhi, or in South Munger सनादो sanāthi, and in South Bhagalpur सनसनादो sansanāthi. A bundle of fibres is जास्र larchha, or in East Tirhut शिसा dhoa or एका thāa. Short stalks that remain in thefibre are called in North-East Tirhut गुर्श gudri, स्र khudar to the west and in West Tirhut, मुद्दी kudāri in North-East Tirhut,

and गुद्द gudar in East Tirhut. In North-East Tirhut the coarsest fibres are called चन्ना channa, the next finest पट आ patua, and the finest कर्यास्य kasmira. There is no special name for the seed.

CHAPTER XXI.—BETEL.

- 1049. Betel (piper betel) is called पान pān, and the man who grows it बाई baraī. Amongst its varieties the best is नपूरी kapūri, which has a long leaf, mild, but slightly bitter. The next best is बाँची sānchi. The common varieties are क्योर kakir (North. East Tirhut) or क्योर kaker (South-East Tirhut), which has a large leaf and mild flavour; the बेंबहरी belahri (south-west) or बेंबहरी बाँची belahri sānchi (North-East Tirhut), and the माही maghi, which have a round leaf and a sweet taste; and the बंगवा bangla or (South-West Tirhut) बंगरी bangra, which is small and slightly bitter. To the west there is also a kind called करवार karārua, which is small and sweet.
- 1050. The mound on which the plant is grown is thus bhinda, att baraitha, or up park north of the Ganges. South of the Ganges it is who bhith. A betel-garden is at bareo or at barwe. The rows in the plantation are uyt sapura in Saran and South Tirkut, and uty sampur in North-East Tirkut. In South-West Shahabad they are us pas. and in the rest of that district util panti. The intervening spaces are util antar or util antra. They are also ute pake in South-East Tirkut, that daungar in Patna and Gaya, and the daug in the south-east. The main props down these lines are att koro in Tirkut and att koraī in Shahabad. In the south-east and in Sāran they are used ikri.
- 1051. The spaces between these props are in North-East Tirhut with korwas. The supports of the plants are with sarat north of the Ganges or in South-East Tirhut with kharhs, of which there are generally six between each main prop. In Shahabad they are called with inkar, and in the south-east with sarkanda. In Shahabad with the mpi are the lumps of clay in which the plants are sown. The supports of the roof are also and kōro, except in Patna and Gaya, where they are with khambha, and in South Munger, where they are with khāmhi. The walls are with tati, or in East Tirhut viv and in East Munger vivi tati. The roof is his mūro or his marro. In South-East Tirhut it is optionally with mūro or his marro. In South-East Tirhut it is optionally with mūro or his marro.

it is তথা thatra, and in Shahabad and East Tirbut optionally ছাৰী chhāni. In South Munger it is মছন marwa or তথা thathri.

- 1052. The brushwood on the top is उद्दे kharai or (in South West Shahabad) खर्चा kharcha, and in South Munger जुड़ा kachua. The young seedlings for planting are जजम kalam in Patna, Gaya, and Shahabad, and ज bel elsewhere. They are watered from an earthen vessel called जोटो loti or (in Sāran) जोट lot. In North-East Tirhut महोद mator is a basket in which the gardener carries earth to the plant, and which he also uses for keeping the leaves. In East Tirhut महिंदिंग, and in South Tirhut महो bhūra, are the shoots which come out of the plant near the root in Jeth (May-June), and जन kan are those which come out in Bhādon (August-September).
- 1053. A packet of twenty leaves is called a কাইা kori south of the Ganges. North of the Ganges one of fifty leaves is called খাইঘা chauthaiya, and one of a hundred leaves আঘা টোলা adha dholi. A টালা dholi has 200 leaves.

1054. North of the Ganges and in Shahabad-

7 टोली dholi = 1 कनवाँ kanwan.

14 ditto = 1 अववा adhwa.

28 ditto 1 पौद्धा paua or पाना pāwa.

4 पौचा paua = 1 से बी leso.

- 1055. Elsewhere south of the Ganges 108 दोनी dholi make l जे से leso. A leaf of betel rolled up in a cone for chewing is बोड़ा bira, बिरा birwa, or बिरिया biriya or खिली khilli. It is also जिलोरो gilauri. चित्रा singhara are the triangular-shaped packets. Betel is kept for consumption in a wickerwork basket, called बे जेंद्रा belahra or (in East Tirhut) विरद्धा birahra. In North-East Tirhut दिनो dhaki is a large basket used by the betel-grower for the same purpose.
- 1056. The betel-nut, which is the fruit of the areca catechu, is called सपारो supāri or सेपारो sopāri. Other names are क्येंबो kasaili north of the Ganges, and सख्य mukhsudh, मुख्युध or मुख्युध mukhsudhi, in East Tirhut. The nippers for cutting the nut are सरोता sarauta. A well-known proverb is मुख्युध न॰ परकार, तनिका अदियातक वर्ष समस्तार mukhsudhi nā parkār, tanika ariyātak bar chamatkār,—he can't afford to give his guest even a bit of betel-nut, and yet he escorts him out of the house with as great pomp as if he had been actually entertaining him.

CHAPTER XXII.-GARDEN CROPS.

1057. These may be divided into--(1) edible roots, (2) gourds, (3) miscellaneous.

EDIBLE ROOTS.

- (1) Potatoes (solanum tuberosum or esculentum).— সাল alu, and in East Tirhut also লাভ āru. Also north of the Ganges অনুষা alua and অনুই aluē. North of the Ganges অনুষা alua and অনুই aluē. North of the Ganges অনুষা lalka or হছিলা dackhini is a red kind, and মলহছিয়া maldahiya or ন্যালা napāli a white one. A red variety of the last name but one is called মলহছিয়া ক্ৰক্ষুহিয়া maldahiya kanakpuriya. Seed potatoes brought from the hills are নায়াল biya ke alu, and each eye is আজি ānkhi or আজ ankh. The produce of these kept for next year is called মছিলা মাঁতা ল নায়া pahila mānti ke bīya, and the produce again of this kept for seed for the third year is হারা মাঁতা ল নায়া dosra manti ke biya.
- 1058. (2) Yams (dioscorea sativa).—These are জনাই latar generally north of the Ganges, and also বাহ ratar to the west. To the north-west yet another name is জানাই atar, and to the south-west কটাই kathār. In Patna and Gaya it is বোজ ratālu. In Tirhut it is also called জই phar and to the east also আছিবসা khamharua.
- 1059. (3) Sweet potato (batatas edulis).—This is सक्रक्ट sakarkand generally. North of the Ganges it is also called जमका अनुआ lamka alua, and in South-East Tirhut अस्टुआ alhua. In East Bihār it is अनुआ alua. North of the Ganges there are two varieties:—(a) A red one, called देशे desi, and also in South Tirhut अनुका lalka; (b) a white one, called विज्ञाएती bilāëti, and also कर्मिया karmiya, and in South Tirhut also अनुका ujarka. A large white variety, weighing from one to twenty sers, is called in North-East Tirhut ते क्या tekuna.
- 1060. (4) A .kind of yam (dioscorea fasciculata). स यनी suthni.
- 1061. (5) Arum colocasia.—This is অন্ত arui generally. Also অংকা arubii in North-East Ti hut, মন্ত pekcha in South-East Tirhut, মন্ত pekchi in Shahabad, মুম্বা pekchi in Gaya and Shahabad, and in South Bhagalpur

- अवतो alti. Another variety (colocdsia antiquorum) is का kachchu. A larger variety is आवजा arua or कास्त्र kanda.
- 1062. (6) राम लेखीर ram kes aur (North Tirhut), or सिखरी वन misiri kan (East Tirhut), a large edible root sometimes weighing eight or nine sers. Considered a very cooling food.
- 1063. (7) আহীবন ādāchak the Jerusalem artichoke (helianthus tuberosus).

GOURDS.

- 1064. (1) The water melon (cucurbit citrullus or citrullus vulgaris).—These are বাৰ ল tarbūj or বাৰ লা tarbūja or in North-East Tirhut বাৰ্ম ল tārbhūj. In Champāran they are also called ঘৰিত্বীৰা panihaua, and in South-West Shahabad হিল্লাৰা hinuana.
- 1065. (2) The melon (cucumis utilatissimus or cucumis melo).—
 ভাষা kharbūja. Also জালামী lālmi in West Tirhut
 and Patna and the west, and দুই phūnt (which is properly the cucumis momordica) to the south-east.
- 1066. (3) Cucumis momordica.—This is দুই phunt when it is ripe after bursting spontaneously. The young fruit used for cooking is ভাদ dam and (South-West Shahabad) ভাষা dablko.
- 1067. (4) The bitter-gourd (monordica charantia).—ক্ষী জ-karaila, also ক্ৰী karaili in Shahabad and South Bhagalpur and ক্ৰী karail in North-East Tirhut.
- 1068. (5) The bottle-gourd (lagenaria valgaris or cucubita lagenaria).—This is কহুআ kadua generally, or কহু kaddu in South Bhagalpur. Another name in Gaya, South Munger, and the west generally is জীকা lauka, with a variant জীকা laua in Patna. In East Tirhut it is also called ব্যৱিষ sajiwan.
- 1069. (6) Lagenaria acutangulus or cucumis acutangulus.—This is तरोइ taroī generally. Other varieties are सतपूतिचा satputiya, सिङ्गा jhinga, सिंगुनी jhinguni, or सिंगुनी jhinguli, and नेतुमाँ nenuān, चिस्रा ghiura, or धन्हा ghewra,
- 1070. (१) Cucumber (cucumis sativus, खीरा khīra. A variety is बाबम खोरा bālam khīra in Shahabad. A large

variety of cucumber is called कान्ही kakari or नांनरि kānkri (cucumis utilatissimus). Natives much appreciate this vegetable, as in the proverb निर्नोशिया गेनांच चाट, कांनरि हिंख चिया पाट nikauriya gelāh hāt, kānkari dekhi hiya phāt,—the man without money went to market, and his heart burst when he saw the cucumber. The great size of the plant is well illuitrated by the proverb एक चायन नांनरि, नो हायन नीया ek hāthak kunknri, nau hathak biya,—a cucumber only one cubit long has an offspring nine cubits long. (Cf. the parable of the grain of mustard-seed.)

- 1071. (8) The sweet pumpkin (cucurbita pepo).—This is wifest konhra; also in North Tirhut নাম হয় komhra, and in East Tirhut নাম kadīma. Another variety, much used for making sweetmeats, is মনুত্ৰা bhatua to the west; also মতা bhūa or মুহা bhūra in Gaya, বিষয়াছহা siskofihra in Champaran, বিসমাহতা sijkofihra in Tirhut, e বলনাহতা surujkonhra in South-East Tirhut, and ক্ষাৰ্থ kumhar to the east.
- 1072. (9) चिचिरा chichira or चिन्नरा chichura (north of the Ganges), the snake-gourd (trichosanthes anguina),—In East Tirhut it is केता kaita, and in Saran केत kait.

MISCELLANEOUS VEGETABLES (IN ALPHABETICAL ORDER).

- 1073. The writer regrets that he has not been able to identify the botanical names of more than a few of the undermentioned plants. In some cases the identification given is doubtful. He has to thank Dr. Shaw, Civil Surgeon of Darbhanga, for much assistance rendered in correcting the botanical portion of this division.
 - खनमोदा ajmoda or (Tirhut) धनने वादन banjewäin, parsley (petroselinum sativum or ? opium involucratum).—Cf. पित्रवे जी pitarseli.

अववादन ajwäin,—see जवादन jawäin.

जदर्ख adrakh or अदरक adrak, ginger (zingiber officinale), also जादी adi generally, जाद ad in South-East Tirhut.

ख्यप्रीति asaphgol,—see सप्राति saphgol.

चार ad, चारी adi,—see चार्य adrakh.

इसिरती imirti, or in Gaya रमचरना ramcharna, an acid curryvegetable, the fruit of spondia mangitera (?).

क्य kath,—see खेर khair.

कमल पतर kimal patr,—see पियान piyāj.

नारम नाला karamkalla or बन्धा नोवी bundha kobi, cabbage (brassica olereacea).

कलमो साम kalmi sag, the tops of convolvulus repens, much used as a spinach.

कवाक kawāchh,—see के बांक kewanchh.

कासनी kāsni, endive (cichorium endiria).

काइ kahu (Patna and Gaya), a kind of lettuce (lactuca sativa).

ज्ञारी kunri, a creeping-plant, of which the fruit is used for curries.

को बांक kewānchh or कवाक kawachh, a plant which produces a pod like a bean (do'ichos pruriens). In Gaya it is मूप सेम bhup sem.

केता kaita,—scel चिचिरा chichira.

की बता के साम kochla ke sag, a kind of spinach.

बोबी kobi, the cabbage (brassica oleracea).

खुरफा khurpha or गोजावा golāwa (Sāran, Patna, and Gaya),
purslane (portulaca satīva).

ख सबरी khusbari,—see मकोय makoe.

खंखसा khekhsa,—see चडेन chathail.

ख khair or कथ kath, catechu (acacia catechu).

गरीना gadina, a kind of pot herb with a taste of garlic.

गनरा or गनड़ा gajra or (in South-West Shahabad) गानड़ gajar, the carrot (dancus carota).

गाजड़ gājar,—see गजरा gajra.

गुलपा gulpha, a kind of spinach.

ग्रन्हरी genhri or (in East Tirhut) ग्रन्हारी genhāri, a pot-herb (? amaranthus frument occus).

गेलच्छा gelhanta, गोलभएटा golbhanta,—see बेंगन baingan.

गोलावा golāwa,—see खुरपा khurpha.

गोव मिरिच gol mirich or गुवमिरिच gulmirich,—see मिरिच mirich

ম্ব ghench (North-East Tirbut), an aquatic tuber whose white stalk is eaten by the poor (? aponogeton monostachyon).

चरें स chathail or चरें स chatail, a much-appreciated curry-vegetable, a creeping-plant. In Gaya it is called खंखना khekhsa.

चनस्र chansur, a kind of cress (lepidum sativum).

चित्रसं जो chitarseli,—see पित्रसं जो pitarseli.

च ावा chengwa,—see ब ग्रान baingan.

जवाइन jawāin (west, Patna, and South Bhagalpur), अजवाइन ajwāin (Gaya and South Munger), ज वाइन jewāin (north of the Ganges), a plant something like aniseed (ligusticum ojowain and ptychotis ajowan), खोरासानो जवाइन khorāsāni jawāin is hyosciamus niger. This plant is not the true aniseed (anisi).

জীয়া jira or (South-East Tirhut) জীয় jir, cummin (cuminum cyminum).

ज वादन jewāin,—see जवादन jawāin.

टिंदा tharhiya,—see मारसा marsa.

डिडिया मिरचाइ diriya mirchai, हें रिया मिरचाइ dheñriya mirchaë,—see मिरिच mirich.

तरकारी tarkāri,—see तीयन tīyan.

तरकोका tarkonka (latna), the bud of the red lotus, used for medicine.

तीयन tāyan, तरकारी tarkāri, or पतौरा pataura, the general term for vegetables.

धनियाँ dhaniyan, coriander (coriandrum sativum).

ने वार newār,—see मूली mū/1.

पतौरा pataura,—see तीयन tiyan.

परवर parwar, प्रवचल palwal, परीर paror, परीरा parora, or (in South Bhagalpur) परील parol (trichosanthes dioica), (Roxb).

पसाँकी palānkī,—see पाजक pālak.

पालक pālak, पालकी pālaki or (East Tirhut and Champāran)
पलाँकी palānki, spinach (spinacea oleracea).

पितरसेको piterse'i or (Tirhut) चितरसेको chitarseli, parsley (petroselinum sativum or ? apium invo'ucratum).—Cf. अवभीदा ajmoda.

पियाज piyāj or (South Bhagalpur) पे याज peyāj, and north-west कसज पतर kamul patr, the onion (allium cepa).

प्रदेना pudena,—see पीरीना podina.

पोदोना podina, पोदेना podena, पूरेना pudena, also (Tirhut) पुरेना phudena, mint (mentha sativa or viridis).

पुद्ना phudena,—see पोदीना poiina.

पुलकोबी phulkobi, the cauliflower (brassica oferencea).

बकला bakla, बझली bakuli, बंगला bangla,—see बोकला bokla.

वनजेवाइन banjewäin, -see अनमोदा aimoda.

बनसटका banbhutka,—see मकीय makoë.

विश्वाद birwāi (Gaya), vegetable seedlings.

विजासती पर आ bilāëti patua, roselle (hibiscus sabdariffa).

विचाएती व मन bilaëti baingan, the tomato (solanum lycopersicum).

वंगन baingan, भारा 3hanta (usually confined to the round variety) or गोलभारा golbhanta, and in South Munger also गेलहरा golhanta and चंगन chengwa baingan. In East Tirhut it is optionally भारा bhānta; the egg-plant (solanum melongena). Compare the proverb काह के भारा वर्ग काह के भारा प्रस्तिक kahu ke bhanta bairi, kahu ke bhanta panth,—to some the egg-plant is an enemy, to others it is prescribed as a regimen; i.e., what is one man's meat is another's poison.

बोकला bukla or बँगला bangla (north-west), बक्तला bakla (Champaran), बक्कली bakuli (South-West Tirhut), बोकला बीन bokla bīn (South-East Tirhut) (?), a kind of bean (? faba major).

भटकूयाँ bhatkūān, भटकों या bhatkoña,—see मकीय makoe. भएटा bhanta,—see बैंगन baingan.

भिष्डी bhindi or राम तरोइ ram taroï, also to the east राम परोद ram paror, a long kind of fruit used for cooking (hibiscus *-esculentus or abelmoschus esculentus.)

सुटका bhutka,—see मकीय makoe.

भ्प सेम bhūp sem,—see नेवाँक kewanchh.

सनोय makee (west and Tirhut), खुस्का khusbari (gooseberry or (purple variety) भटनों आ bhatkoña or भटनूआ bhat kuan the cape gooseberry, or tiparee (physalis Leruviana). The red variety is also भूटका bhutka or बनम टका ban bhutka in South-East Tirhut,

मरिचा maricha,—see मिरिच mirich.

मारसा mārsa or ठिए्या (harhiya (west), amaranthus mangostanus. मिरचा mircha, मिरचाद mirchāï,—see मिरिच mirich.

मिरिच mirich or (West Tirhut, Shahabad, and Gaya) मिरची maricha and मिरचाइ mirchāï, (Patna) मिरचा mircha, (South Munger) डिडिया मिरचाइ diriya mirchāï, (Gaya) हैं रिया मिरचाइ dheñriya mirchāï, long pepper, &c. (capsicum fastigiatum, &c.) गोच मिरच gol mirich or गूजमिरिच gul mirich is black pepper (piper nigrum). Bird's eye pepper (capsicum baccatum) is जाँगिया मिरचा longiya maricha or जैया मिरचा jaiya mircha.

सुनगा munga,—see से यन saiyan.

मूरई muraï दूराइ murāï, मूझी mulli, मूर mūr, मूरो mūro,—see मूली mūli.

म् लो mūli, मृजी mulli, or मुर्दे muraï or (East Tirhut optionally)
मूर mūr, (South Munger) मूराद murāï, (South Bhagalpur)
मूरो mūro, the radish (raphanus sativus). In Shahabad
there are two kinds—(1) नेवार, newār, which is large, and

(2) जुतिया lutiya or देखिला desila, which is small.

मेथी methi or मेथो menthi, fenugreek (trigonella fænum Græcum). रमचरना ramcharna,—see दमस्ति imreti.

रचून rasūn, रसा न rassun,—see लच्चन lahsun.

रहरिया सेम rahariya sem or राम रहर rām rahar, a kind of bean not a climbing-plant, but a shrub.

राम तरोइ rām taroi, राम परोर rām paror,—see भिष्डि bhindi.

जह्म lahsun, or to the east रस्त rasun or रसान rassun, garlic (allium sativum). A clove of garlic is पोटी poti or पोठ pot.

लूतिया lutiya,—see मुनी mūli.

कौंशिया मिर्च longiya mirich,—see मिरिच mirich.

चपगोंस saphgol, or in South-West Shahabad असपगोस asaphgol (phantago isabghola).

चलाम salgam and also (south of the Ganges) खलाजम saljam, the turnip (brassica rapa).

सर जन sahjan, &c., - see से यन saiyan.

बि'वाड़ा singhāra, the water-caltrop (trapa bispinosa or natans).

सीम sim,—see सेम sem.

सेम sem (west), खीम sim (cast), a bean (phascolus magnus). A variety is सेमा sema.

सेयन saiyan, or (Tirhut) सोहिजन sohijan or सोहजन sohjan or सहजन sahian, or (Shahabad) संहिजन sahijan or (Patna) सहजन sahijana, the horse-radish tree (hyperanthera moringa). Its fruit is called सून्या munga, and is used as a vegetable, and its root (which tastes like horse-radish) is used as a condiment.

सौं म saumph, ? a kind of aniseed (peucednnum graveolens or anethum sowa).

हादी hardi, or in Shahabad optionally हलदी haldi, turmeric (curcuma longa).

इन्दी haldi,—see हादी hardi.

SUBDIVISION II.

INSECTS AND CAUSES OF INJURY TO CROPS.

CHAPTER I.—DESTRUCTIVE INSECTS AND DISEASES.

1074. Among these may be noted the following, which are arranged in alphabetical order:—

blight in cereals caused by the sharp west wind; also (Champaran) a blight in opium. See HERI murka.

अरेया araiya,—see पोन्यारी poāri.

East uktha (south), a sort of mildew which dries up the grain in wheat.

उनारा ukrha, उत्तरा ukhra, उनसा uksa,—see उत्तरा ukhtha.

ভৰতা ukhtha or ভকাে ukrha (north generally), ভাৰতা ukhra (Tirhut), ভকাৰা uksa (north-west), witherning of crops from excessive drought.

जौरङ्ग aurang (Champaran),—see गणत् gaptu; also (north-west)

leaf of millets, causing them to wither up.

क्योहा kachoha (South Bhagalpur), a disease in tobacco.

कजरा kajra,—see कजरी kajri.

কলহা kajri (generally), কালহা kajra (West Tirhut, Fatna, and Gaya), কালহা kajla (North-West Tirhut), মলহা majri (East Tirhut), a green grub which eats the young plants of rice, wheat, and barley when they are about six inches high.

कज्ला kajla,—see कजरी kajri.

कट्ड katui, an aquatic beetle which infests rice.

कहै या kataiya (South-West Shahabad) कहोई katei, कहोइया kutoiyu (elsewhere south of the Ganges), a blight which attacks rice and turns the ears an orange colour and destroys them.

कटोइया katoiya, कटोइ katoi,—see कटेया kataiya.

कतरी katri (South-West Shahabad), a disease of the rice-plant. कनाटा kanātha, कन्ही kanhi,—see द्वीरी chhīri.

क्षपटा kapta (Champaran), an insect which attacks young rice.

कम्या kamua,—see कमा kamma.

कमा kamma or कमुत्रा kamua (Patna) a smooth kind of caterpillar.

किरोना kirauna,—see गाँधी gandhi.

कीरो kiri or (South Bhagalpur) कोरो kiro, a maggot.

সুসূঢ়ী kukurhi (Sāran and Tirhut), an insect which attacks cotton.

নুমুহী kukuhi (north-west), an insect which injures the coldweather crops.

कुसवटना kuswatna (north-west), क्रुसियाना kusiyāna (Tirhut), a blight in transplanted rice.

कुसियाना kusiyana — see कुसनतना kuswatna.

केंडमां kenuan,—see लाका larka.

कोइया koiya, a tiny black insect which does great damage in granaries.

कोईली koili, कोढि.या korhiya, केलिया kailiya, blights of various kinds in rice.

कोद्धिया korhiya, कैलिया kailiya,—see कोइली koili.

खंखड़ी khankhri, a blight in cereals on account of which no grain is produced in the ear.

- खपड़ोइया khaproïya (Champāran), मड्रा garra (Gaya, Sāran, and Tirhut), a small white insect which attacks rice.
- खबना kharuka,—see जाला jala.
- बेरा khaira (west), खेरो khairi (North-East Tirhut) a blight which attacks rice and turns the ears an orange colour and destroys them.
- गड्रा garra,—see खपरोद्या khaproiya.
- गड़ार garār (north), a grub which attacks the roots of sugar-cane.
- गरही gadhi (north) or (Sāran and East Tirbut) गर्हिया gadahiya, an insect very destructive to growing pulses.
- गन्धको gandhki (Patna and (Sāran), a small green fly, which attacks rice.
- गन्दी gandhi,-see गाँघी gandhi.
- गपत् gaptu or गपत् वा gaptua (Patna and north), गमत् gabhtu, डॉडियारी thonthiyāri (Shahabad), गपस् gapsu (Sāran), and औरङ्ग aurang (Champāran), a disease affecting millets, sugar-cane, and Indian corn, in which the tops wither.
- गभत् gabhtu,—see गपत् gaptu.
- भाइ gādur (South-West Shahabad), an insect which attacks pease and gram.
- गाँधी gandhi or गन्दो gandhi, also to the west गाँधना gandhwa.
 Other names are माँछो manchhi (north generally), निरोन्
 kirauna (South-West Shahabad), and मेमरा bhemra (South
 Munger), the flying-bug,—an evil-smelling insect, which
 attacks principally the millets before the flowers are
 formed.
- ন বিয়া gerua (west), the grub which attacks the roots of sugarcane.
- ग वर्ड gerui (north and south-west), a disease of the cereal crops, in which the plant dries up and assumes a reddish colour while the ear is black. It is caused by excess of winter rains and east wind.
- जीवरीरा gobraura (West Tirhut and west), blight in betel.

- गोभी gobhi, a disease produced by prevalence of severe winds, and consisting in the plant giving out little shcots, which weaken it.
- parallel gaunchhi (West Tirhut, Patna, and Gaya), an aquatic beetle which destroys rice by floating from one plant to another in a boat made of a leaf.
- चँचरी ghanghri (Shahabad),—see घाँचडी gh nghri.
- भून ghūn, a weevil destructive to wood and grain.
- ঘাঁঘহী ghonghri or (Sbahabad) ঘ'ঘহী ghanghri, a worm in the ear of millets and gram.
- चत्रा chatra,—see म आर muār.
- चपटना chapatwa (South-West Shahabad), a small green fly which attacks rice.
- ह्मपटा chhapta (north-west), पचकडा pachkatta or (Tirhut) पतकट्टा patkatta, a green caterpillar which eats up the rice-plant.
- क्रीरा chhīra,—see क्रोरी chhiri
- ছাৰী chhāri (south and west), ফুৰা chhenri north-west and Tirhut), also ছৌৰা chhira in Champāran. Other names are বৰ্ছী kanhi (South Munger) and বৰাতা kanātha (South Bhagalpur), the palmer (?) worm, which attacks pulses, cotton, and tobacco.
- क् ड़ी chhenri,—see कीरी chhīri.
- সালা jāla (Tirhut, Patna, and east), মন্তৰ pakkhan (West Tirhut and Gaya), ভাবনা kharuka (South-West Shahabad), মুবনা murka (west and West Tirhut), a blight in opium.
- भारका jharka,—see चाँगरा angra.
- নিলা jhilli (north-west), দুলমলা phulbhanga (Tirhut), an insect which eats the stalks of pulses and makes the leaves crumple up.
- হাড়া tāra or হাঁড়া tānra (west), a small green insect which ravages wheat and eats the roots of sugar-cane.
- হাজা lāra (north-west), হাঁজ়া tānri (North-West Tirhut), a grub which eats the young plants of wheat and barley when they are about six inches high.
- হীড়া tiri or (South-West Shahabad) হিংমী tirri, and দাহিদ্ধা pharinga (Tirhut and east), the locust.

इनकी tunki (north), a disease which attacks rice.

टॉंडियारी thonthiyari,—see गपत् gaptu.

तितिको titili, a butterfly.

নিজ্ঞান telchat (Patna and east), মহাই patoi (West Tirhut, Gaya, and South Munger), a disease of the castor-oil plant.

संखिनका dakhināha, (north and south-west), also देखनाका dakhināha (Gaya and south-west); also नीमा nāma (North Tirhut), सिरोरा sirora (Patna), and पीरो piro (South Bhagalpur), a disease of rice, millets, and sugar-cane caused by a noxious wind from the south. A white spot appears on the leaf of millets, and they wither. In sugar-cane the tops wither.

हिंदा dahiya (north), a disease in चीना china (Panicum frumentosum).

हिर्जेका dianka, हिर्जेका diunka, हिर्योका iyanra, हिर्यार, diyar हिर्वार diwar,—see दीयाँ diyan.

होयाँ dīyān or दियाँड्रा diyānra (Patna, Gaya, and south-east) दिस्त्र diunku (South-West Shahabad), दिस्त्र का dianka or दिस्रका diaka (west generally), दियार diyār (Champāran and Tirhut), and दिसार diwār East Tirhut), the white ant.

नीमा nīma -- see इखिन्हा dakhinha.

नेदा nerha,—see लेंद्रा lenhra

प्रमुखन pakkhan,—see जाता jāla.

पक्छी pakkhi or पिछ्या pakhiya, a small insect which attacks the singhāra plant or water-caltrop (trapa natans or bispinosa).

पचकर्टा pachkatta, पतकर्टा patkatta,—see क्पटा chhapta.

पटाड़ी patārhi,—see पेटाड़ी petarhi.

पटोइ patoï,—see ते जचट telchat.

পিতাই pitoi (Patna and South Munger), a small green insect, which ravages wheat and eats the roots of sugar-cane. — তাঁভা tanea, q.v.

বিজ pillu or বিজ আ pilua, a small white maggot, which attacks cotton, safflower, and grain, whether growing or stored.

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पिहिका pihika,—see मुखड़ा sukhra.

पीरो piro,—see दखनहा dakhinha.

पंट एो petarhi or पट ए। patarhi (Tirhut), an insect which attacks stored rice only.

पैटारही patārhi (Shahabad), a red-coloured insect which attacks cotton, gram, and the castor-oil plant.

पेया paiya, a worm in the ear of grain.

पोचारी poāri (east) or आरंबा araiya (South Munger), a disease of the rice-plant.

from the root of sugar-cane and injuring it.

फटरा phatha (South Bhagalpur), फटरा phatta (South Munger) a disease of the rice-plant.

पार्टा phatta,—see पारहा phatha.

पति phatingi, a kind of grasshopper which eats the leaves of sugar-cane.

भनती phangi (west), a kind of grasshopper which appears in years of drought and attacks roots of wheat and gram.

पानिमा phaniga,—see स्रका surka.

परिङ्गा pharinga,—see टीड्री fari.

फाटो phāti, a blight in the ear of rice.

पाँडा phānra (Tirhut) or पाँडी phānri (Tirhut), a weevil destructive of wood and grain.

पुलक्षक phullhanga,—se कि हि julli.

age bakul ,-see ant bakki.

बक्तो bakula (south-west), a green caterpillar destructive to rice. Cf. कचरी knjri.

बरं या bakeya,—see बक्ती bakki.

ৰক্ষা bakki, also ৰবিষা bakeya or ৰক্ষা bakula (also in West Tirhut) in Shahabad, and ৰুদ্ধি burhiya or ৰক্ষী barhi in South Bhagalpur, a small kind of caterpillar which attacks rice.
A larger kind is ৰাক্ষ banka.

बह ही barhi — see बक्ती bākki.

बमनो babhni (Tirhut), a blight affecting rice, sugar-cane, millets, and opium. See also आहेड aurang and महस्ता murka.

बनुका balua बनुई balui,—see बाल balu.

वाँका banka,—see वक्ती bakki.

atal banki (Gaya), a disease which attacks the leaves of tree (especially the pepper-tree), and causes them to carl up and wither.

बाना bāla,—see बान bālu.

ৰাজু baln or ৰত্ত্তমা balna (Patna, Gaya, and south-east), ৰত্ত্ত্ত balnā (Shahabad), ৰাজা bāla (South-West Sha abad), an insect which eats the stalks of pulses and makes the leave crumple up.

बाभाज bijh l (Gaya and South Munger), weevil-caten.

मृद्धा burhiya,—see बक्रो bakki.

भड़ bhankh,—see भांख bhankh.

भरका bharka (West Tirbut and south-east), an insect injurious to rice, caused by prevalence of south winds and excess of rain.

भैवरा bhañwra —see भेंड्रा bhenra.

भरको bharki-(South Bhagalpur), disease of the rice-plant.

भाष bhānkh (north) and also भाषा bhānkhi (north), भषा bhankhā (east), a blight which attacks the millet खाँवाँ sāñwān (panicum frumentaceum).

भरता bhuila, भरता bhuili, सररी bhurri, भरती bhurli, भृश्ति। bhurila, भृश्ति bhurili,—see भूजा bhūa.

भूषा bhūa (Tirhut, Patna, Gaya, and east), सुदला bhuila or सुदली bhuili (West Tirhut and north west), also सुदली bhurli (Sāran), सुदिला bhurlia, सुदिलो bhurli, or सुद्की bhurli (south-west,, a hairy worm which eats the leaves of the castor-oil plant and pulses, and is fatal to cattle when eaten.

भेड़ा bhenra or भेड़ा bhenrwa (Patna and east), भेड़ा bhañwra (West Tirhut and Shahabad), an insect which attacks millets and stored grain in dry weather.

मेमरा bhemra,—see गांची gandhi.

मंगरा mangra (South-West Shahabad), an insect which attacks the sugar-cane in the root.

मन्दी majri,—see कन्दी kajri.

मरहिन्ना marhinna, मरी mari,—see मञार muar.

मांकी manchhi,—see गाँधी gandhi.

मारा mara (North-East Tirhut), a disease in rice which withers the plants.

मुद्रार muār (west), चतरा chatra (Patna and Gaya), मर्दिना marhinna (Tirhut and East), मरो mari (West Tirhut and South Bhagalpur), a disease in which the whole plant is burnt up.

मरका murka (north), also जाँगरा angra (Champāran), and बमनी babhni (Tirhut), a blight in opium. See जाला jala.

मुख्या muriya,—see सुखड्ा sukhra.

लक्ष्मिनिया lachhminiya (East Tirhut), a small, thin, red-coloured beetle found in granaries. It does no harm, and is reverenced by grain-merchants.

ৰাৰা larka or (Gaya) বুৰো lurka, a worm which attacks gram and pease. North of the Ganges it also burrows into the ribs of the leaf of the tobacco-plant, and is then called ক্ৰো keñuān in Tirhut.

बाही lāhi, plant-lice.

वेंड्रा lenrha (west and West Tirhut), नेट्रा nerha (Tirhut), a disease in wheat or barley in which the ears turn black.

सङ्का sarka, a worm in the root of rice.

सिरका siruka,—see सरका surka.

सिरोरा sirora,—see दिखनहा dakhinha.

Rest sukhtha,—see Hast sukhra.

सखड़ा sukhra (West Tirhut and south generally), सखडा sukhtha (West Tirhut and west), पिहिंका pihika (rest of Shahabad), सुरिया muriya (South Bhagalpur), a blight in sugar-cane.

सन्दरी sundri (east), an insect which eats the leaves of the castor-oil plant.

सङा sunda,—see मुँडा sūnra.

बा surka (East Tirhut and Shahabad), बिर्मा siruka (Sāran बर्ट हो ond Patna), पनिमा phaniga (Tirhut and South-West बमनो babhni (क्ये), an insect which eats the leaves of sugar-cane lets, and opiocram pease, and cereals.

দুৰা sūnra or ষুঁড়া sūnri (Tirhut and south generally), ষুঁড় sūnrh or ষুঁড়া sūnrha (Caya), মুদ্রা sunda (West Tirhut and south-east) a kind of weevil destructive to wood and stored grain. Cf. কাম kīri.

सँ ६ sūnrh,—see स इा sūn a.

हड्डा hadda a white stem growing out of the root of the tobacco-plant, and throwing it far out of the soil.

ह्णिया hathiya (North-East Tirhut and Gaya) and हणिया सुक्डा hathiya sunda (south-east), a small white insect which damages rice.

the grain in cereal crops The plant turns yellow, and the ear black.

CHAPTER II.—NOXIOUS WEEDS.

1075. These are as follows :-

जॅकटा ankta.—see अँकरा ankra.

মুক্র ankra or মুক্রী ankri (West Tirhut and Shahabad), আক্রা ankta (Tirhut and elsewhere south) (vicia sativa), it appears in wheat.

অমিয়া agiya (north and east), a weed which burns the rice plant (from আন āg, fire)

sası ukhra,—see EESI hadda.

उरक्रस्यी urkussi,—see विक्रीतिया bichhautiya.

कक्ता kakna (Patna, Gaya, and south-east), वनसारी bansari (Shahabad and East Tirhut), a weed which chokes crops.

कठरेंग्रनी kathrengni,—see रेंग्रनी rengni.

कनवाँ kanwān, कन्ना kanna,—see काना kāna.

कनसन kansan,—see काँसी kānsi.

काना kāna (Tirhut, Patna and east), कज्ञा kanna (north-east Tirhut), कनवा kānwān (Gaya), केना kena (West Tirhut) and west), a weed which chokes rice (a species of Circus.

कांसी kānsi (West Tirhut, Patna, Gaya, and the south-east), कास kas (Shahabad and North Bihār), क्रांसन kansan (Sāran), (saccharum spontaneum), a most destrictive grass. केना kena,—see काना kāna.

कोइल खो koïl kho,—see गोरखल gorkhul.

खड़ का kharūka,—see खर्युया kharthūa.

ख्रा kharthūa (Patna and Gaya), व्युका bathua (generally) खड्ना k aruka (North-East Tirhut and Shahabad), मोचडी mochatti (ditt). a weed in opium.

खरका khurka or महिनी machhaiti (north), also चआरी ruāri (Sāran), a weed in opinm. Cf. चआरा ruāra.

गङ्हर garhar,—see गाँड्र gānrar.

गार्रो garhro, - see गंड्हरचा gerharua.

गड़ार garār,—see गाँडर gānrar

মাঁড় gānrar (West Tirhut and Patna), মন্ত garār (Tirhut and east), সমাৰ মন্ত jamār garār (South Munger), মন্ত garhar (South-West Shahabad), a weed which injures rice (various species of Corx).

गंड्ड आ gerharua (north-west), गर्रो garhro (North Tirbut), a weed in cereal crops.

गोखुला gokhula,—se: गोरखुल gorkhul.

गोरख्त qorkhul (west), बाँची bansi (generally), गोख्ता gokhula (West Tirhut, Patna, Gaya, and South Munger), नोदत खो koël kho, a plant which injures rice (tribulus terrestris).

चपड़ा chapra,—see धुर्पा dhurpa.

विचहोर chichhor, चिचोर chichor, चिचोरो chichori,—see लेंड्ड

चौपट्टा chaupatta,—see पिपरा pipra.

जॅगला jangla,—see भित्या ihirua.

जमार गङ्द jamār garār,—see गाँड्र gānrar.

जम्हार jamhār, जाम्हर jāmhar (Patna and South Munger), जिन्हार jinhār (South West Shahabad), and उम्हरो damharo (South Bhagalpur), a coarse hard grass, infesting poor soils (varieties of andropogon.)

TIFET jamhar,—see THEIT jamhar.

चिनको jinwan, a grass something like इस dubh, q. v.

जिल्हार jinhar,—see जमश्चार jamhar.

MI jhar, Mill jharngo MII jhar,—MILE jharang.

भारक jhārang (north-west), भारता jharnga (Shahabad), भार jhār or भार jhar (Tirhut and east), a weed which injures rice.

भिष्या jhirua (Patna, Gaya, South Munger, and North Bihār), भिरोद्या jhiruua (South Munger), भिर्वा jhiru: (South Bhagalpur), जंगला jangla (South-West Snahabad), भीरो jhiro (East Tirhut), a weed which chokes rice.

भौगी jhiro —see भित्रा jhirua.

ठोकरा thokra,—see विक्रीतिया bichhautiya.

डाइरो damharo, — see का द्वार jamhār.

खर dar, हेवोरा deyora,—see मौथा montha.

हाभी dabhi (north) a coarse grass, injurious to crops (xyris indica) तितिस्ती titili,—see पिपरा pipra.

दुधिया dudhiya,—see इंड्डा hadda.

इस dūbh or इब dūb (north and east), also इस्मी dubbhi (south) a grass which overspreads fallow fields (cynodon ductylon).

(South Bhagalpur), **TUST** chapta (Shahabad), a tough, coarse grass spreading over uncultivated lands, which are inundated yearly (cynodon dactylon). It is only removed by digging.

नकिकनी nakchhikni,—see रानी rengni.

पिपरा pipra (Saran, Patna, and east), प्राप्त pupra (South-Bhagalpur, चीपहा chaupatta (South-West Shababad), तितिसी titili (generally), a weed in wheat.

पपरा pupra,—see पिपरा pipra.

बड़गोहुमा bargohuma (south and east), a weed in wheat.

बयुका bathua,—see खर्यका khārthāa.

बनपियज्ञुका banpiyajua, बनपिथाज banpiyaj, and बनरसना banrasna,—see राजारा ruara.

बनसारी bansari,—see कक्ना kakna

बर्साही basanrhi,—see वसीता basaunta.

वर्षोता basaunta (West Tirhut and north-west), वर्षा basanrhi (Tirhut), a wood which injures the spring crops (acalypha indica?) बाँसी bānsi,—see गोरखुल gorkhul.

- বিহা dichhautiya or.বিহুৰ্নিয়া bichhwatiya is a parasitic plant which injures the poppy. It is also called মহমাত্ত bharbhānr in South-West Shahabad, তাৰ্যে thokra in the rest of that district and north of the Ganges, and ভয়ন্ত্ৰী urkussi in South-East Bihar.
- भँगरा bhangra (West Tirbut, Patna, Gaya, and South Munger), भँगरेया bhangraiya (Tirhut and east), भँगरिया bhengariya (North Bihār and Shahabad), भँगरिया bhangariyā (Tirhut) (verbesina prostrata), a small creeping-weed with a white flower which injures rice.

भँगरिया bhangariya,—see भँगरा bhangra.

भरभाँड् bharbhanr,—see विक्रीतिया bichhautiya.

मॅगरिया bhengariya,—see मॅगरा bhangra.

unit makra (north and east), a rough coarse grass spreading over uncultivated lands which are inundated yearly. It is only removed by digging (cynosurus).

महिती machhaiti,—see ख्रका khurka.

मॅड्र mañrer (Patna, Gaya, and east), मड्र marar (South Bhagalpur), मरेन maren (Shahabad), a weed which chokes rice.

मोचही mochatti,—see खरयुजा kharthāa.

मोधा montha, also इर dar and मोना mauna (also in West Tirhut) in the south-east, and देशेश deyora in South Munger. A coarse grass which grows in uncultivated land and injures the autumn crops (cyperus rotundus).

राष्ट्री rāri (north), a coarse hard grass infesting poor soils.

रआरा ruara (Patna), बनरसना banrasna (Gaya and South Munger), बनिपयान banpiyāj or बनिपयनुका banpiyajua (Tirhut and Shahabad), a weed which grows in opium. Cf. ख्रका khurka.

रखारी ruari,—see खुरका khurka. Cf. रखारा ruara.

रेंगनी rengni, the Mexican poppy (argemone mexicana), a thistlelike plant, which overspreads fallow fields. It is also called नकछिकनी nakchhikni or (to the east) कटरेंगनी kathrengni. It was introduced into India in a cargo from Mexico within the last lundred years, and is now very common.

लेंड्डे lehrai (north-west), चिचोर chichor (north and Gaya), चिचोरी chichori (Tirhut), चिचहोर chichhor (east), चिचोरो chichoro (South Bhagalpur and Tirhut), a weed which chokes rice.

ছিভা hadda or ভাৰুৱা ukhra (West Tirhut and south), or (West Tirhut and Gaya) হুঘিষা dudhiya, a small creeping-plant injurious to crops (euphorbia hirta). Cf. also § 1183 for other names.

CHAPTER III.-MISCELLANEOUS.

1076. A stunted crop is ৰীতল ছাৰিল bait hal hāsil north of the Ganges. In Shahabad and West Tirhut it is ভিনুবিয়াইল situriyāël or ননুবিয়াইল taturiyāël, or in Sāran, মুন্বিয়াইল sutariyāël. In Gaya it is তিনুবিয়াইল thinguriyāël, in Patna মতাইল bhentwāns, in West Tirhut and South Munger তায়েইল thuriyāël, and in South Bhagalpur বিহ্নিয়াইল birniyāël. A blighted ear is মহাইল marāël north of the Ganges. In Shahabad it is অবহা abda or হাহাই dagdār, in Patna and Gaya কাইল koël, and in the south-east মহা mara. মিয়া paiya in Gaya and the west, and মাই bhor to the north-east, is rice in which the ears have no seed. Blighted millets are called মাইলিয়াইল in the north-west, and মাইল বিশ্বাহ bhankh chatua in Tirhut. In Shahabad they are खुद्दा khukkha or ফুলিছা khojra, in Gaya অলমল aigal, and in Patna ফুলছা khukkha or ফুলিছা khojra, in Gaya অলমল aigal, and in Patna ফুলছা phulhar.

1077. Crops withered from drought are to the west and in West Tirhut सुआर muār; in Gaya they are मोआर moār, and in Patna मुखल mual. To the east and in Tirhut they are मरहेना marhena or मरहिना marhinna, and in South Bhagalpur also मरा mara. An irretrievably spoilt crop is निगरत हासिल bigral hāsil north of the Ganges. In Shahabad it is नाँकरा bānkta, and in Patna चुच्चिया chuchuhiya. Scarcity of rain is सुद्वार sukhar.

1078. Failure of seed is विज्ञार bijmār in Gaya and the west. In South Munger it is बीया मार bīya mār. North of the Ganges it is also निर्विच्न nirbiji, निर्वीच nirbiji, or अविच्न abiji. Other names are वंभीरा banjhaura (South-West Shahabad), वाँभी banjhaura (rest of Shahabad), वंभीरो banjhaura in Patna, and देखाएव daihāëb in South Bhagalpur. In North-Fast Tirhut there is also कीर जाएव kaur jāëb, and in East Tirhut मखड़ जाएव bhakhar jāëb.

- 1079. Crops trodden down by cattle are ঘঁমাত (also spelt ঘডাত) dhangāth north of the Ganges, local variants being হঁমাত dangāth in South-East Tirhut ঘঁমাতে dhanoāsl in Sáran, and ঘঁমত dhanger in West Tirhut and Champaran. In South-West Shahabad they are অভ্নাতে lahnāšl, in Gaya and South Munger ভাতেৰ khurkhūn, and in South Bhagalpur হৌৰা khinchi. In East Tirhut they are also called নিইছ nighes.
- 1080. Crops laid by the wind are called ग्रिस्त giral or खुनल khasal A hot dry wind which burns up crops is to the west called wild jhola, and such crops are known as minited jholail or minted jhonkral. To the east it is titl dhārha or titl dhārhi. A frosty wind which frost-bites the crops is ম্ৰো pala or (to the east) মন্ত্ৰা palla. The same words are used for frost-bite itself, and a frost-bitten crop is प्रमाचना palmarua. An inundation is दहार dahār or बाह bārh, also बाहि barhi (North-East Tirhut), धाध dhādh (Gaya), आपत aphat (Patna), and a let boha or let khar in the south-east. Morning fogs are ब्रह्म kūha, of which optional local variants are ब्रहेस kuhes or ब्रहेसा kuhesa to the west and जूहस्सा kuhassa in South Bhagalpur. जूहस kuhes is also current in North East Tirhut, and in South-East Tirhut we find ज्ञम्हर kumhes. A fog in the day-time is चून dhun or चूंध dhundh. Hail-stones are पत्थल patthal, पत्थर patthar, पार्थर pathar, or बनौरी ban auri, a local variant of the last being बँगौरी bangauri or वंगोरिया bangauriya in West Tirhut, Patna, and the east.

DIVISION VI.

AGRICULTURAL TIMES AND SEASONS.

1081. The* Binar agriculturist follows the Hindu year in calculating his seasons. The year is divided into twelve lunar months (मास mās, माँच māñs, माँचना mahina,महिना mahina, or महोना mahina) of 30 days each, and therefore consists of 360 days. Each month is further divided into a first or dark half [किसन पर (or पक्क) kisun pakh (or pachchh)] (commencing with the first day of the wane of the moon), and a second or light half (सकन पर sukl pakh). Roughly speaking, a Hindu month commences at about the 15th of an English month; but as there are thus only 360 days in a year, they begin each year somewhat earlier in the solar year than the year before, till the calendar is brought nearly right every third year by the insertion of an intercalary month (सन्सास malmas) of 30 days every third year.

1082. Besides the above, another important division of the year must be noticed,—that into lunar asterisms (नखत nakhat, नक्तर. nachhattar, or निक्तर nichhattar). There are 27 of these in each year. and consequently 2½ in each month. Each asterism is not of equal length. The longest is इथिया hathiya, which is 16 lunar days. The others range from about 13 lunar days in the dry months to 15 lunar days in the wet. Every agricultural operation commences in a certain asterism, and so it is necessary to know when they occur. The reason of the important position that they take in the agricultural year is that the Fasli year, current in Bihar, is luni-solar, and that the positions of the various months in relation to the sun's course varies from year to year. The sun moves along the ecliptic, completing the circuit in a year. The Signs of the Zodiac, corresponding to our solar months, are divisions of the ecliptic, in each of which the sun stays, while progressing on his journey, for a month. As agricultural operations necessarily depend upon the solar year, in countries, such as Bengal, where a solar year is current, solar dates are suitable for fixing their commencement and completion. But when it is a luni-solar year that is current, the months, owing to their fluctuating position, cannot be taken as a guide for agriculture. Some other method of dating according to the sun's course must, therefore, be adopted.

^{*} Part of the following will be found in Carnegy's Kachahri Technicalities s. v. nakhat.

The moon also journeys amid the fixed stars along the ecliptic. completing its circuit in about the thirty lunar days. Its course, is, like that of the sun, marked out by divisions of the ecliptic,—called, in the case of the moon lunar asterisms. In short, the ecliptic may be compared to a road furnished with two sets of mile-stones,—one set indicating the distance in statute miles and the other in Kilometres. spaces marked by statute mile-stones represent the signs of the zodiac. and those marked by kilometre-stones represent the lunar asterisms. the sun, like the moon, travels in the ecliptic, there is nothing to prevent its course being looked upon as divided into these 27 asterisms, as well as into the signs of the zodiac. It is evident that, looked upon as measures of the sun's progress, these asterisms are divisions of the solar, not of the luni-solar, year, and that the respective positions of the sun in each of them are quite well suited for dating agricultural operations. Hence, for these purposes, when a peasant speaks of, say, Hathiya, he means that the sun is passing through the Hathiya asterism. It follows, also, that, when spoken of with this connotation, the timing of the asterisms is consonant with that of our solar year, though often differing widely from that of the Fasli luni-solar year. The accompanying table shows roughly the relative positions of the English and Hindu months and of the lunar asterisms, but it must be understood that the relative position of the Hindu months greatly fluctuates.

HINDU MONTHS.

Hindu

Approximate Mont			Name,	
Part of September	•••	•••	खासिन Asin or कुखार Kuār	
October				
November	•••		कातिक Kātik	•••
December		•••	स्रमञ्ज Aghan	• • •
			पूच Pūs	•••
January			माच Māgh	•••
February			भागुन Phāgun	
March			चैत Chait	
April		••	वैश्वाख Baisākh	
May	•••			•••
June	•••	• • • •	ਚੇਡ Jeth	•••
July ,			अखाउ Akhārā or अखाउ Asārh	
, ui y			सावन Sawan or सान्धीन Saon	•••
August	•••			
Part of September			भारों Bhadon	•••

Months.

ark half (क्लिस ्न light half (सुट			Asterisms, of which there are two and a quarter to each Hindu month.
Dark	• • •	110	d of उतरा प्रमुनी Utra Phaguni.
Light	•••	•••	इस Hast or इधिया Hathiya.
Dark			चितरा Chitra.
		•••	खाती Swāti or खिवाती Siwāti.
Light	•••	•••	विसाखा Bisākha.
Dark			अनुराधा Anurādia.
Light		•••	जेष्टा Jeshiha.
Dark			मूख Mūl.
Light		•••	पुरवा खाट Purba Khārh.
Dark		•••	खतरा खाट Utra Khārh.
Light			सावन Sawan.
Dark		•••	धनिम्हा Dhanishtha.
Light			सतभीखा Satbhikha.
Dark			प्राच भद्रपर् Pūrab Bhadrapad.
			उत्तर भद्पद Uttar Bhadrapad.
Light	•••	•••	रवती Reoti.
Dark	•••	•••	अधिनी Aswani or असनी Asni,
Light		•••	भर्नी Bharni.
Dark			क्रित्तिका Krittika.
Light			रोहनी Rohni or शेहिनी Rohini.
Dark		•••	सिरमिंचरा Mirgsira or किमिंडाइ
Light			अरहरा Aradra or अद्रा Adra.
	• • •	•••	पुनर्वस Punarbas.
Dark		•••	पख Pukh or चिरैया Chiraiya.
Light			असर्स Asres or असर्वेखा Aslekha.
Dark			मग्घा Maggha.
Dark ,	***		परवा फार्नी Purba Phaguni.
Light	•••	16.2 · • • •	र्वे of उत्तरा प्रशुनी Utra Phaguni.

- 1083. The year current in Bihār is the Fasli year, which commences with the Hindu month of Asin. The year is also popularly* divided into three seasons, viz. the hot (NIN), the wet (NIN), and the cold (NIN). The hot season commences in und Phagun, the wet in NINO Akharh, and the cold in attack Katik. The following rhymes, some of which will be found also in Carnegy's Kachahri Technicalities, are current over the greater part of Northern India, and show the various seasons for agricultural operations.
- 1084. Cultivation commences in Jeth, in the asterism of Rohni, when ploughing and sowing begin. The rain of Mirgsira is not good, and hence no sowing is done in that asterism. In Aradra sowing is recommenced and transplanting is done for the winter (aghani) crop. This goes on into Punarbas and Pukh if the rains are late. In Magha and Purba Phaguni the urid, kurthi, and other pulses are sown. In Hathiya rain is very important, both for the winter crops and for the sowing of the spring (rabbi) crops. In former days (say cultivators) the rains used to stop in Swāti, which was very good for the crops but now they end in Hathiya. So valuable is the rain of Swāti that any drop which falls during that asterism into a pearl-oyster becomes a pearl. That is how pearls are made. The rain in Chitra, on the contrary is very bad.

मग्घा लगावे घग्घा, बिवाती लावस टाटो। कहतारौ हाथौ रानी, हमहं खावत बाटी॥

Maggha lagawe ghaggha, siwati lawas tati, Kahtari Hathi rani, ham hun awat bati.

—Maggha brings rain-storms, Swāti brings a screen (i.e., rain stops), and Queen Hathiya tells (by her thunder) that she is coming.

फागु कराइ चेत चुक्क किसिक नट्टिइ तार। खाती नट्टिइ माख तिल किश्व गए डाक गोत्रार॥

Phagu karai, chait chuk, kirttik natthahi tar. Swāti natthuhi mākh til, kahi gae Dāk Goār.

^{*} Astrologers and poets count six seasons, but the above is the popular division.

—If it rains in the month of Phagun, urid is spilt; if in the month of Chait, lemons; if in the asterism of Krittika, the toddy palms; and if in that of Swati, beans and sesamum, saith Dak, the Gowala.

ची बरसे बेसक्छ। राज।
एक धान में दोवर चाज।
Jaun barse Barsakk a rāu,
Ek dhan men dobar chāw.

-If King Baisakh (April-May) rain, every grain of paddy will produce two of rice.

कित्तिका चुए ही वे म्ए। जो रोहिनी नाहि कादो करे। Krittika chüe chhau le müe, Jon Rohine nähin kado kare.

-If it rains in Krittika, there will be no rain for the six following asterisms, provided Rohini makes no mud.

Krittika is the best asterism for sowing china (panicum frumentosum): hence they say in Tirhut—

जब जिन्ह खरचाक हीन।
क्रिक्तिका में तूँ बोइस्ट॰ चौन।
Jab jansha kharchāk hīn,
Krittika meň tūň bosha chīn.

-If you find your stock of food becoming exhausted, sow china in Krittika.

सिरमसिरा तबय रोहिनि सबय अरहरा जाय बद्बुदाय। कहे डाक सुतु भिर्कार कुत्ता भात न खाय।।
Mirgsira tabay Rohini labay aradra jāy budbudāy
Kuhai Dāk sunu Bhiliari, ku ta that na kiay.

-If Mirgsira is hot, Rohini rains, and Aradra gives a few drop, saith Dak, hear, O Bhillari, (rice will be so plentiful that) even dogs will turn up their noses at it.

^{*} In chuk is a mess of lemons kept for fermentation, and is here applied to the fruit on the tree.

1085. The rain of Aradra (middle of June) is of considerable importance to the future crops: thus—

खहरा मांच जे बोए चाठी। दुख के मार निकाल॰ लाही।। Adra māns je boe sāthi, Dukh ke mār nikala lathi.

-If you sow sixty-day rice in Aradra, you strike distress with a club and drive it away.

स्थादि न वरसे त्यादशा हस्ता न वरसे निहान।
कहिं डाक सुतु भिक्षरि भए किसान पिसान।
Adi na barse aradra, hast na barse nidān,
Kahahiñ Dāk sunu Bhillari bhae kisān pisan.

—If Aradra does not rain at the commencement, and Hathiya at its end, saith Dak, hear, O Bhillari, the cultivator is curshed.

And-

चढ़त वरसे खरहरा उतरत वरसे इस्त । कतेक राजा हांड़े, रष्टे खनन्द गिरइस्त ॥

Charhat barse aradra, utrat barse hast, Katek rāja dānre, rahe anand girhast.

—If it rain when Aradra commences and when Hathia is ending, no matter how much rent may be demanded, the householder is still happy.

व्यरहरा वरसे सभ किछ् हाँ। एक जवास पतर विन भां॥

Aradra barse sabh kichhu hän, Ek jawās patr bin bhān.

- —If Aradra rains everything grows (lit. if: only one, the jawās (Hedysaram alhagi), loses its leaves.
- 1086. Aradra and Punarbas are the two main asterisms of the month of Akharh (June-July). This is the great month of the year for finishing the preparation of the fields, as the proverb says, जेकर बन्द अख्द निवा के हेकर बारही साथ jekar banai akharwa re tekar bāraho mās,—he whose fields are ready in Akharh, is ready also all the year round. If the rains are late, paddy sowing goes on as late as Punarbas or even Pukh, but this is rarely successful. These last two asterisms are usually devoted to transplanting, and not to sowing.

पुख पुनरवस वोर धान । माधा असवेखा कादो सान ॥

Pukh punarbas boe dhān, Maggha aslekha kādo sān.

—Sow paddy in Pukh and Punarbas, and in Maggha and Aslekha mix thoroughly the mud (i.e. prepare the fields).

च्यरहरा धान, पुनरवस पैया । गेल, किसान, जे बीए चिरेया ॥

Aradra dhan, punarbas paiya, Gel, kisān, je boe chiraiya.

- -Paddy sown in Aradra turns to plenty, in Punarbas it has empty ears, and sown in Pukh it turns to nothing.
- 1087. After Akhārh (June-July) comes Sāwan or Sāon (July-August), to which the following rhymes apply:—

बाचीन सुक्तवा सप्तमो कृषि के जगिष्ट भान। तो बाग मेघा बरसे चौं बाग देव उठान॥

Sāon sukla saptami chhapi kai ūgahiñ bhan, Tauñ lagi megha barse jauñ lagi deb uthān.

—If on the morning of the seventh day of the bright half of Sawan the sun rises obscured by clouds, it will rain up to the festival of the Deb Uthan (11th of the light half of Katik, i.e. early in November).

वाजीन सुकला सप्तमी उग के लूकहिं सूर। हांकी पिया हर बरद वरखा गैं न विड़ दूर॥

Sãon sukla saptami, ug ke luhahin sur, Hānko piya har barad, barkha gei barı dur.

—If on the same day as that above mentioned the sun rises (clear) and afterwards hides itself behind clouds, drive away, my dear, your plough and bullocks, for the rain is very far off.

बाज्रोन सुकता सप्तमी, उद्दें जो देखे भान। तुम जाक्यो पिया मात्रवा इम जैवों मूत्रतान॥ Saon sukla saptami, udai jon dekhe bhān, Tum jāo piya Mālwa, ham jaibon Multān.

A cloudless morning on the same day (is a sure sign of drought).

My dear (let | us leave the country). I am going to Multan, and
you can go to Malwa.

साओंन सुकला सप्तमों गेनि होंहि मसिया । कह भड़हर सुनु भष्टरि परवत उपनय सार ॥ Saon sukla saptumi, rain honhi masiyō, Kah Bhaddar sunu Bha dri, parta upjay sar.

—If on the same date the night is dark, saith Bhaddar, hear, O Bhaddari, excellent crops will grow even on a mountain.

साचान सुकता सम्मी, जी गरजे आधी रात।
तुम जाची पिया मौजना, इम जैनी गुजरात॥
Sāon sukla saptami, jon garje ādhī rāt,
Tum jāo piya Māl a, ham jaibon Gnjrāt.

—if on the same date it thunders at midnight (there will be a drought), you must go to Malwa and I to Gujrat.

करके भौजे कंकरी, सिङ्घ गरजे चाए ।
कन्छ भड्डर सुनु भड्डरि कूत्ता भात न खाए ॥
Karke bhīnjai kankri, singh garjai jāe,
Kah Bhaddar sunu Bhaddari, kutta bhat na khāe.

"If in Cancer (Sawan, July-August) the gravel is wet, and Leo (Bhādon, August-September) passes by with thunder," saith Bhaddar, "hear, O Bhaddari, rice will be so plantiful that even dogs will refuse it."

साओन पद्ध्वा भाइव पुरवा खासिन वह ईसान। कातिक कन्ता सिकियो न डोचे कत्य के रख्व ह घान। Sāon pachhwa Bhādab purwa, Āsin bahe īsān, Kātik, kanta, sikio na dole katay ke rakhbah dhān?

—If the west wind blow in Sawan, the east in Bhadon, and the northeast in Asin, and if there is so little wind in Katik that even the reeds do not shake, where, my dear, will you have room to keep your rice? (i.e., you will have a bumper crop).

साओं माम वहें पूरवेया वेंचह वरद की नह गया।

Sãon mãs bahai puru iya, benchah barad kinah gaiya.

—If the east wind blow in Sawan, sell your bullocks and buy cows (it will be no use trying to plough).

भाज्रोनन पक्ष्वा दिन दुइ चारि। चुरुहीन पाक्षा उपने सारि। Sāonak pac hwa din dui chari, Chulhik pachha upje sāri.

-If the west wind blow in Sawan for only two or three days, rice will grow even behind your hearth.

साजीन पहिचा महि भरे। भारों प्रवा पथल सडे।

Sãon pachhea mahi bhare. Bhādoñ purwa pathal sare,

If the west wind blow in Sawan, the land will be flooded; and if the east wind blow in Bhadon, (it will rain so that) the very stones will melt.

चेन भरे व्यवस्था सम्वाः फीर भरे व्यवस्था सम्वा॥ Je na bhare Asrekha Maggha, Pher bhare Asrekha Maggha.

- -That which is not filled up with water in Asres and Maggha has no chance of being filled up till they come again next year.
- 1088. To Bhadon (August September) the following apply:—South Munger—

पुरवा रोपे पूर किस्ता। चाधा घघरो चाघा घान।

Purwa rope pur kesan, Adha ghaghri anha dhan.

---If a cultivator does not finish transplanting before Purwa (i. e. Purba Phaguni), half his crop will be paddy and half chaff.

चौँ प्रवाप्रविधा पावी। सखली निहया नाओ बहावी।।

- Jaun purwa purwaiya pāwe, sukhle nadiya nāo bahāwe.
- —If the east wind blows in the asterism of Purwa (i.e., Purba Phaguni), there will be so much rain that ships will float in the dried-up beds of rivers.

Closely connected with this is the following:-

पुरवा पर औं पद्धवा बहै। विश्व सि शंड वात करे।। यश्च होनों के हैं विचार। ज वरसे है करे भतार॥

Purwa par jauñ pachhwa bahai, bihañsı rāñr bât karai, Eh donoñ ke ihai bichār ū bursai ī karas bhatar.

—If the west wind blows during Purwa, and if a widow chats and smiles, from these facts you may judge that in the first case it will rain, and in the second case she is going to marry a second time.

With this may be compared-

तीसिर पख में घा जड़े, जो विश्वना मुसुकार। कहें डाक बतु डाकिनि, ज बरसे दें जार ।।

Titir pakh meghā ūre, o bidhwa musukāe, Kahe Dāk sunu Dākini, ū barse ī jāë.

-" When the clouds fly like the wings of the partridge, and when a widow smiles," saith Dak, "hear, O Dakini, the one is going to rain and the other to marry."

सुक करे बहरी सनीचर रहे छाए। ऐसन वीले अड्डरि बिन बरसे नहिं जाए॥

Sūk kare badrs sanīchar rahe chhae,

Aisan bole Bhaddari bin barse nahiñ jāe. .

-A cloud sky on Friday and Saturday is a sure precursor of rain.

साखीन के पुरवा भारों पिछिमा जोर। बरवा वेंच सामी, चला ही स का खीर॥

Sãon ke purwa, bhādoñ pachhima jor. Bardha bencha sāmi, chala des ka or.

—My husband, let us sell our bullocks and leave the country if there is east wind in Sāon and a strong west one in Bhādon.

The following is current in Tirhut:-

कूबी खमावस चौदी चान। खब को रोपब घान किसान।

Kusi amāwas chauthi chān, Ab ki ropba dhān kisān. —After the Kusi Amāwas (the festival of the 15th Bhādon, on which Brāhmans dig kus grass), and the Chauk Chanda (the moon of the 19th of Bhādon, O cultivator? you need not plant out paddy.

उतरा में जिन रोपहु भैया। तीन घान श्रीए ते रह पैया। Utra meñ jani ropahu bhaiya, Tin dhān hoe terah paiya.

-Do not transplant in Utra Phaguni, for you will only get three grains to thirteen empty husks.

रातुक कामा दौतुक सियार। कि भरी बाहर कि उपतार॥

Ratuk kaga dinuk siyār, Ki jhari bādar ki uptār.

-If the crow speak by night, and the jackal by day, there will be either a rain-storm or an inundation.

स्रीत्रा वीत्रा वह नतास।
तव होता श्रसा के सास।
Aua baua bahe batas,
Tab hola barkha ke ās.

-When the wind blows from all four quarters, there is hope of rain.

1089. To Asin (September-October) the following apply:-

ছिया वर्षे तीन होत बा, सककर, साली मास,। इथिया वरसे तीन जात बा, तील, कोही, कपास । Hathiya barse tīn hot bā, sakkar, sāli, mās, Hathiya barse tin jāt bā, tīl kodo, kapās.

-Rain in Hathiya produces three things,—sugar-cane, rice, and pulse; and destroys three things,—sesamum, kodo, and cotton.

With this may be compared-

चारा गोल तीनि गोल, चन चाठी कपाच।
इथिया गोल चन गोल. चागिल पाछिल चाच॥
Adra gel tīni gel, san, sāthi, kapās;
Hathiya gel sabh gel, āgil pāchhil chās.

-Want of rain in Aradra destroys three crops, hemp, sixty-day rice, and cotton. But by want of rain in Hathiya every thing is ruined, both what has been sown and what will be sown.

हथिया विश्वि, चित्रश में ड्राय। घर वेश्वे धनहा शिश्याय (or अगराय)॥ Hathiya barise, chitra meñriāy, Ghar barse dhanha rirryāy (or agray).

—If Hathiya rains, and (the clouds of) Chitra hover about, the paddy-cultivator sits at home and utters cries of joy.

चितरा वरकी साटी सारे। खारों भाद ग्रीस्ट्रकी कारे।

Chitra burse māti māre, Āge bhār gerur ke kāre.

-Rain in Chitra destroys the power of the soil and is likely to produce blight.

स्त्राधा चित्रा राइ सुराइ। स्त्राधा चित्रा औं की राइ॥

Adra Chittra rai murai, Adha Chitra jau kerai.

-In one-half of Chitra sow mustard and radishes, and in the other half barley and pease.

1090. To Kātik (October-November), the following apply:-

एको पानि जाँ बरसे स्वाती। कुर्मिन पहिने सोना पाती॥

Eko pāni jon barse Swāti, Kurmin paire sona pāti.

-If a single shower come in Swati it enriches people so much, that even Kurmi women get golden earrings to wear.

बेह विदित ना होखे खान। विना तुला निह पुटे घान। खुख सुखरातों है व उठान। तकरे वरही करह ने मान। तकरे वरहे खेत खरिहान। तकरे वरही कोठिए घान।।

Bed bidit na hokhe an, bila Tula nahin phutai dhan, Sukh sukhrati deb uthan, takrai barhai karah nenan, Takrai barhai khet kharihan, takrai barhai kothie dhan.

⁽¹⁾ The name 'Hathiya' means 'Elephant', and the asterism is hence said to have four legs, an iron, a copper, a silver, and a gold. Each leg lasts four days, and they come in the above order. Rain in the iron leg destroys the paddy and the habi crop. In the copper leg, it damages them; in the silver leg, it gives half an average; and in the gold, leg, bumpers crops.

-What has been written in the Vedas cannot happen otherwise, and paddy cannot ripen before the balance (i.e. Libra = Kātik - October-November). From the festival of the Sukhrāti (i.e. the Diwāli) to the Deb Uthān (11th of the light half of Kātik) there will be happiness. On the twelfth day after that hold the festival of eating the new grain; on the twelfth after that, heap up the corn on field and threshing-floor; and on the twelfth after that, put the grain in the store-house.

1091. The following are the signs of the stoppage of the rains:—

क्ष्म के उगे तो क्या भये, निरमत रेनि करना। कीये जल देखिहर सगरा, कामिनि क्रम भरना॥

Chhap ke sgai to kyabhaye, nirmal raini karant. Kiye jal dekhiha sagra, kāmini kūp bharant.

—It matters little if the sun rises obscured by clouds, because when the nights are clear (the rains will stop). You will only find water in the sea, and women will have to go to the wells for water.

रात निवहर, (or रातूक चक्तमक) दिन के छ्या। कडें घाष जे बरखा गया।।

Rât nibaddar (or rātuk chakmak), din keñ chhaya, Kaheñ Ghāgh je barkha gaya.

-If you see a cloudless night and a cloudy day, be sure, says Ghagh, that the rains are at an end.

बोकी जुखरों, पूर्व कास। स्वत नाष्ट्री वरखा के स्नास। Boli lukhri, phule kas, Ab nahin barkha ke ās.

-The barking of the fox and the flowering of kas grass are signs of the end of the rains.

कारे अगस्त वन पूर्व काम । अव नाम्हीं बरखा के धाम ॥ Uge agast ban phüle kās, Ab nohin barkha ke as.

—The appearance of the star Canopus and the flowering of the kās grass in the forest are signs of the end of the rains.

काँ-ी कुमी चौठ के चान। स्रव कारीपव धान किसान॥

Kānsī kūsi chauth ke chān, Ab ka ropva dhān kisān.

—If the kās grass and the kās grass flower on the fourth of the light half of Bhādon, why do you plant out, O cultivator (for the rains are stopped)?

1092. The following refer to the dry season :-

खगदन दोवर, पूच खौढ़ा। मोघ नवाद, पागुन वरसे घर च के जाई,

Aghan dobar, Pūs dyaurha,

Māgh sawāi, Phāgun barse gharhu ke jāi.

—If it rains in Aghan, you will get double an average crop; if in Pus, one and a half; if in Māgh, one and a quarter but if in Phāgun, then even (the seedlings which you brought from) your house will be lost.

ख्याहन जे बरसे मेघ. धन जो राजः धन जो देम। Aghun je barse megh, l·hun o rāja dhan o des.

-flappy are the king and people when it rains in Aghan.

प नी करने कांघा पूस। कांघा गेष् कांघा भूम॥ Pāni barse adha Pūs, Adha yehūfi ahha bhūs.

-Rain in the middle of the month of Püs (i.e. early in January) will give you half wheat, half chaff.

माघ के गरमी, जेट के जाड़।
पहिला पानी भर गेल ताड़।।
घाघ कर्छ इस दोनों जोगी।
कूखाँ को पानी घोद हैं घोनी।।
Māgh ke garmi, Jeth ke jār,
Pahila pāni bhar gail tār,
Ghāgh kahen ham hobaun jogi,
Kēān kā pāni dhochen dhobi.

—Heat in Magh (January-February), cold in Jeth (May-June), and the tanks filled with the first fall of rain (are signs of a grought).

I'll become _ eggar, says Ghagh, and the washermen will wash with well-water.

चैत के पर्केश भारों के ज्ञा। भारों के पर्केश भाष के प्रका॥ Chait ke puchhea, Bhādon ke julla, Bhadon ke puchhea, Māgh ke pulla.

-The west wind in Chait (March-April) means rain in Bhalon (August-September), and the west wind in Bhadon means frost in Magh (January-February).

1093. It will now be of advantage to compare the above with a native account of the behav our of the asterisms preceding the fam ne of 1873-74. The poet Phatūri Lāl, in his tale of the famine, says as follows:—

June 1873,—Rohni is the first asterism of the rainy seas it; but as it came, it departed without rain.

Rainfall in Tirhut about 4 inches. MIRGSIRA fulfilled our hopes, for it give a few drops of rain and departed.

July.—ARADRA passed by with great majesty, thundering on every side.

Rainfall about 6½ inches, of which 4 inches were in the second week and 1½ inches in the last week.

Punarbas is a very holy asterism, but it was also a miser.

PUKH saved the face of the earth, but it becune

the end of the rains.

August.—Asres rained upon such of the Rainfall about 41 seedlings as did rise.

Magha was as poor as a beggar.

Rainfall about 4 inches. September.—Purba Phaguni gave no proof of his existence by rain.

UTRA PHAGUNI did not give even a drop to swear by.

October.—HATHIYA was like an elephant (hathi) who put his trunk in his mouth.

Bainfall nil.

CHITRA was only a robber and a murderer.

Rainfall nil. Swatt was put to public disgrace.

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CATTLE AND OTHER DOMESTIC ANIMALS.

CHAPTER I.—CATTLE GENERALLY.

1094. Cattle generally are known as मनेशा maweshi, माल mal, or माल लांग māl jāl. Other names are चीना chaua north of the Ganges, प्र dhūr in Patna and Gaya, and नरशा bardha in South-West Shahabad. A head of cattle is रास rās, and in Patna and Gaya also प्र dhūr. Horned cattle, exclusive of buffaloes, are मोह goru or माथ मोह gāy goru; also प्र डांगर dhūr dāngar in Patna and Gaya. In Sāran डांगर dāngar means cattle worn out from old age. In North-East Tirhut they are called सदस latal. A worn-out, useless cow or buffalo is said to be इराह tutāh or इर मेल tūt gail north of the Ganges, or in North-West Tirhut केइवास behwāl. In Patna the term is घोँचा thaunsa, in Shahabad चन्नस्य thahusal or घोसल thausal, in Gaya नकाहर nakādar, and in South Bhagalpur उराने uthāno Dead cattle are डांगर dāngar in Shahabad and मरी mari in East Bihar.

CHAPTER II.—BULLS.

1095. A bull is चाँड sānrh when branded with sacrificial marks and let go, and धाकर dhākar when not so branded. चीमर chaubhar (Patna and Gaya) or अकर छोड़ dhakarchhoh is an imperfectly castrated bull, and विनद्दामों binhāmo is a bull to the south-east.

CHAPTER III.—BULLOCKS.

1096. A bullock is बर्घ baradh, also in Patna, North West Tirbut and in Shahabad optionally बर्द or बड़्द barad. To the west it is also called बेल bail, and in Gaya पूर dhūr or पेरा paira. Plough-bullocks are called द्वापो harāthi to the east. The pair are called जोड़ा jora. In a team of three bullocks the wheelers are called पूरी dhūri

or प्रिया dhuriya to the west, and जोड़ी jori to the east. The leader is बाँड bīnr or विडिया binriya to the west, and भिष्टी jhitti or नाटा nata to the east.

1097. A yoke of well-bullocks is called मोतहा बर्ध motha barail. The bullock which works blindfolded in an oil or sugar-cane press is called बाता nāta or बोल्ड्डा बेस kolhua bail. When there is ploughing going on or a cart being pulled by the aid of three bullocks, of whom only two are yoked at a time while the third one rests, the three are cailed बेस्रा tedhura or (in East Tirhut) वैधरो tedhri, or in Patna वैपता teptar Similarly when there are four bullocks, of whom two rest while two work, the team is called बेसर chaukhur or बोसरिया chaukhariya or बारस्या charbar ha, or in South-West Tirhut फेरब्रा pherwar. In the case of ploughing the boy who looks after the unemployed bullocks is called in No. the East Tirhut अवदाह anwah

1098. Bullocks are distinguished by various peculiarities, such as the following:—

A bullock unbroken to work is अदारी adari, also अदार adar in Tirhut, in Shahabad, and in South Bhagalpur. In Patra and Gava he is स्रीहा audar, in South Munger अनौ abon. One that sits down at work is utal parua to the west, and north of the Ganges कोटि korhi.* In South-West Shahabad he is गरिका gariar, in Shahabad and Gaya गर gar, and in Patna मनकोटी mankorhi. A vicious bullock is मरखाइ markhah, also माख्डा markhanda in Patna, मरख्त्री markhanno in East Buagalpur, and मरखन markhan in Gaya. In South-West Shahabad the words HITET markaha and Gast latha are used. A shying bullock is फंफरियाइ phephriyah to the north and west and चित्रकार chihukar or हरका ह harkah north of the Ganges generally. In South-West Shahabad he is बॅदिया bandiya, in the rest of the district मञ्जार manjhar, in Patna and Gaya भरकाहा bharkaha, and to the southeast द्वादा harkaha. To butt is द्वा पेतल hur petal in the west and मारव marab in Tirhut. In Patna and the east it is द स सारव dhuns marab, and to the south-east दूस मारव dhūs mārab or दूसा मारव dhusa marab. In Gaya it is द्रिस्याएन dhusiyāëh, and such a bullock is द्रस्सार dhusmar or ए सियाहा dhusiyiha. To break in cattle is तेवार जीतल teware jotal to the west. In Tirhut it is पान लगाएन or जीतन pāt lagāëb or jotab. In East Tirhut it is पाएत चुणाएव pāët ghumāëb, and in Gaya पीरी है चीत्र piri men jotab. In Shahabad निकासन nikāsal, in Patna स्थापन

Compare the proverb कोटि वरद के प्रेपड़ बहुत korki barad ken phephari bakut,—it is the lazy bullock that snorts and shies.

- daghrāëb, in Gaya दहरायन dahrāëb in South Munger मोहरायन gohrāëb, and in South Bhagalpur इटियायन chhatiyāëb, mean to cause an animal to get up and to drive it along a village-road.
- 1099. A stunted bullock is ननिकास nankirwa, नाटा nata, or नटना natwa. A dwarf bullock is गैना gaina.
- 1100. A bullock whose horns project in front is বাঁৰা ghoncha north of the Ganges and in Patna and South Bhagalpur, also বাঁঘা ghompa in East Tirhut. In Shahabad it is বাঁৰৰা ghonchwa, in Gaya বাঁৰা ghonghar, in Patna also বাঁমা ghongra, and in South Munger বাঁৰা ghonghra.
- 1101. A bullock one of whose homs is erect while the other hangs down is অয়েঘনাৰী saragratāli (literally pointing to heaven and hell) or অক্লেঘনাৰী sarangpatāti. He is also called ইৰ deb in Champāran and West Tirhut ন্যায়া kunsāsuri in South-West Shahabad, ঘনাৰ বিদ্ধী patāl singhi to the south-east.
- 1102. A bullock whose horns join in the centre is দীৰিত্বী gausinght in South-West Tirbut, and বিনাল্ডর singjutta or বিনাল্ডর singjutta generally
- 1103. A bullock whose horns are loose and are turned down is called मेना maina, or in Patna and the south-east मेन main.
- 1104. A bullock whose horns are curled like a ram's is भेंड्या bheñrwa, भेंड bheñr, or मेह्या mendhwa.
- 1105. A bullock one of whose herns turns to the right and the other to the left is ব্ৰেং chālar, or ব্ৰহা chaira when they are small and flit. When they are large, he is called দতাই phathāh or দত্য phatha. In North-East Tirhut he is দ্যানাহা pharakjāāra.
- 1106. A bullock with stunted horns is मुद्दा muthra or मृदिया muthiya generally, but in Shahabad it is मुद्दाल muthail or मृद्धल muthail and in Gaya मृद्धिया muthariya.
- 1107. A bullock with no horns is HET munrera in Saran, HET bhunda in Champaran, HET bhunda or HET bhunda in Shahabid, HET munda in North-East Tirhut, and HET munda in Gaya and the rest of Tirhut, HEST murla in South-East Tirhut, Patna, and South Munger, and HET murla in South Bhagalpur (ther names are HEST dunriya in South-West Shahabad and ZET thuths in South-Last Bihar.

- 1108. A bullock with only one horn is एकसिङ्गा eksingha or सिंघटडा singhtutta.
- 1109. When a bullock has a broken tail he is called ats banr or ats banra north of the Ganges and to the south-west, also att narha in East Tirhut and the south-east. In Gaya and Champaran he is aust banda, and in Patna aug landha or aug bandha. In South Munger he is att. lanrha. The opposite to this is utata ponchhwala.
- 1110. A bullock with its ears covered with long hair is स्नावर jhābar to the east and स्नवर jhabhra to the west. One with crooked eye-brows is भौंद्यां डेर bhauñāñ ter or भौंद्यां डेर bhauñāñ der, also in South Munger भांवां डेरा bhāñwāñ dera.
- 1111. A bullock not used for agriculture because it has excrescences (representing Shiva) on its body, but purchased by religious mendicants, is known as অহহা jataha or ব্যহা basaha. Other local names are অহহাবা jathāwa in Shahabad and অহা jato in South Bhagalpur. It is the bullock ridden by Shiva.
- 1112. A ইব্সা chherua or ৰ্ঘিয়া badhiya is a castrated animal, as distinguished from the ভাঁচ sānrh or entire bull devited and let go. The sacred marks placed on this last are the বিষয়ৰ tirsūl or trident and the বন্ধা chakkar or discus.
- 1113. The following rules for selecting cattle are current throughout Bihār:—

वैस व साहे चलसह सन्त । वेस व सहिह दू दू दन्त ॥
साह करोटी सौं ओर बान । ईशां कि कि सि मित आन ॥
जब दिखिह रूपधोर । टाका चारि हो ह उपरों ह ॥
सव देखिह मैना । तब रुहि । पार सँ कि ह वेना ॥
जब देखिह वेरिया गोल । उट वेट के किरह मोल ॥
सव देखिह करियवा कना । केसा गोला देखह जनु हन्त ॥

Bail besāhai chalalah kant, bail besahiha dū dū dant, Kacht kasauti sāñor bān, ī chhāri kiniha mati ān. Jab dekhiha rūpadhaur, tāka chāri dīha uparaur, Jab dekhiha maina, tab ehi pār san kariha baina. Jab dekhiha bairiya gol, uth baith kai kariha mol, Jab dekhiha kariyawa kant, kaila gola dekhah janu dant.

—My dear, you have started to by a bullock, be sure and buy one with only two teeth. Do not buy any which is not some shade of grey; but if you see a pure white one, you may

advance your price four rupees. If you see one with loose horns, give handsel without crossing the road (to look at it more carefully, i.e., it is sure to be a good one). If you see one with a read head and a light red body, don't buy till you have had a good look at it. But, my dear, if you see a black, or a yellow-grey, or a red one, don't take the trouble to look at its teeth.

The following is a warning against two kinds of bullocks :-

खरा पतासी भीं जाँ टेर। चापन खाय, परोसिया हेर।

Sarag patāli bhauñāñ ter, Appan khāy parosiya her.

-A bullock with horns pointing up and down, or one with crooked eye brows, injures its master and the neighbours as well.

CHAPTER IV.—COWS AND BREEDING.

- 1114. A cow is मो gau or माय gāy. One that has had one calf is known as a पहिलोड or पहिलोड ताय pahiloth or pahilaunth gāy. Sometimes these words are spelt with z t instead of with z th. A cow or buffalo within six months after calving is धन dhen generally. In North-East Tirhut it is धेउन dhenn or धन dhenn, in Patna and the south-east धन dhenn, and it is also दिन dhenn in Patna. After this she is बक्त baken, or (in Shahabad and the south-e st) बक्त bakena. A cow that calves yearly, or that never stops milking, is प्रदिश purāhiya north of the Ganges. A cow that breeds when five years old is प्राइ pachār. In Shahabad and Patna she is घनप्रश्चित dhanpurahi in Patna (also), Gaya, and South Munger बर्धार्ज barsān, and in South Bhagalpur परिश poraiya. A barren cow is बिह्ना bahila generally, also उद्दा thahra in South-West Shahabad.
- 1115. To be covered by a bull is वर्षियाएव bardhiyāëb or परियाएव pariyāëb, and also south of the Ganges व्रद्राएव bardāëb Another general term is पाज खाएव pāl khāëb. To copulate (of animals). is वाहव bāhab, also in North-East Tirhut ओहाएव ohāëb. In regard to buffaloes, भेंबाएव bhainsāëb may also be used, and of a goat ख्याराएव vhagrāëb to the west.

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- 1116. A cow in calf is बर्हाएस bardāël or. ग्रामिन gābhin. In Scuth Bhagalpur she is फरली pharli The act of calving is वियान biyān or विश्वान biyāna. South of the Ganges भोल देव ihol de' is to give birth to a number of young, e.g. in South West Shahabad a man was heard saying हमार हैते हु भाज वहा दिहसस ह०. hanār chheri du jhol bachcha dahlas ha,—my goat has dropped kids on two occasions.
- 1117. A cow that is a good milker is दुधार dudhār or दुधारि dudhāri.* One which gives milk for one and a half years is इवट dewarh or in North-East Tirhut वर्ष barkhu. A cow or buffalo that has gone five months, in calf, or that has given milk for five months is सहरीस sahros north of the Gauges, and also प्रदिया purāhiya in North East Tirhut. One that gives little milk is चाँटी chonrhi or चाँट chonrh, also चोरनी chorni, and in Tirhut धाँक dhonchh. In Shahabad it is नरहर nathāhar, and in South Bhagalpur चाँड: chaunr. A cow that kicks at the time of milking is करकर karkat, or in Tirhut जयराह lath āh.

CHAPTER V.—CALVES.

1118. A calf as long as it is unweaned is बेस् leru. A male calf is बाह्य buchha, बह्दा bachhwa, or बह्द buchhru, and a female calf बाह्य bachhi or बह्द्या bachhiya when they are from 1½ to 3 years old. When a calf has two teeth, it is दोहान dohān north of the Ganges and in Shahabad. In the rest of Shahabad it is दुस्त dudant and elsewhere दोहना dodant or दोहना dodanta. In West Tirhut it is दोहा चेल dokh bail. When it has not yet got its true teeth it is called उदन udant, or to the east अदन adant. चोसर osar, or to the west कर्मर kulor, is a heifer ready for the bull. In North-East Tirl ut she is मौर yaur, in Patna फेटाइन phetān, and in South Bhagali ur चाकरिया ankariya. In South-East Tirhut थेर thair is a two-year old heifer. Full-grown cattle are तैयार taiyār. In calculating roughly the age of packbullocks, the word तील taul, or in Gaya पर pūr, is used. Thus एक तील ek taul or एक साझ के तील ek sāl ke taul, one year full-grown; द तील du taul, two years full-grown; and so on, the counting commencing from

^{*} Cf. the proverb का ही ते किन्ध्यादरे सहिए कड द्वीन; ला खात सुम्कार ते सहत दुधारि धेन jāhi teāk chhu pāiai, sehiai karui lain, lāt khāt chuchkār teā sahat dudhari dhen,—from who soever you expect to receive benefits, you mast bear abusive words; even while being kicked by a milch-cow, a man will endure its actions and pat it.

the time when the bullock has eight teeth, viz. when he is four years or more old. A calf with six teeth is called इन्हेंत chhadānt. It is also called इकड़ chhakkar, इकड़ा chhakra (male), or इकड़ी chhakri (female). Such calves are not appreciated, as in the proverb मूहल बरहा इक मार्था barda chhakri,—as soon as a bullock is dead (it is abused and called) a chhakri. A calf with seven teeth is सत्हर saidar or समझ saidhar to the west, and सत्तर saidar elsewhere south of the Ganges, except South Bhagalpur, where it is सत्तर satattar. In West Tirhut it is सतहन saidanla. A calf with eight teeth is पूरा pāra, i.e. full-grown or अभेत adhail.

1119. Coaxing a cow that has lost its calf to eat grain is called तोरिया toriya, or in South-East Tirhut घसतूरिया ghasturiya. In South Bhagalpur it is called तोरियान to rivan. The same words are used for reconciling a cow or a buffalo to its newly-born calf by smearing the latter with sugar. A kind of hair string used for tickling a cow with a similar object is सेल्ह selh or सेल्ही selhi; and to do this is दाँवल danwal in the north-west and सेल्डल selhal in Sonth West Tirhut. Sometimes the skin of the calf stuffed with hay is put before a cow which has lot its calf, especially at milking time. Salt is sprinkled on it and the cow licks it and lets her milk flow. The stuffed calf is called जगावन lagawan north of the Ganges. In South-West Shahabad it is called ख़्लितडी khalitari, in the rest of the district मौर maur in Patna करची karchī, and in Gaya करती म्री karti mūri. The kind of food given to cows when they calve is ude pakheo to the west and in Patna; also पर्वेवा pakhewa in South Munger. In North-West Tirhut it is चोहाट chokat or चुहाड chuhār, and in North-East Tirhut चोहर chohair. In South-East Tirbut it is महेला nahela, and generally मनाज masala. In Gaya it is पुसरे pustai.

CHAPTER VI.—BUFFALOES.

1120. A male buffalo is मैंस bhainsa, also महिसा mahisa in East-Tirhut. A female buffalo is मैंस bhains or मेंसी bhainsi; also भई bhaīñ north of the Ganges, and महिस mahis or महिसी mahisi in East Tirhut. A buffalo calf is पड़ parru or कड़ karru. A male buffalo calf is पाड़ा pāra or काड़ा kāra, an i a female one पाड़ी pāri or काड़ी kūri. A well-known proverb is दित महिसी चर, पड़ हों मार khet mahisi char, parruhiñ mār,—buffaloes are grazing in the fields, beat the calves, i.e., in a fight the smaller men get caught, and the richer and more powerful real

culprits get off. In Patna and the south-west জাৰহ lockar is a two-year old buffalo. In Gaya it is ই ছাৰ tehān. A buffalo with two teeth, i.e. three years old, is ue pas.

CHAPTER VII.—GOATS.

- 1121. A goat is होर chher or बक्कर bakkar. A he-goat kept for breeding is generally बोका boka. General names for all male goats are बकार bakra, खरसी khassi, or संस्मी khañssi. Other terms are हागर chhāgar or बोकडा bokra (North-East Tirhut), बोल botu (Patna) or बोलो boto (South-East Bihar), बीयड bīyar (South-West Shahabad), and विश्वद्य biahan (rest of that district). A she-goat is बकरी bakri or हरी chheri, also हगरी chhagri to the east. A castrated goat is specially खरसी khassi or खरसी khañssi in Tirhut and south of the Ganges. North of the Ganges the general name is हर हार chherus.
- 1122. A kid is पउन्ह pathru. A male kid is पाउ pātha or मैंमना memna, and a female पाउ pathi, पिउया pathiya, or मैंमनी memni. In South Munger it is sometimes called बन्ना bakru. A goat kept for sacrifice is called south of the Ganges पउन्ह pathru, but when kept for other sacrifices it is called खहसी khassi.

CHAPTER VIII.—SHEEP.

- 1123. A sheep is মঁৰ bheñr. A ram is মঁৰা bheñra or (in South Bhagalpur) মঁৰা bheñro, and a ewe মঁৰ' bheñri. A lamb is মাৰিক ৰেঘ bheñrik bachcha, also ঘতত pathru and বৰুত bakru in Tirhut. মান্য memna is also used in South East Tirhut.
- 1124. A flock of sheep or goats is মুছ jhund. or মুছ jhūnr; also মুছ jer in East Tirhut, ইছ her in West Tirhut, and জাল jel in South Tirhut. A flock of about twenty is জাছত lenhar, and of about one hundred ৰাম bāg. মাইত gahenr is a still larger flock of four or five ৰাম bāg. In South Bhagalpur ভাষা kharuho, and in South Munger ভাষা suher, mean a flock of sheep.

CHAPTER IX.-PIGS.

1125. The general term is चूगर sūyar or मूखर sūnr, also ो क tdhoka in North-East Tirhut. Musalmān villagers call them euphemistically

वह कीम bad kaum, or in North Tirbut and Patna वह खोम bad khom (i.e., 'low caste'). Other simil ir names are द्वाम harām in Gaya, and ब्र मोद्दी bad mohri. A young pig is पाइर pāhur to the east, also (male) द्वार dahra north of the Ganges and in Gaya, तहरा tahra in Shahabad, द्वीना chhauna in Patna and the west, and द्वारा chhāwa in Gaya. Female names are द्वारी dahri (also in Gaya) or द्वारे chhāi north of the Ganges, and क्रमी kumbhi in Gaya. A full-grown boer is पद्य patha or पद्रा pathra in North-East Tirbut, and a full-grown sow is दोमने somni in the same place. A pigsty is दोभार khobhār, or to the west दिमार khobhāri. In South-West Shahabad it is also दोनार khobār, in South-East Bihar it is दिसार khabhār, and in Patna and Gaya it is दिस्री bakhor.

CHAPTER X.—HORSES, MULES, AND ASSES.

- 1126. A horse is घोडा or घोरा ghora, and a mare घोडो or घोरी ghora. A common term for both is घोड or घोर ghor. Sorth of the Ganges and in Sāran another word for a horse or mare is चर्चा charwa. A pony is टह tattu and a pony mare टर्जानो tatuāni, and also in Patna and Gaya महियान madiyān. A foal is बहेडा bachhera, and a filly बहेडी bachheri.
- 1127. To own a horse is a great piece of display according to Bihar ideas, as in the proverb डेट् गोड घोडो, नौ गोड फीज derh got ghori, nau got phauj (spoken of one who makes display when he cannot afford it),—the owner of one and a half (i.e. two wretched) mares goes about (like a lord) with nine servants.
- 1128. An ass is गरहा gadha, a she ass is गरही gadhi, and an ass's foal गरहा के बचा gadha ke bachcha, or (in East Bihār and Shahabad) छीनी chhauni. An ass-driver is गर्हेंडी gadheñ i. A mule is खचड khachchar.

CHAPTER XI.-ELEPHANTS.

1129. An elephant is हाथी hāthi, a male elephant is हत्या hatha, and a she-elephant हथनी hathni, हथनी hathni, or (in East Tirhut) मेर्नी medni, and in South-West Tirhut जोड़ी jorhi. A mile elephant with small tusks is मञ्जना makuna. One with large tusks is पद्धा pattha:

1130. Elephants are tied up with a front foot-chain, which is वेड़ी beri or पेक्ट paikar, and also in South-East Tirhut छनुद्धा chhanua. Its hind legs are chained with chains called डागी daggi or नज्ञ nangar. and also with a wooden hobble, called कटनम्म kathbandhan.

CHAPTER XII.—CAMELS.

1131. A camel is জ' ই unt, also among Musalmans মানুৰ shutur. Its young is called বানা bota in North-East Tirhut. Its nose-ring is বৰ্ণনা nakel. ক্ষা kathra or কাতী kāthi is its wooden saddle, also called ঘলাৰ palan in North-East Tirhut; and মইলা gadela or মহা gaddi is the pad.

CHAPTER XIII.—STRAYING OF CATTLE.

1132. To stray is generally ইং বোষৰ hera jāëb; also in Saran মুলা লাইল bhula jail. Other terms are অন্য aner (or অন্যাৰ anerwa) লাফ্ৰ jaeb in North-East Tirhut, ৰহুকাল bahkal or মাহিয়াফল bhonriyael in Shahabad, and ৰহুত লাফ্ৰ bahat jaeb in Patna and Gaya ৰখান bathan and also in North-East Tirhut নীআৰ goas, is a cattle enclosure. Other words are ঘায় ghera, তাত dhāth, and তাতা dhatha. লামান lambhab, or লামহৰ lambhab, is to drive cattle into another's field to graze on the crops.

CHAPTER XIV.—COLOURS OF CATTLE.

1133. These are-

White.—This is चरक charak or चरका charka, with a variant चरको charko in South Bhagalpur. In Gaya it is रुपायो rupādhau, and els where also रूपाय rupādhar or रूपायो rūpādhaur. Another word is च्या chamwra in North-West Tirhut.

1134. Grey of various shades.— चनर d'awar, धौर dhaur, or in Sh habad धानर dhāwar, is a light grey. चोना sokan is a dark grey, केल kail or नेला kaila is a yellowish grey or cream-colour, and चिनेना sileba or चिनेने silebe, reddish grey. चानर samwar or चौरा saunra is a black grey. नचीटी kasauti and नाइ kachh are shades of grey.

- 1135. Red.—A reddish cow is मोल gol, मोला gola, or मोलना golwa. A dark red one is लाल lāl. A cow with a red head and the rest-of the body of a lighter colour is व श्विम भोल bairrya gol. धरमोलो dhurgolo is another shade of red in South Bhagalpur. महुमोल mahugol means red like the mahua flower (bassia latifolia). In Shahabad this is महुज्य mahuar, and in South Munger महुज्या mahulakha.
- 1136. Yellow.—This is पौछर pēar or पिछरा pēara. गहुमन gahuman or गोहमन gohuman is wheat-coloured.
- 1137. Black.—This is कारी kari, करिया kariya, करियवा kari, yawa, or (South Bhagalpur) कर्जा karua.
- 1138. A spotted cow is कांच kāns, a brindle one बाइसा bagchhalla (tiger-skinned), जाज बाइसा lal bagchhalla being a red brindle and सर्व स्वाइसा suphed bagchhalla a white brindle. करकत्या karkandha is one black on the shoulders. In Shahabad this is called करिकत्या karikandha. म जदार guldar is a spotted ccw, and पांच कियान panch kaliyan a piebald one, or more properly one with white stockings and a white blaze on the forehead.

CHAPTER XV.-HIDES.

1139. These are चमडा chamra, खाल khal, or चर्चा charsa, मोखा gaukha is raw cow's leather. It is also called दोईटा goita north of the Ganges. में चोटा bhainsota or (in South Bhagalpur) में चोटा bhainsautha is that of buffalces. चाम chām is tanned cow hide. Sheep skins are खन्डी khalci. A bullock's hide cut in two halves is आधा मारी ādha phāri or (North-East Tirhut) मांको phānki. The hides of cattle which have died a natural death are सुरहारी murdari or मुरहार murdār, and those of killed cattle इनानो halāli. चान् subar is tanned deer skin. A depot for hides is चाना को हाम charsa ke godām. In South Munger चर्चा charsa is a cess paid by tanners to the landlord.

CHAPTER XVI.—CATTLE SLAUGHTER.

1140. A slaughter-house is জীকালা lokana in Champaran, মন্ত্য manhar in South-East Tirhut and Shahabad, and ক্লিজভালা kilkhāna in South West Tirhut.

- 1141. Another name in Shahabad is ग्राइनान gurdawan, and in Patna खंट khūnt. Flaying and cleaning is कमीना kamīna or कमाना kamāna. A butcher is कसाइ kasāī, but a goat-butcher is कसरकाव bakar kasāb, and a चिक्त chik* or चोक chīk kills both goats and sheep. The large knife used by them is नोगरा bogda, and also north of the Ganges इनिया dabiya. The block is उद्या theha, कून्य kunda, or क्रूमी kunda. In South-West Shahabad it is खोड khor, and in South Bhagalpur it is परकट हो parkattho. The string used for hanging up the animal to be flayed is जोकाना lokāna.
- 1142. A cultivator has many terms of abuse for his cattle. A favourite one is जाइ करों या खँटा jāh kasarya khānta,—may you go to the butcher, or to the sacrificial stake.

CHAPTER XVII.—FEEDING CATTLE.

- 1143. To chew the cud is पग्रा (or पाग्र) करव paguri (or pāgur) karab north of the Ganges and in Shahabad. South of the Ganges generally it is पश्राएव paghurāëb or पश्री करव paghuri karab. Local names are पान करव pāj karab in Tirhut, कोशी करव karab or कौरो करव kauri karab in Patna and Gaya, and गढाउँ करव galthai karab in South Bhagalpur.
- 1144. Cattle fodder, consisting of the stems of the जनेरा janera (Holcus sorghum) and similar green stuff, is cut with a chopper (see §§ 86 and ff.), and is known as जूही kutti or जूदिया kutiya. In South Bhagalpur it is जूटरी kutri, and in Patna कहा kutta. The fodder for stall-fed cattle is गवत gawat north of the Ganges. Other names are वेहना lehna—carrent in Shahabad, भीत gaut in Gaya, and भीतहा gautha in Patna. A general worl for fodder is चारा chara, or in North-East Tirhut चरे chari. गनारीटी gajrauti or (in Gaya) गनरीट

विप्र टह्न् चा, चीक धन, चो वेटिन के वादः। एहु से धन न घटे, तो करी वहन से राहः॥

Bipra tahalua, chik dhan. o betin ke barh.

Ehu se dhan na gate, to kari baran se rar.

^{*} It is unlucky to touch money received from these men on an inauspicious day. Hence the proverb:--

⁻If you cannot get rid of your wealth by having a Brahman servant, keeping possession of money received from a butcher, or from excess of daughters, you will do it by fighting with bigger men.

gajrauta are stalks and leaves of the carrot (बाजर gājar) given to cattle. The chopped up sugar-cane tops (बाँड genr) given to cattle as fodder are called आगेंड agenr, &c., as described in § 1012. चांको chānchh: in North-East Tirhut is a cattle-food made of spring-crops cut before they are ripe and then dried. चानो sāni is the chaff and water on which bullocks are fed.

- 1145. To feed eattle is चानी पानी नारन (or इन) sāni pāni karab (or deb). Another phrase current in Patna and Gaya is गीन इन gaut deb. A load of fodder is नोभा bojha, and also मोट mot in Patna, Gaya, and Shahabad. Chaff is भूचा bhūsa, with variants भूचा bhūnsa (in Patna and Gaya) and भूचा bhūssa. The net full of chaff is जला jalla or जाना jāla generally. In Shahabad and South Munger it is जलाइ jalkhar, in South-West Shahabad जोरा jora, and in Patna जारा kaṇāï. The refuse grass, &c., which cattle leave behind is जारा lather to the west, निचास nighās to the north-east, and गोयार in Patna, Gaya, and the south-east. Local names are खेल khadhel in Shahabad and गोरशारी gortharo in South Bhagalpur.
- 1146. A beast that eats little is निखोराह nikhorāh or निख्राह nikhurāh, also चिन्ननिया chikaniya or अन्तर्पाच्या alpajiya in South-East Tirhut and सन्तन्ति। gawatchor in South-West Tirhut. In Patna and Gaya it is optionally नन्त्रश्चेष naksondh, in South Munger चिन्नननीर chikankāur, and in South Bhagalpur चिन्ननिव्सी chikanjibbho.

CHAPTER XVIII.—PASTURAGE.

1147. Lands set apart for pasture are generally simply परते parti. Special names are, however, रखात rakhāt north of the Ganges and रखाँत rakhānt (South Munger). Other names are चिरामाइ chirāgāh in Sāran, Patna, and South Munger, चराँट charānt or वाच bādh in Gaya, and खडार arār Shahabad. A cattle-yard is वधान bathan or वधानी bathani. The field in which cows are fed is in South-West Shahabad चाई charāi, in the rest of that district उदेश uber, and in South Munger खनेरा ubera. In Gaya it is वाच bādh, in Patna वहरती baharsi, and in South Bhagalpur विद्यार bahiyīr or चार ār. Cattle left to graze without watch are खनेरिया aneriya to the west, खनेरा anera in West Tirhut, इंडा chhutha in Gaya, उद्दूर udangar in Patna, उपना vijha in South Munger, and उत्तर ujra in South Bhagalpur.

CHAPTER XIX.—FENCES.

1148. A fence to keep cattle out of fields is ইয়াৰ gherān or ইয়াৰ gherāni to the north-west. In Tirhut it is বাহী bāri or বঁট berh. South of the Ganges it is হায়ৰ ghorān. Local names are হায় ghera in Tirhut and হায়ে chhāpa in South Munger. In Champāran হিয়াৰ hirānt is a hedge of brambles not fixed in the ground.

CHAPTER XX.—GRAZING-FEES.

- 1149. These are of two kinds :--
 - (1) Those paid to the owner of the land.
 - (2) Those paid to the herdsman.
- 1150. A cowherd is called बनार gwār, मोद्यार goār, अहोर ah īr चरनाइ charwāh or चरनाइ। charwāha, and मोर्खिया gorkhiya. A tender of cows is in North-East Tirhut में नाइ gaiwāh. A shepherd is महोरी gareñri or मॉटिइर bheñrihar. South of the Ganges the latter also takes the form में टिइर bheñrihār or में टिइर्स bheñrihāra. A local name is में टिय्र bheñrdhurai in South Bhagalpur.
- 1151, (1) The fees paid to the owner of the land are known as खरचरी kharchari or खरचराई kharcharāi north of the Ganges and in Gaya. The latter also is used in Gaya. In Shahabad the term is बर्दिया bardiya. In Tirhut, Patna, and the east are noted कास चराई kās chārāi, कास चराइ kāh charāi देना dena, मैंचींघा bhainsondha, and बर्दाना bardāna. In the south-east the word is देना daina. In many places these fees are only paid for buffaloes, and not for other cattle
- 1152. (2) Those paid to the herdsman are ব্যাহী charwāhi or ব্যাহ charāï. See also § 1205.

CHAPTER XXI.--COWHOUSES AND ENCLOSURES FOR CATTLE, CATTLE-OWNERS, &c.

1153. A cowhouse is मौचार gausār or मौचाला gausala. To the east it is मोचाल gohāl. Local names are मैचार gaighara in North-East Tirhut, दावील darkhol in South-West Shahabad, and दोगाइ dogāh in Patna and Gaya. चार sār is also used to the west. वरवरा barghara, or in Gaya वर्षाया baharghara, is a cattle-shed. In

Champāran a breeding-shed for cattle is called चारी ghāri. A place where cattle are collected is न्यान bathān. In some places a special word is used for spots where buffaloes are collected, viz. चिरात hirāt in the north-west, केंद्र lenrh in North-West Tirhut, नेटार baithār in East Tirhut. To collect cattle is न्यान्याएक bathniyāël. In North-West Tirhut it is केंद्रियाएक leñrhiyāël. A cattle enclosure is पाना pājha in the north-west and पनानी palāni in Tirhut. In Shahabad it is न्यार arār. A local name in North-East Tirhut is द्वारा dhatha, which becomes दाउ dhāth in West Tirhut. A general word is न्यान bathān. In Patna न्यान arān, and in Gaya न्यान ara, is an enclosure for cattle in the forest.

- 1154. To the west an owner of cattle is called मोद्यार mauār. The song sung by cowherds while herding is called विरदा birha, or (in South Munger) महराइ mahrāï. Another similar song, but sung to a different air, is चाँचर chānchar. जारकाइ lorkāï is a special cowherd's song concerning a hero called जोदिका lorika. In South Bhagalpur the cowherd's dance is called जोदिका loriyāro. The man who dances is called नद्दा natua or ने दे आ netua.
- 1155. In Gaya चेल्ছবা chelhwa, in West Tirhut . বৰহা chalha, and in Saran বালহা chālha, is a knife used by milkmen. The brand for branding cattle is বাতী sāti.

CHAPTER XXII.—CATTLE-DEALERS.

1156. These are फोरहा pherha north of the Ganges, and in South Bhagalpur फोरबेस pherbaik. In South-West Shahabad they are हरिहा hariha, in Patna लेहिंदाला lenhriwāla, in South Munger गोहिंदाला genhriwāla, and elsewhere हारवाला hārwāla.

CHAPTER XXIII.-MILK AND ITS PREPARATIONS.

1157. Milk is द्ध dūdh. Cow's milk is गय gabya or गोर्ख goras. To milk an animal is द्धन dūhab or जगाएन lagāëb. A cow that gives milk is जगहर laghar or जगनान lagwān, as opposed to नाटा nālha or अनाटा anātha, which is one that does not; one that milks plentifully is दुधारि dudhāri.*

^{*}Cf. § 1117. Another proverb is दुधारि गाय के दू लातो भला dudhāri gāy ke du lāto bhala.— even two kicks from a good milker are to be valued.

- 1158. When the milk of a cow or buffalo runs dry, the word used is বিষ্টাৰ bisukhab. Local words are তাহঁতভাতৰ thāinth hoëb (South-East Tirhut), বিষয়াৰ biskhāb in Patna and South-East Tirhut, বুছতাৰ chuhthāb in Shahabad, and তমহা thamra in the south-west of that district. The milk of a cow for six months after calving is ঘৰ (or south of the Ganges ট্ৰ) কিব্ল dhen ke dūdh. After that it is ৰক্ষৰ কিব্ল baken ke dūdh.
- 1159. The unsophisticated Bihar villager is not ignorant of the advantage which accrues to the seller by watering the milk he sells. According to popular belief the cow acts as the milkman's confederate in this, as in the proverb आय गोजार मिलाप, उद्दूर्ने पानि दुद्दान, gāy goāreā milāp, thehuneā pāni duhāb—the cow and the milkman are confederates for (without the pail leaving his) knee, she lets him milk water into it. At the same time it is but fair to add that some translate the proverb as meaning that when a cow and the milkman are friends she will let him milk her even standing in water up to her knees. Both translations are possible.
- 1160. Clarified butter is we ghyu. Sometimes the Hindi word भी ghi is used. The word is sometimes spelt भीत ghiv. Local names are नेउन neun in west Tirhut, चिक्रना chikna in Gaya, नेत namu or लेन lain in Shahabad, and नेन nenu in the east. Fresh clarified butter is आहोर के आ ahir ke ghyu, or in the South Bhagalpur गिरस्त आ girastu ghyu; and that stored for a time in leather vessels सुपी के आ kuppi ke ghyu or गेसहा के आ gelha ke ghyu. South of the Ganges it is also called दिखनाहा आ dakhināna ghyu.
- 1161. The sediment which settles in making clarified butter is मिट्ट्यार mathiyar, माठ māth, or माटा mātha north of the Ganges. South of it it is जैन lainu in South-West Shahabad, मटार mathgar in the rest of that district, मटाइा mathāha in Gaya, and मटाइी mathāhi in Patna. The refuse left in boiling it down is डार्रो dārhi; also महिया mahiya in North-West Tirhut, and घोर ghor in Tirhut generally. Other names are फाइन pharan and महरन mahran in Shahabad, and कोरोनी kcrauni, used in the same place and in South Munger; खें खें हो khankhori in the rest of Shahabad, and दर्यनी khurchani in Patna.
- 1162. Tyre or curdled milk is to or the dahi. It should be noted that this word is feminine, though grammarians say it is

masculine.* Another name current in West Tirhut is बचुई sajui. The old curds put in to curdle milk are चारन joran. Tyre is a luxury, hence the proverb चर दही, बहरो दही ghar dahi, baharo dahi,—only he who eats tyre at home gets it abroad.

- 1163. Curdled milk is जमाव दृष्टी jamão dahi or सजाव दृष्टी sajão dahi. Other names are संची sānchi to the east, सज्जा sajwa in North-East Tirhut, मिट्ट mithur in South-East Tirhut, and जमुद्द jamuï in Gaya. The cream of this is called क्राजकी chhālhi, a local variant being हाजो chāli in Patna. In South-West Shahabad it is साहो sārhi. When this is taken off, the remainder is called जद्द दही katuï dahi or क्राजकुद chhalkatui. In Shahabad it is also called क्रिक्ट chhinui, and another name north of the Ganges is क्रिक्टी chhinuhi. Another variety of curds, from which the whey has been expressed or boiled, is called क्रिक्ट chhena. It is something like the dry curds from which cheese is made in England.
- 1164. The thick milk given by a cow just after calving, or beesting milk, is भेतुम phenus or भेतुसा phenusa to the west. In Tirhut and the south-east it is खिरसा khirsa, and in Gaya दान्द dhākar means the milk of the first milking after calving, भेतुस phenus being that of the second. A cow that drops her milk is कांसबेतुबा kāmdhenua or घेतुबागर dhenuāgar north of the Ganges, also खासर khasar in Fast Tirhut. To allow the ealf to suck the teats of a cow for an instant before milking, so as to induce the latter to let the milk flow, is भेनुहाएल phenhāël or पेन्ह्राएल penhāël.
- 1165. Cream is মলার maiāi or বলার baāil, and skim-milk মধাবন pasuwan or (in East Tirhut) ছনুসা হুঘ chhnua dādh.
- 1166. Butter before clarification is नेउन nein north of the Ganges, and also नेन nen in North-East Tirhut. South of the Ganges it is सेन /annu to the west, चिन्ना chikna and Hक्खन makkhan in Patna and Gaya, and नेन nenu there and in the south-east. Butter-milk is महा mattha, माउ। mātha, or घोर ghor. In Gaya and the south-west it is also छाँछ chhānchh. A well-known proverb about butter-milk is इयक महा प्रक्रियों ते dūdhak jareñ mattha phūki pībe,—through having been scalded by (hot) milk, he blows on the butter-milk before he drinks it i.e., a burnt child dreads the fire.
 - 1167. alan khoä is milk boiled down till it is thick.

^{*}Eg., in Manbodh's Haribans, VII, 48, एकब्रो दृहि नहिं लेल आद्यका दि, १४००

CHAPTER XXIV.—CATTLE DISEASES.

- 1168. Medicines are administered through a bamboo tube called **ঢ্ৰেনা** dharka or কাঁড়ী kānri.
- 1169. The identification of the following diseases is in many cases very doubtful. The list is given rather in the hope that it may form the basis of a future identification by competent experts. Probably many of the names given as representing different diseases are merely different local names of one and the same disease.
 - 1170. Farcy.—This is अतिया agiya or अतिनवाय aginbāy.
- 1171. Diseases of the stomach.— সাঁকী jonki is inflammation caused by small leeches in the stomach and liver. In West Tirhut it is নানতী jokti. ঘটনা petchali, or (in Tirhut) ঘটনা petauk, is diarrhea; ঘানৰ pokab, or in North Tirhut হাঁতী chhīnri, is purging. ঘিনহী pilhi is said to be a swelling of the liver. Perhaps it is disease of the spleen.
- 1172. Foot and mouth disease.—This is ভাষে khorha in the north-west and in West Tirhut, অহ্বাছ ahwāh also in Champāran and North-West Tirhut, ভাষাহা khangāha in East Tirhut, ভাষাহা khongha in West Tirhut, মুলা bhajha in South-East Tirhut, আমা ābha in Tirhut generally, and (optionally) দুহো khurha in Patna and Gaya.
- 1173. Diseases of the throat and mouth.—आंती कृष्व anti barhab, or आंती कृष्ट बंगां chark jäëb, is swelling of the uvula. कार्य kanthar (Gaya and the north-west), भिन्छों bhirukhi (Tirhut), क्रान्य रोग kantha rog (Gaya and Tirhut), द्वा dharka (Patna), is a disease of the throat and chest, which swell and prevent the animal swallowing. दांची dhānsi (north of the Ganges) is cough. वंगा benga is inflammation of the vessels of the tongue followed by dysentery. युक्टा thukha (Patna and the south-east) is described as a disease in which saliva flows from the mouth. मुख्यामी sukhbhāmi (north-west and Gaya), क्टा chhēñri (Tirhut), द्वार dantnar (South-East Tirhut), इनुआ hanua (South-East Tirhut and Patna), मुक्यांत sukarwānt (Patna, Gaya, and Shahabad), दन्त कर dant lahar (South Bhagalpur), are described as diseases of the tongue. किम्मी jibbhi (West Bihar) or किमस्य jibhsatta is lampus. मुक्से bhundi (Patna) is described as a throat disease. करहा साह kantha sāru (South-East Bihar), or in Gaya नाही करवा nādi kanwa, is a

- होता sona hola. चोर मतका chor matka (South-East Bihar) is a disease of the mouth which prevents the animal eating. सहपरिचा muñhpasija is diarrhea with watering at the mouth. In Gaya घरघरवा ghargharwa is a disease accompanied by rattling in the throat. घोंचपुत्रवा, ghonghphulwa in Gaya, and घेसुचा gheghua in Gaya and Shahabad, is a kind of goitre.
- 1174. Disease of the feet.—Foot-rot is सनकाह jhanakwāh North-West Bihār and Shahabad) and सनक jhanak in Tirhut. In Patna it is सनकाता jhanakbāta, and in South-West Shahabad सनका jhanka. नाता bāta is a swelling of the knee-joint. When a bullock becomes lame through overloading, the phrase used is सर जाएव bhar āëb, बरक जाएव sarak jāëb, or उत्तर जाएव, ukhar jäëb, or in South-East Tirhut खञ्चा khanja. चरेंचा charaiya in the south-east is too large hoofs. खाँग khāng is an insect bred in the feet, which is supposed to devour the whole body. An animal affected with it is खाँगल khāngal.
- 1175. Rinderpest.—This is जेचक chechak everywhere. Other names are गोटो ने निकसारो goti ke niksāri and महमाया mahmöyā both generally, and बरका ने मारी barka bemāri in Champāran, गोसाउन gosāün in North-East Tirhut, अन्तर कतवा antar katwa and जारमा jagdamma in Gaya.
- 1176. Windy colic.—This is फलवात phulbāt, पेटपुक्ती pet phulli in Tirhut and Shahabad. In Patna it is विन्या bindha. A similar disease accompanined by difficulty of breathing, is फुलवचा phulbagha in Gaya and Shahabad.
- 1177. Staggers.—These are मिर्गी mirgi generally; other names are घुरने ghurni (Patna and the south-east), घुमरी ghumri in South-West Shahabad, and इत यर्ग hateyarwa in the rest of that district Perhaps इनकी tunki in the South East, which is described as a sudden death of cattle, is a veriety of staggers.
- 1178. Worm (or filaria) in the eye.—This is चाँदनी chāndni in Gaya, and माडा māra or माडा पुत्ती māra phulli in Shahabad.
- 1179. Tumours.—These are সমূহবাৰ jaharbad, with a variant সমূহবাৰ jaharbāt in Gaya and South-West Shahabad. Another name in Shahabad is বিষয় pirki.
- 1180. Fevers.—छाज़्या arhaiya or छाज़्या arheya is a fever lasting two and a half days. In Tirhut it is called जरखोर jarkhor.

- 1181. Pneumonia.(?).—A disease attended with panting is called হ'ল hāmph in the north-west and in West Tirhut. In South-East Tirhut it is হুদ্দী haphni, and in North-East Tirhut বাব bāt.
- 1182. कॉडपका konrpakka (South Bhagalpur) is a disease in which the liver gets abscesses. खरी kharra is a kind of mange. It generally attacks young cattle.

CHAPTER XXV.—CATTLE-FODDER.

1183. The following grasses and other plants are used for cattle fodder. Their botanical names have not been in the majority of cases indentified:—

जॅनता ankta, —see जॅनरी ankri.

अंतरों or अंतरों ankri (west), भेखरी bhekhri (north-west and Gaya) भिनोर bhilor (north-west), उन्ता ankta (Patna, Gaya, and south east) : also खटका atkā (South Bnagalpur), vicia sativa:

अटका atka,—see अं करी ankri.

অঁত্ৰী anthuli (Gaga), আঁতী anthi (South-West Shahabad and Gaya).

खनजान anjān, (Patna, Gaya, and Shahabad).

अमता amta (West Tirbut).

अमरोरा amrora (East Tirhut, Gaya, and Champaran.)

चरैया araiya (generally).

आँडिल anthil, — see अँडली anthuli.

उनटा चिर्चिरी unta chirchiri (East Tirhut and Gaya).

खोरी टीनी ori tini (Patna and Gaya).

औं कर aunkar (Shahabad and Gaya).

কলনা kajla (Champāran and North-East Tirhut) or কলা kajri (Shahabad).

नत्र katra (Sāran and Tirhut).

कनवा kanwa, कन्ना kanna,—see कीना kena.

करमी karmi,—see करेस karem.

करार karār (Shahabad and South Munger).

करम karem (South-West Shahabad), करमी karmi or करमी जत karmi lat elsewhere, a creeping-plant with a small white flower which grows in marshes (Convolvulus repene).

काना kāna,—see के ना kena.

क् करोंघा kukraundha (north).

अञ्चा kukusa (South-West Shahabad).

कीना kena (west and Gaya) or काना kāna (Tirhut, Patna, and South Munger), also कनना kanwa (Gaya) and कन्ना kanna (South Bhagalpur and Gaya), which grows in Indian corn.

कोढ़िका korhila (Champaran and North Tirhut).

कौआरा kauara (East Tirhut).

खाडा khagra (Shahabad).

खब्स khukhsa (general).

खोभी khobhi, (South-East Tirhut, Gaya, and Champaran).

गड़नी garni (north-west).

गॅड्सर ganrhar (Shahabad, Gaya, and South Munger), गड़ियार gariyar (west), गॅड़ेर ganrer (Gaya), गॉड़र gānrar (Patna), गड़ार garār (south-east), गड़र आइसका garharus or गॅड़ रो ganreri (north).

गड़ईरसा garharua, गड़ार garār, गड़ियार gariyar, गंड़र ganrer गँडेरी ganreri,—see गँड्हर ganrhar.

ग्रहप झोत्रा gadpanroa, ग्रहपिड़ोड़ा gadpirora, ग्रहपुरना gad purna—see ग्रहपुरना gadhpurna.

ग्रधपुरना gadhpurna (West Tirhut and Champaran), ग्रह्माना gadpurna (Shahabad), ग्रह्मान्त्रा gadpurna (Patna and Gaya), ग्रह्मान् gadpirora (South Munger), पुरन्ती purnwo (South Bhagalpur) (Boerhaavia procumbers).

गाँड्र gānrar,—see गंड्हर ganrhar.

गुँज रा gunjera (South-West Shahabad).

गोधना godhna (East Tirhut).

चकोड़ा chakora,—see तिनपतिया tinpatiya.

चरो chari,—see चोराँत chorant.

বাহা chāra, branches of trees, especially of the pipar (ficus religiosa) or of the bar (ficus Indica) given as folder to elephants.

चिननो chiku (South-West Shahabad and Gaya).

चित्रहोर chichhor,—see चित्रोरी chichori.

चिचोरी chichori (Tirhut), also चिचोर chichor (north and Gaya), चिचोर chichor (east) or चिचोरो chichoro (South Bhagalpur and Tirhut) and जेंड्ड्रे lenrai (north-west),

चिनवा chinwa (East Tirhut).

चंच chench (west), गड़ीं garaunchhi (Champāran and Patna), घरींची saraunchi (Gaya and South Bhagalpur), सर्ह्यो sarhanchi (Gaya and South Munger) (various species of Achyranthus).

चাহাঁন chorānt (Gaya and South-West Shahabad), ভাই chari (west generally), ভাইানা chorānta (Patna), ভাইনুভা jurguro South Bhagalpur), and ভানাহা jugra (South Munger).

जनेशाइ jakerāi,—see जीकेशाइ jaukerāi.

जिनवाँ jinwan (west) or स्तीरी jharo (East Tirhut).

ज्रांग (South-West Shahabad).

नुगड़ा jugra, नुड्गुड़ो jurguro,—see चौरां र chorant.

जीव job (Tirhut, Gaya, and west generally).

जी कराइ jau kerāi (generally); जकराइ jakerāi (south-east) See § 959.

भारजा jharuā, -- see भार jhar.

भार jhār (Tirhut and Gaya), भारत्या jharua (Saran and Patna), a kind of brushwood growing on wells, &c.

भीरो jhīro,—see चिनवा jinwān.

हाचा tharhiya (Shahabad and East Tirhut).

Eint dangar (Patna and Champaran), a species of Indian corn which bears no cobs.

stall dabhi (north of Ganges, Gaya, and Shahabad).

डें द्रशा derhua (South Tirhut).

तितत्ती titli (tuya and west), तेतारी tetāri (Tirhut), तेतार tetār (East Tirhut).

तितोइ titoi (Gaya and South Munger).

तिनपतिया tinpatiya (south and west) and च को डा chakora (Gaya south-east).

तंतार tetar, तेतारी tetari,—see तितली titli.

द्वाया dudhiya, a kind of wort. It is very poisonous.

दुव dūb cr इस dūbh, also south of the Ganges दुव्भी dubbhi (cynodon dactylon).

धकरा dhakra (Tirhut and Champaran).

धिमोद्दे dhimoi (Gaya and west), इसोई chhimoi (South Munger).

गरचा narcha (Gaya).

नरजाँक narjonk,—see जरही larhi.

नरजा narua,—see पौजार poar.

नरे nar ai, नार nar, नेवारी newāri.—see खार lar.

पतलार patlar (Champaran).

पपरा papra,—see पिपरा pipra.

पर्योता pasaunta,—see वसौता basaunta.

fuuti pipra (South-East Tirhut, Patna, Gaya, and South Munger), uuti papra (South-West Shahabad), and uuti pupra (Champāran and South Bhagalpur).

प पदा pupra,—see पिपर pipra.

प्रनवी purnwo,—see मधपुरना gadhpurna.

पोद्धार poar (south), पोरा pora (West Tirhut), नक्या narna (South Bhagalpur), straw which has been trampled in the threshing-floor.

परका pharka (South-East Tirhut).

प्रदिया phutiya (East Tirhut).

पुर्वेना phulena (north-west), ग्राम तूलसी shām tulsi (West Tirhut) or बन त्यसी ban tulsi (East Tirhut).

फेफ्ना phephna (East and South Tirhut).

बन तूला ban tulsi,—see पृत्वेना phulena.

वन पोक्ता ban posta (Champaran and Gaya), wild poppy.

बन केराई ban kerāï (Patna, Gaya, and West).

वसौता basaunta (north of the Ganges), वसवादा baswanta (Shahabad), or (North-East Tirhut) पंचीता pasaunta. which grows in Indian corn.

विवादी bisarhi (East Tirhut).

षिद्धिं berhiyān,—see वेरो beri.

बेखान belwan, बेखोन्हा belonha, बेखोधन belaudhan,—see बेखोंधा belaundha.

वैजीं हा belaundha, which grows in rice and millet, found north of the Ganges, in Patna, and South Munger. In Gaya it is वेजीयन belaudhan, in Shahabad वेसवन belwan, and in Gaya and South Bhagalpur वेजोन्सा belonha.

बेरी beri (Gaya), बे दियाँ berhiyan (Patna).

भिजीर bhilor,—see अ करी ankri.

भूबी bhūsi (north) or भोबा bhosa (Tirhut), chaff.

भेखरी bhekhri,—see अंकरी ankri.

भोधा motha (north of Ganges, Shahabad, Gaya, and south-east) (cyperus rotunda).

मकई के डाँट makaï ke dant (Gaya), Indian corn stalks.

मकरा makra, a grain (north of Ganges, South-West Shahabad and South Munger) which grows in Indian corn. See § 993.

मा के के नारा mandu ke nāra,—see मह आटी maruāti.

मसी masi (Sāran).

AZHZ mutmur (north of the Ganges), which grows in rice-fields.

मड्याटी maruāti (Gaya and South-West Shahabad), मण्डू के नारा mandu ke nāra (Gaya), marua straw.

मुनगा munga, सङ्खन sahjan, &c., (hyperanthera moringa), see स्वन saiyan in § 1074. It is very plentiful at Gaya, hence the proverb—

म्नगा, मच्हर, मोखतार, मालजारी, ई चारी से साइवगन् ज की आवारा,

Munga, machchhar, mokhtar, māljādī, ī chāro señ Sāhabganj kī ābādi.

-Munga, mosquitoes, attorneys, and courtezans, these four make up the population of Sababganj (i.e., outer Gaya).

मनमन munmun (north-west).

स्द्रा murka (north), found in wheat and barley.

म देना murena (west).

रहनी ratni (East Tirhut).

राटन rātan,—see राष्ट्री rarhi.

usi rāri (north of Ganges).

राहो rārhi (Shahabad, Patna, and Gaya, and South Munger), राष्ट्रन rātān (South Bhagalpur).

जपटा lapta (Gaya and west.)

जरजीका larjonka,—see जरही larhi.

बरही larhi (Patna), नरजॉक narjonk (South Munger), खरजॉका larjonka (South Bhagalpur).

जार lār or नार nar, also नरे narai (South-West Shahabad), and नवारो newāri (Patna and Gaya), untrampled straw.

जंदर्दे lenrai (Gaya and west) or (North Tirhut) कोहिला korhila, found in rice-fields. The same as चिचारो chichori.

शाम त्याची shām tulsi,—see पूर्लेना phulena.

साँडे sāñiñ (Gaya and Shahabad) or सामी sāmi (North-East Tirhut).

सामा sāma (Tirhut),—see § 989.

सामी sāmi,—see सांइ sāñiñ.

साँबाँ sāñwāñ, (Gaya, South-West Shahabad, and South Munger).

चिच्चार sihor or चिच्चोड़ा sihora (Champaran and Tirhut).

सञारा suara,—see सुरबरिया surbariya.

सुरविरया surbariya (Patna and Gaya), सुरवार surbar (Gaya and Shahabad), सुन्तरा suara (Gaya and Shahabad), सुन्तरो surwari (north), found in millet.

स्रवार surbar, स्रवारी surwari,—see स्रविरया surbariya.

861 serhi (South-West Shahabad).

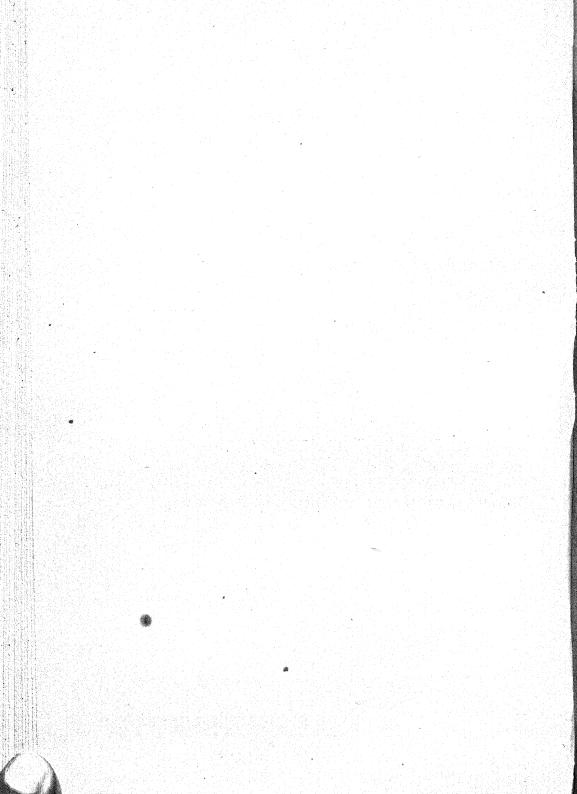
sei hara,—see sesi hadda.

kara, (Gaya and South-West Shahabad), which grows in millet (euphorbia hirta). Cf. also § 1075.

हथवे hathbai (East Tirhut).

Telal harauti (South-East Tirhut).

TITI hāra,—see TE EI hadda.



DIVISION VIII.

LABOUR ADVANCES, WAGES, AND PERQUISITES.

CHAPTER I .- PAY AND ADVANCES TO LABOURERS.

- 1184. A labourer generally is मज् र majur, also in Tirhut and the south-east जन jan. Another very general word is बनिहार hanihar. In east Tirhut a नमिरिया kamariya (i.e. he who wears a blanket) means a labouring man generally. In Patna, Gaya, and South Munger he is also कमियाँ kamiyan. In Tirhut चाकर chākar is a paid servant, as opposed to affect bahiya and wears charwah, which mean an unpaid servant. A day-labourer is in South-East Tirhut 1981 rojha; elsewhere he is मन्द majūr or जन jan, as above. A servant engaged by the year is नोकर nokar north of the Ganges, and also stars harwah (literally, a ploughman) in Tirhut. Forced labour is बेगारी begari, and a forced labourer is बेगार begar, or in Gaya हारिक्स इ कमी hākim hukmi. In East Tirhut जिरतिहा jiratiha is a labourer who receives land rent-free and works for his master without remuneration in the agricultural season. In the north-west the पारी नाजा pāriwāla sometimes works for his master and sometimes for himself. In Tirhut water khawas means a male house-servant, Hindu or Musalman. A proverb which alludes to him is चौरत सङ्घ चौर, पहरब सङ्घ खनास, chorak sang chor, paharuk sang, khawās,—with other thieves he is a thief, but in the presence of the watchman he is simply a servant.
- 1185. A labourer's pay is मजुरो majūri, or to the east अनु रा ajūra. When paid in kind it is वन ban or वनि bani, also बोनी boni in North-East Tirhut. When paid daily it is also called रोज roj or (in Patna, Gaya, and South Munger) रोजीना rojīna. In Champāran it is रोजन्सी rojbandhi. Monthly wages is इरमाहा darmāha, also महिना mahinna when it is a fixed sum, and महिनारो mahinwāri when it means the average income of the month. Yearly wages is साजियाना sāliyāna or दालीना salina. In the north-west it is also साजीना salīna, and in

North-East Tirhut परको bārkhi. In Sāran and North-West Tirhut मनी mani is an allowance of grain made to a servant in lieu of pay. In South Munger it is कोराना korāna.

1186. Advances of pay to labourers are फाजिस phājil or आवस. agwar in the North-west. In East Tirhut they are जनीर janaur, in West Tirhut आगेडि agauri, and in South-East Tirhut also आहर agāür. In Shahabad they are आवन agwan, in Patna आहर agār in South Munger आगेरी agauri, and in South Bhagalpur आगेर agraur. In Gaya they are कमियोटी kamiauti. इरवर harwar in the west, and हरीरी harauri in South-West Shahabad and Tirhut (or in East Tirhut optionally हरीर haraur), is an advance of grain or money or a piece of land given to a ploughman when he is engaged. In the south-east it is हरवाही harwāhi, in Patna कमियार hamiaī, and in Gaya कमियोटी kamiyauti.

CHAPTER II.—ADVANCES TO TENANTS.

- 1187. Advances are generally ব্যাৰী tagāwi or ক্ৰো karja. The following special names are also used:—
- 1188. Advances to buy food.—These are তাঁহৰ khaihan to the west and in Patna and Gaya. In Tirhut they are called ব্ৰিথীতা baniyanta, and when in cash কৰো karja. In Patna and Gaya they are তাহিছৰ kharihan.
- 1189. Advances to buy seed.—These are বিজ্ঞান biahan in East Tirhut and বীছন bāhan in Patna and Gaya. In Shahabad they are ৰীয়া বঁমা bīya benga or ৰীয়া ৰাজ bīya bāl.
- 1190. Advances for purchase of cattle and sinking wells—
 These are বাবে tagāwi or কৰো karja south of the Ganges. In East
 Tirhut অল্লান adhlāwa, and in West Tirhut অল্লান্য adhlappa, is the
 advance made to a tenant for the purchase of cattle. The lender receives
 back amount of the advance and half of the profitderived from
 the cattle.
- 1191. Advances for marriage expenses.—These are কৰেব
- 1192. In Champāran दश्चित्ती dahihakki is a remission made by the landlord to a lessee. In South-East Tirhut similar terms are दुटती chhutti (used also in Patna and Gaya) and खातिर khātir. In West

Tirhut and Champaran when fallow land is given to a cultivator for a quarter rent or rentfree for the first year, the custom is called खिलही khilhi. So also in South-East Tirhut it is आसा चास āsa chās, and in Shahabad खील मारी khīl māri. See also §§ 912 and 913.

CHAPTER III.—DUES PAID BY TENANTS,

1193. These are principally the cesses paid to the resident artisans and other non-cultivating residents in the village, who are known as पवनी pawani, पौनी pauni, or पौनिया pauniya. In East Tirhut they are पवनी प्रसादी pawani pasāri, and in Gaya as पञ्ची pabbi.

1194. The carpenter (ৰভ.ছী barki) and blacksmith (জীহাৰ lohār), who are generally the same person, get a fee from the member of a marriage procession who gets any work done by him. This is known as बिरोत birit in South Munger, and as वियाच दानी biyāh dāni in South Bhagalpur. Elsewhere it is simply इनाम inam or नकसिस baksis. His remuneration for the repairs of instruments is कठा katha in Saran, जीरा jaura in Champāran, and पाल pāl in Tirhut. In Shahabad it is कमाइ kamāi, and so also in East Tirhut. In South-East Tirhut it is also भाँवर bhanwar, and in South Munger it is कही kamaini. When he is paid at so much paddy per plough, it is called, according to the amount, नोसा bojha in Sāran, Patna, Gaya, and the south-east, अंटिया antiya or पाँचा pānja in Champaran, and पँजीर panjaur in North-East Tirhut. Another of his perquisites received at the time of sowing is called अवन र anjur in Shahabad and आंन री anjuri in Gaya. He receives a further remuneration for keeping the cane-mill in order. This is पचरावन pachrāwan or आवर bhāmwar in Shahabad, कोउइका kolhkarh in Patna, कोवडकर kolhkar in South Munger, and कोवडपचरानी kolhpachrāni in South Bhagalpur. In Saran he gets two rupees for each mill, and his remuneration is called खान khān. For repairing other implements he gets in Sāran चाली sāli, and a similar cess in Champaran and Tirhut is known as खरिइ। ती kharihani. In South Bhagalpur anti bhaunri is the general term used for his perquisites. In North-West Tirhut GIT khan, and in North-East Tirhut खन khan or कमाद kamāi (which means wages for any work done), are the wages for making a new mill. The grain actually given is डासी dali, and amounts to from 10 to 30 sers. The fee for repair is विशाहरी bighati, and is 4 annas per bigha for मोरहन 88 R. & J.

morhan or first cuttings, and 2 annas per bigha for a khunti or second cuttings of the cane.

- 1195. The weaver's perquisite.—This is in North-West Tirhut, বাৰী bāni, and elsewhere বাৰা bāna.
- 1196. The shoe-maker's (चमार chamār) perquisite.—This is मांबर bhāmwar to the west. In Gaya and Shahabad, however, it is खरिहानी kharihāni. It is पास pāl in Champāran and Tirhut, also समाद kamār and पंजीरा panjaura in North-East Tirhut. In the South-East it is पासा pānja or बोस्ता bojha, and in Patna and Gaya मंगनी mangni. वियोद्या biyava to the west and इत dat to the east is the fee given to his wife for service as a midwife.
- 1197. The sweeper's (মিছুন্য mihtar) perquisite.—This also is ভাছোনী kharihāni or ক্ষান্ত kamāi in Shahabad. In the south-east it is a sweeper's and not the shoe-maker's wife who officiates as midwife. A sweeper in the south-east is ছাড়ী hāri, and his wife is ছাড়িন hārin. The fee paid her for her services is হ্ব dat or হ্ব মৌলনী dat bhojni.
- 1198. The perquisites of the village accountant (uzara) pat wari) are many and various. In Patna and Gaya if the tenant's lands are नगरी nagdi he gets in Patna 21 sers per bigha, and in Gaya 124 sers per plough. This is called Hing mangan, and is his recognised salary. He also gets a fee of one pice in the rupee per annum for answering a raivat's inquiries about his rent. This is called चुनताना huitāna. If the land is भावनी bhāoli he gets in the same district, in addition to the above, नीचा noncha (also in Shahabad नीचिया nochiya) or "pluckings," which amount to ith of a ser per maund. A similar fee is called anaz balkat in Saran. In Shahabad a village accoutant gets in the case of नगरी nagdi lands a perquisite of lan anna in the rupee, called zarel takhi. In the case of Hami bhawli rents he gets } a ser or a ser per maund, the first being called असेरी aseri, and the second at seri or atal serhi. In the case of a general clearance of rents he gets a present of 8 annas or a rupee, called फरकतियावन pharkatiyawan. In Tirhut this item is called फरकाना pharkana or परिकास pharikana. In South Munger lands are principally नगरी nagdi, and the village accountant is a servant of the landlord and is paid by him, and gets nothing from the tenants. His pay is as follows. In the case of fire nagdi tenures he gets a mine mangan of 5 sers per bigha. When the land is Hamil bhaoli he gets 21

ers per maund, and his pay is called दहिना माँगव dahiak mangan. He iso gets a पार्वाचा pharkāna of one pice per rupee in the case of a clearance of accounts. In South Bhagalpur the tenant gives the accountant a ने ग neg of 3½ sers per maund. In most districts he charges a pice for every rupee for which he grants a receipt. This is called generally रिवहाना rasidāna or रिवहान rasidāwan, also क्याना kabjāna in East Tirhut. होती दिवाह holikhelāi or प्राथाही phaguāhi, होजाव पुचाह doāt pujāi, and दुर्गा पुचाह durga pujāi, are cesses levied by the accountant on the three main Kāyasth festivals of the Hindu year. The above are the usual amounts of his fees, but many of them vary from village to village.

1199. Perquisites of the weighman.—See § 914.

- 1200. The village watchman.—(गोइ त gorait, कोतवास kotwāl or (when a Government servant) चौकीहार chaukīdār) is sometimes paid by a grant of rent-free land (जागीर jāgīr), and hence he is called in South Munger जागोरहार jāgīrdār. When otherwise paid, his remnneration is called generally south of the Ganges चौकीहारी chaukīdāri. In the north-west it is खरिहानी kharihāni, in North-East Tirhut गोइ तक मूड goraitak mūth, and in South-East Tirhut गोइ तो goraiti. In Patna and Gaya he is sometimes paid in kind, and his fee is then called परिस्ताना phasilāna, and in Gaya also नाचा noncha.
- 1201. The perquisites of the landlord,—In addition to his rent, the following customary cesses may be noted:—गोआम goām in Patna, Gaya, and South Munger, बन्धवे आ banhwaiya in South-West Shahabad, and mere gohār generally, are personal services rendered to the landlord by the tenants en masse. E and hukumat or withise pharmāis are occasional demands of service or produce for special purposes. This in South Munger is called महत madat, and in South Bhagalpur इतमेती hakmaiti. His perquisite of milk from his tenants' cows is in South-West Shahabad द्वाव duhāo. Cesses paid on special occasions are generally called चलामी salāmi, but there are frequently special names. E.g., when a tenant's daughter is married, the landlord gets a fee called वियाह्नदानी biyahdani, मदियात sadiyat, मदियात sadiyat, or सहियाना sadiyana. In North-East Tirhut this is usually one rupee four annas at a girl's marriage, and ten annas at a boy's marriage, which is realised from every one except Brahmans, Kayasths, Rajputs, and Musalmans. In South-West Shahabad it is # इन्य

on the marriage of a daughter for the second time, and भोजनी bhoini is paid on the marriage for the first time of a boy or girl. The former cess is paid in cash, but the latter in kind; e.g. in rice, pulse, or clarified butter. For other cesses paid by cowherds, see § 1151. The help given by the tenant in ploughing the landlord's lands is st hari to the north and the west generally. To the east it is Efter haribar. हरिहरा harihara, and हरीहरी harihari. Local names are बँगाहा sangāha in North-East Tirhut, TTE harāi in Shahabad and South-West Tirhut and ETE harahi in Patna and Gaya. The presents given to the land. lord when he visits the village are चलामी salāmi or (in Shahabad नज-राना najrāna. His fee when a house is built or sold is चौड chauth generally north of the Ganges, and also in East Tirhut To Tie jar chauth. In towns in Patna and South Munger it is चौथेया chauthaiva. and elsewhere simply सवामी salāmi. He collects cesses in the nature of a ground-rent from the resident artisans and traders in the village. These are called Hinity motarpha or Hingity motharpha generally. को दियारी kothiyari in Champaran and Tirhut generally, and बस्दी basurhi in East Tirbut. South of the Ganges they are दुअझी duanni, or (to the east) अब आव abuāb. In Patna and Gaya the former name represents a cess in the following description. 15 mans of grain, or thereabouts (according to village custom) is assumed (when rent is paid in kind) as the produce of one bigha. For each bigha (or 15 mans) thus calculated of the tenant's share of the crop, the landlord takes a cess of 2 ands. In the case of lands paying cash rates, the cess is levied at from 2 anas to 9 pice on each bigha of land held by the tenant Ψα pūr is a fee of one rupee per loom paid by weavers. In South Munger TITI charsa is a cess paid by tanners. In North-East Tirhut केळाली keāli or किळाली kiyāli (also बरहाना bardāna in Patna) is (or was) a transit-duty levied on cartmen for every load of grain they took. Sometimes it was levied at every place where they halted for the night. In the same tract the same name is also used for a tax levied on grain-sellers' weights. is called कौडी kauri in the north-west, and मिलकाइ चुटकी malikar chutki in South-East Tirhut. In Shahabad it is aut bayar. In Gaya it is किराया kirāya, and the corn paid is माँगनी māngni. In the southeast तद्ववारी tahabjāri or तववारी tabjāri is a similar tax levied on shopkeepers.

1202. Rents are generally calculated in the old sicca rupee of Akbar, which are converted into current coin by adding exchange rates,

called बहा माज batta māl and बहा कम्पनी batta kampani. The batta māl is added direct to the rent in sicca rupees, and denotes the exchange rate between them and the Murshidabadi coin introduced in the year 1773. In 1835 the introduction of the Company's rupee, $l_{\frac{1}{15}}$ of which equalled $\frac{15}{16}$ of the Murshidabadi rupee, led to the imposition of a further rate of exchange, called batta kampani, which is calculated on and added to the rent calculated in siccā rupees plus the batta māl. Each of these rates of exchange is generally less than one anna per rupee.

1203. Dues given for religious purposes.—The first fruits given to Brahmans are विस न पिरित bisun pirit, and also (north of the Ganges) বিষ ন অন্য bisun ans. To the west they are আ ম জ angañāñ or अगौं आ angauñāñ. On the other hand first fruits set apart for house-gods (भूमि गनेंच bhūmi ganes) or penates are अभी agaun, or (in Shahabad) खावर agbar, and (in Champaran) रच आह rasuar. In South Munger three small heaps (ज़ही kuddi) are put aside on the threshing-floor. One is given to the Brahmans, and is called faut fusta bisun pirit; the second is given to the Hage mushar of the village, who is known as देहरी dehuri, and is called सहार sahār; and the third, called अभी agaun, is set apart for the house-gods, and is consumed by the cultivator himself. In South-West Shahabad a small heap of grain is put aside for the village god ((This is given to the village milkman (जीन्नार goar), who performs the worship of the god, and it is called पिडार pithar. In South Munger बहरेबा bahraiya, and generally बेहरी behri or बहरिया bahariya (all of which mean simply a subscription), are names for the subscription for the expenses of village worship and दिस्यान dahiak is a similar cess of 11, and सन्धा sawaiya of 11 seers per maund. The grain set aside for beggars (प्रकीर phakir) are known as Har bhichchha or Ale bhikh amongst Hindus, and teal rasuli or फ्रांक्राना phakirana amongst Musalmans. The खिन अन्य sib ans is the portion set aside for religious mendicants (सन्यासी sanyāss).

1204. Miscellaneous.—utfal puraunta is the fee paid by the members of a marriage procession to any person who does any work for them. In North-West Shahabad 10 sers per plough are taken each by the washerman (with dhobi) and the blacksmith (with lohār). This is called with jaura. In the same place with kharwan is an armful of crop given to each of the following:—the blacksmith, the carpenter (with barhi), the barber (with nana), and the washerman; and the washerman is a smaller bundle of crop given to each of the same four.

Again पुरो puri is three handfuls of crop given to the same four. In West Tirhut a similar cess is called पात परेरो pāl paseri.

1205. In Shahabad, and also in South Bhagalpur, 47 ban is an allowance of one maund in twenty-one or twenty-five of crop given to the agricultural labourer. In South-West Shahabad the cowherd receives a certain share of the milk of the cows he grazes, which is called grat bara. In South Munger this is util paraundha, and in South Bhagalpur परोधो parodho. Similarly अठवारा athwara (i.e. paid every eighth day) in Saran, पार par in North Tirhut, भाँज bhāni in West Tirhut, and पारा pāra or द्राच्या duhiya in South Tirhut, is the milk given to the milkman as a fee for milking cows. चरवाडी charwāhi is a fee paid to the herdsman for herding. It is also चराइ charāi in Shahabad. सनामी salāmi or कमरखोनाइ kamarkholāi is the term applied to the presents made to or demanded by a police-officer or Government peon on entering a village, and the same terms are also applied to the presents made by the local police to the menial servants of magistrates and other high Government officials when in camp in their own district. In West Tirhut they are also called इनाम inām.

DIVISION IX.

LAND TENURES.

CHAPTER I.—TENURES.

1206. The descriptions contained in this division do not pretend to be legal definitions of the tenures referred to. On the contrary, they are only to be taken as giving the popular ideas (always more or less indefinite) current among the villagers as to the nature of the tenures.

Land tenures may be divided into-

- (1) Proprietary tenures.
- (2) Tenures intermediate between proprietary and cultivating ones.
- (3) Cultivating tenures.

CHAPTER II.—PROPRIETARY TENURES.

1207. (1) Revenue.paying tenures.—There are known every where as fasteril jimidari. A very large landlord is, however, called a तालकाहार tālukādār, and his tenure तालुकाहारी tālukādāri. This is the popular distinction in Bihar between the two names. Both tenures can be held in common and can be divided. When, in popular phraseology it is wished to name a tenure which cannot le held in severalty, but is owned by one heir, the other heirs being given villages or pargana. on which to subsist, it is called a राज raj. In a जिमिदारी jimidāri (or ताजुकादारी tālukādāri) tenure the whole land is held and managed in common. The property itself is called जिमिदारी jimidari, or मिजनियत milkiyat if it is small, and नाजुका tāluka if it is large. The rents with all other profits from the estate are thrown into a common stock. and after making the deductions to be noted further on the balance is divided among the proprietors according to a fixed law or share. The deductions are the Government revenue and other expenses. The Government revenue is generally मालगुजारी mālgujāri or मसगुजारी malgujāri, also साट lāt and रोस rol in Tirhut and to the east, and Galat khajana in North-East Tirhut. In Patna

and Gaya it is also known as कावरों kalatri. The other expenses are known as गाउँ खरच gañ kharch generally, also गाँव के खरच gānw ke kharch or गाँव खरच gawaiñyāñ kharch in Tirhut. In South-West Tirhut they are also चालीना खरच sālīna kharch. In Gaya (and East Tirhut optionally) they are देही खरच dehi kharch, in Patna एखरानात ekhrājāt, and in South Munger गाँदी खरचा garhi kharcha. In South Bhagalpur they are बन्हखरचा bank-kharcha, which properly means embankment expenses.

- 1208. A landlord is जिमिदार jimidār or माजिक mālik; also sometimes सरकार sarkār. Local names are गाँव के टाक्सर gañw ke thākur in South-West Shahabad, and गाँचां gauñāñ generally in that district. When the tenure is held in joint property, the shareholders are called दिस्स दार hissedār, &c., see § 1214. The Government revenue is paid in by one of the body, called जमादार lamardār in Sāran and मोखतार mokhtār in Tirhut and Patna. In Shahabad he is जायदार lambardār. He is also known generally as तद्दास्तदार tahsildār, जारपादान kārpardāj, or मोखित्यार mokhtiyār. In North-East Tirhut he is also known as तिपदार tipdār. The inferior proprietors are known as खराद्दा माजिक khurdiha mālik north of Ganges, while south of the Ganges they are खरादिया माजिक khurdiya mālik. In Patna they are known as जनवी दिस्स दार jujwi hissedār.
- 1209. (2) Free grants,—These are known generally as বিধিন birit, and the holder as বিধিনিছা biritiha or বিধিনহাহ biritdār. These are general terms, and amongst them may be mentioned the following:—
 - (a) Granted for religious purposes.—These are known generally as অন্ধ্ৰাক sankalp, and are of different varieties such as ৰহমীৰহ barmotar, for the worship of Brahma বিমান দীৰ bishun prīt or বিমান অহ্যন bishun arpan, for the worship of Vishnu; ভিৰীবহ sibotar, for the worship of Siva; বিমান অহ্যন kishan arpan, for the worship of Krishna, and so on.
 - (b) নামাহ jāgīr, নাজহান lākhrāj (rent free) or revenue free নামা māphi, নিনই minhai (at reduced rent), or জিলান khillat. These are properly grants for war-like services. They are also (especially নামাহ jāgīr) applied to the free grants of land for services made to the potter (ক্ৰাছাহ kumhār), watchman (মাইন gorait), and other village servants.

- (c) A grant given to the family of a man killed in the Raja's service in open fight. This is मर्बट marwat in the west and मरीटो marauti to the east.
- (d) A বিহিন birit may be either acquired by purchase, when it is known as ভাৰিনা kharidgi, or it may be given by favour, when it is called হন্দ inām or হন্দান ināmāt Local names in such a case are ভাষাৰ khairāt in Shahabad, and ভ্ৰম্বন khasbakat in South Bhagalpur.
- (e) ভৌহিম khorish or মান্ত্ৰী mokri (north of the Ganges), also থানন pālak (Sāran), other local names being ভৌহানা khorāki or ঘ্ৰেম্বী parwasti (South-East Tirhut and ভাৰহাৰ khandan (North-East Tirhut). This is an assignment by a rāja to a younger son or brother of a certain number of villages in the estate for subsistence for himself and his descendants for ever. On failure of descendants the grant reverts to the parent estate. This occurs in the cases of a rāj which cannot be divided.

CHAPTER III-INTERMEDIATE TENURE.

- 1210. The principal intermediate tenure is that known as ठीकेदारी thikedāri, in which the holder (ठीकेदार thikedār) contracts to hold the property at a fixed rental either for a certain term of years or until a sum of money (जर समन jar saman) advanced on usufructuary mortgage is repaid. In the former case it is also called खुमकी ठीका khusku thika, and in the latter पतीतन patautan in Shahabad, पटौंचा patauñan in the North-West and Tirhut, and generally सधीद्या पटौचा sadhaua pataua. A mortgage lease is द्यारा ijāra or जर पेसमी ठीका jar peshgi thīka. See § 1482.
 - 1211. Among other intermediate tenures may be noticed the unit paini tenures, which form the subject of special laws. They may be briefly described as estates created by a landlord by separating a portion of his estate and letting it in perpetuity at a fixed rent. Subdivisions of these tenures let on the same principle are called Eunin darpatni, and these last are sometimes again allotted into smaller portions, called equal sipaini. The holder of paini lands is called a united painidar

- 1212. A tenure which may be either intermediate or cultivating, and which may be noticed here, is मोकररी mokarari, or tenure in perpetuity at a fixed rent. In some parts of the country these are also popularly known as सिक्सी sikmi tenures, which usually mean under-tenures held by a cultivating raiyat.
- 1213. In Champāran सिना sikmi tenures are described as dependent proprietory taluks paying land revenue through the landlord who is responsible for it, and not into the Government Treasury direct. Concerning सिना sikmi rents in Gaya see §§ 1225, 1226.

CHAPTER IV.-SHARES AND SHARERS.

1214. A share in a village is few hissa and also (in Tirhut and the west) age bakhra. The subdivision of a village held by a proprietary body is known as us patti or aug takhta, also win thok north of the Ganges and wie phat in Gaya. A shareholder is हिसा दार hissedar or सरिवदार sarikdar; also वखरदार bakhardar to the west, परिहार patidar in Tirbut. The proprietor of a half share is called अधिया adhiva north of the Ganges, and आधेंआध adheadh in South-West Shahabad. The inferior shareholders are called खादिना khurdiha. &c., as described in Chapter II. पटटी patti is also used to mean the principal share in a village, which may contain several सिकामी sikmi or subordinate shares. The shares of a brotherhood are Hate bhaibant generally, or in Patna and South Munger भेया बॉट bhaiya bant. In the west they are also भेवध bhaiwadh. A father's share is quee bapans, also queen baphans in Saran, aufel bapauti in North-East Tirhut, and ael jaddi in West Tirhut. An elder brother's share (which according to popular belief was larger than the share of the younger brothers before the institution of the English law-courts) is 5.394 jethans, also \$ 354 & jeihhane in Saran, and in North-East Tirhut wolld (not wells) jethauti. The Government revenue is मालगुजारी mālgujāri, &c., as described in Chapter II. The half-yearly instalment is known as अधार adhkhar or अधानर adhkar north of the Ganges, also as आउनिया athaniya or जहनी athanni generally. In South Bhagalpur it is जायकड face adhkar kist. The distribution of the revenue over the sharers in villages held by a brotherhood is in South-West Shahabad He bher. Elsewhere a periphrasis is used, such as facel utaget hissa patidari.

A proprietor by purchase is खरिहार hharidar, and also (north of the Ganges) बेहार baidar.

CHAPTER V. ~CULTIVATING TENURES.

- 1215. A cultivator is known as असामी asāmi, रेयत raiyat परचा parja, or कास्तकार kāstkār. In Patna he is also पोत सार potedar. A tenant with rights of occupancy is मोरची maurusi (literally, hereditary) or कहोमी kadimi (ancient), also देही dehi (resident) in Patna and Gaya, and जहरो jaddi (ancestral) in Shahabad. A tenant at fixed rates is स्वामरारो istamrāri, but this distinction is little observed. Hardly any cultivators, and very few landlords, know the difference between a tenant at fixed rates and one with a right of occupancy. A cultivator without rights of occupancy is known as कर मोरची gair maurūsis also as पाही pāhi (literally, 'foreign' or 'non resident') in Patna and Gaya, and खिरूको kharidgi (literally, acquiring by purchase) in Shahabad. In North-East Tirhut he is हाल उपार्थित hāl upārjit (newly created). These names are interesting as showing what cultivators themselves consider to constitute a non-occupancy tenant.
- there is a class of tenants called usualitic gudashtādār or usualitic gudastādār. They are generally Rajpūts and Brahmans whose ancestors conquered the country, and who, while serving under the landlords, for whom they were always ready to fight, were considered entitled to a privileged position. A usual gudashta or usual gudasta tenure is held at a rent fixed for ever,* and is alienable without the consent of the landlord. It is, in fact, a freehold subject to a rent charge. The helders seldom sublet, and are a body of peasant proprietors, very prosperous as compared with other tenants, and furnishing thousands of recruits to the army. Another similar tenure is known as alter gora. In this the rent is fixed for ever in a holding with specified boundaries, without reference to the quantity of land. The rent is not variable even if the land be found to be more or less than the quantity roughly estimated at the original settlement. It is alienable without consent of the landlord.
- 1217. In some estates there is a kind of head tenant, who acts as an intermediary between the proprietor and the cultivator. He collects the rent and receives in return some petty privileges and immunities. He is known generally as HEAT mahton, and in

This point of fixed rents is denied by some landlords.

Patna and Gaya as মহনী আছো mahtoāra. In Sāran he is also known as दिएहार tipdar, in North-East Tirhut as मोकहम mokadam, and in South Bhagalpur मेंड्र mañrar. Generally, however, the head tenant is called जंडरेयत jethraiyat, and he usually performs the above duties. The high-caste cultivators are known as settly asrāph, local names being सरफार surpha in Patna, सरफान surphān in Gaya, and बड अइसी bar admi north of the Ganges. In South Bhagalpur, the quarter of the village where such live is called again babutola. The remission of rent for such high-class tenants is HIT maphi generally north of the Ganges, also इटरी chhutti or कमचरे kamsare in East Tirbut. In South-West Shahabad and Gaya and South Munger it is रेआएत reaet, in the rest of Shahabad सरीअतो marauati. in Patna कसी kami, इनास inam, or इलास ilam, and in South Bhagalpur साप maph. The low-caste tenants are known as राड् जाति rar jati, नीच nach, or छोट जोग chhot log. They are also known as रजीन rajīl in South-West Shahabad, कामीना kamina in the rest of that district, राज भोज rar bhor in South Bhagalpur, सोलक्ट solkanh in Tirhut, and रैयान raiyan in Gaya. A proverb about them is-

कारण किछू वेलेँ देलें वरहमन खियौलें। घान पान पनियौलें स्त्री राष्ट्र जाति सतियौलें ॥

Kāeth kichhu lelen delen, Barahman khiyaulen.
Dhān pān paniyaulen, au rār jāti latiyaulen.

—A Kayasth does what you want on payment, a Brahman on being fed, paddy and betel on being watered, but a low-caste man on being kicked.

1218. Cultivators may also be divided into resident and non-resident. The resident cultivator is स्पावन chaparband, also चित्रे dihi in North-East Tirhut, देही dehi in Patna and Gaya, and बारोबस bar bast in the south-east. A non-resident cultivator is पाही कास pāhi kāst or पाही pāhi (foreign), a word frequently confounded with पाई pāi (literally, a foot; hence used to mean an under-tenant). The word पाई pāā has almost fallen out of use now, but it is still understood, and has led to much confusion in laws and treatises on the rent-law, rendering it possible that the rights and liabilities of the under-tenant have been transferred to the non-resident cultivator. In South Bhagalpur the non-resident cultivator is known as पेहार paihār. The होइट dohat or होइटा dohta cultivator differs from the पाही pāhi cultivator in that he keeps up two establishments and cultivates in two different villages, while the unable pāhi cultivator does so only in one.

1219. Below the ordinary cultivator there is sometimes an under-tenant, who is known as चिन्नमी sikmi or मुख्योनी kurthauli, also as पेटाबाना petāwāla in the north-west and नोजिएती अवामी koliaiti asāmi in East Tirhut. It is said that to the south-east in the case of a मुख्योनी kurthauli tenure the rent of the under-tenant is fixed at a money rate, but is paid in grain at the market rate of the grain at the time of payment. Elsewhere the rent of under-tenures is generally paid in kind.

CHAPTER VI.-RENTS.

- 1220. Rent is जारान lagān. North of the Ganges and in South-East Bihar it is also पोता pota, with an optional variant पोत pot in South-East Tirhut; another name current north of the Ganges is मजाजारी malgujāri. Rent rates are दर dar, घर sare, or घर sarah; also द्रबन्हो darbandi or घर इंबन्हो sarahbandi. चुकौचा chukaua north of the Ganges is rent payable at a fixed rate.
- 1221. Rent paid in cash is known as मास māl, and that paid in kind as राज ain. When rents are paid in cash, the tenure is known as नारो nagdi, and also in East Tirhut as खाप khāp. When paid in kind, it is known as मनस्प mankhap or भावती bhāoli. In मनस्प mankhap or भावती annthīka, ह्यारा hunda or भावती bhāoli. In मनस्प mankhap or भावती manthīka, ह्यारा hunda or भावती munhunda, the rent is a fixed quantity of grain paid as rent, irrespective of the proportion it bears to the whole crop. This custom is current principally in Tirhut and Champāran. In Patna it is called भनी बन्दावस mani bandobast, and a variety in which a certain number of maunds of cleaned rice per bight is taken as rent is known as पीरावा chaurāha. These tenures are principally adopted by landlords when letting their विदास jirāt or home-farm lands. In भावती bhāoli a certain fixed proportion of the whole crop is taken by the landlord. This division is called बटाइ batār, &c., and a full description will be found in §§ 902 and ff.
 - 1222. A tenure which has been noted in Patna is the satisfied hastbūdī, derived from the Persian hast, 'is,' and būd, 'was,' and which means literally 'the-is-and-the-was tenure.' In this the rate of rent is fixed at so much per bigha, but rent is only charged for so much area as is actually bearing crops at the time of harvest. Thus, suppose a piece of land measuring one bigha is cultivated, but for some reason

(such as inundation, destruction by insects, &c.) the area of land actually under crops when ready for harvest is found to be 16 kathas, then the rent of four kathas is remitted and the rent for 16 kathas only is demanded. It thus closely resembles the utbandi tenure of Bengal. Compare § 1229.

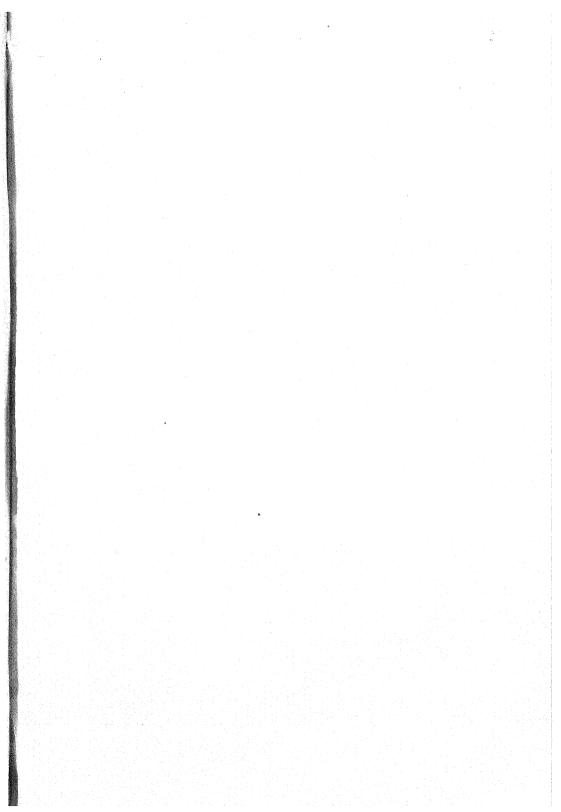
- 1223. The steam hall hasila tenures also exist in Patna and Gaya. In these the cash rent is determined on the spot after inspection of the existing crops on the land. In Gaya the landlord contracts with a thākadār for a fixed sum in cash in exchange for the landlord's share of the produce of a bhāoli village. The amount is fixed anew, and there is a new Thākedār, for every crop. A very similar tenure is known as anaz balkat. In this the landlord's men, accompanied by the tenant, inspect the crops when ready for harvest, and fix a cash rent by estimating roughly the quantity of produce and its value.
- 1224. A peculiar tenure, which is principally adopted in lands which are generally subject to inundation, is known as site jaidādi. It is also adopted where the land is extremely bad and the prospect of a crop is uncertain. The principle is that the full rent agreed upon is paid on the land in any year in which any crops whatever (however small) is grown upon it. In any year in which no crop is produced upon it, no rent is paid.
- 1225. The tenures* and rent system in the district of Gaya are worth noting. Four-fifths of the cultivated lands are let on the भावती bhāoli system, as has been described in sections 902 and following. In the lands held on the नगही nagdi system the rent conditions are somewhat peculiar. The nagdi tenure is of two descriptions,—चिकमी sikmi or भिक्तभी shikmi, and चिकट chikath or चकट chakath.
- 1226. A furth shikmi tenure is described by Babu Bhup Sen Singh as that under which the landlord has not any power of enhancement, irrespective of the period for which the tenant might have been in possession. The money-rent is not fixed upon the land, but upon the crops actually grown, varying with the nature of the soil and the class of tenants, whether, high caste (Furth surphan) or low caste (Turn raiyān), the former having a

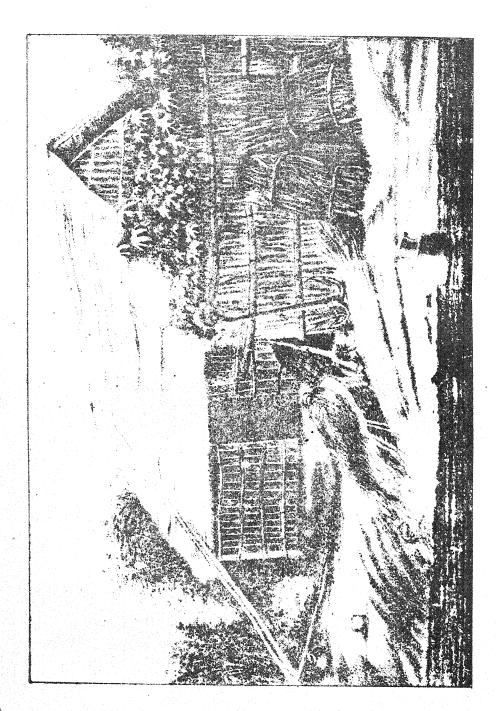
^{*}Concerning the tenures in Gaya, I have to acknowledge my indebtedness to an admirable note prepared by Babu Bhūp Sen Singh, Government Pleader of that district.

lower rate to pay than the latter. The lands generally under this tenure are the Este dihans lands, or the best land lying on the borders of the inhabited portion of the village (see § 784), and the crop grown thereon pays a higher money rent than the same crops grown on fields more distant from the village site. The same shikmi field also pavs a rent varying with the crop. Thus if a Brahman tenant planted it with opium poppy in one year and with an ordinary spring crop next year, he would pay a higher rate of rent the first year than the second: while a low-caste tenant would have to pay for both of them a higher rent than the Brahman. Every tenant in a village has a fixed quantity of shikmi land partly at the higher and partly at the lower crop rate. If the tenant grows opium poppy upon a bhāo li and not a shikmi field he pays for one harvest bhāoli rent, and is liable also to pay nagdi rent for the poppy at the rate fixed in the village for the particular class of tenants to which he belongs for poppy grown under such circumstances. According, however, to other authorities the rate of rent of these shikmi tenures is unalterable, but an extra rate or cess of so much per bigha is put on when special crops, such as opium or sugar-cane, are grown, and is taken off again when these special crops cease to be grown. Compare § 1231.

- 1227. The tags chikath or tags chakath tenure is, according to Bābu Bhūp Sen Singh, a temporary settlement of waste or uncultivated but culturable lands for limited terms of years, at nominal rents, for the purpose of reclaiming them or bringing them under cultivation. This tenure is governed by the terms of the contract between the parties. If one term be not sufficient to render the lands fit for proper cultivation, the settlement is renewed from time to time till they become capable of yielding full crops. They are then settled as bhāoli or shikmi lands, according to their quality. In chikath lands no right of occupancy accrues by custom, and the rent is capable of enhancement on the expiry of the term of the settlement.
- 1228. According to Babu Bhūp Sen Singh when a summer or Azur jethua crop is grown on bhāoti land, an additional rate of 20 annas per bigha is charged as rent, the local bigha equalling 21 Bengal bighas.
- 1229. In South-West Shahabad, when in rice lands, the tenant pays only for the land under rice, and not for any land which may be fallow, the phrase उसी पासी uthii parti is used. Compare § 1222.

- 1230. A remission of rent on account of deficient produce is भाष māph north of the Ganges, and also ছुटती chhutti in East Tirhut. South of the Ganges it is नाब इ nābūd, or, when made on account of inundation, गरकी garki.
- 1231. Special crops, such as tobacco or poppy, on which special extra money rents are assessed, are known as चनही jabdi or जापती japti. Cf. § 1226.
- 1232. Of the spontaneous produce of a village, বৰ্ন bankar is the produce from forest land, wood, gums, &c. In Shahabad it is also called বৰ ছিন্দালা ban chhioli. অলম jalkar is the produce derived from lakes, streams, &c.; and মলম phalkar is the produce of fruit. বিষয়ে মাহী sekār māhi to the west is fishing rights.
- 1233. Fields situated in one village and included in the area of, and belonging to the proprietors of another village, are called নাৰক motalke, or (in North-East Tirhut) বাৰুকা tāluka.





The house of a well to do extirator on the banks of the Ganges in Patna,

DIVISION X.

THE NATIVE HOUSE.

CHAPTER I.—THE NATIVE HOUSE.

1234. A house is मक्त makan or चर ghar. Local variants of the latter are fire girhi in Gaya and Saran, ate ghaur in South-East Tirbut, घरा ghara in South Munger, and चिन्नी gribi, घरा ghara, or घरी gharo in South Bhagalpur. A name current in Shahabad is auch bakhri An enclosure containing several houses is north of the Ganges ছব জী haweli or इवेलो habeli, and south of it ছाता hata. South of the Ganges and in Saran इवेली haweli or इवेली habeli generally means the female apartments. A palace is घौरहर dhaurahar or धरहर dharhar, as in the proverb स्ती खड़ तर, सपनाइ धरहर suti khar tar sapanai dharhar,he sleeps on grass and dreams of palaces. A hut is भौपदा jhompra or भौंपड़ी jhompri, खोंप khomp, खोंपड़ा khompra, खोंपड़ी khompri, or पलानी palani, नहीं kūti or क्वही kutti is the hut of a religious mendicant (प्रकार phakir). Other names used north of the Ganges are मड math generally, and मिटिया mathiya to the west, अस्यल asthal to the north-east, and जाह jagah or अखरहा akhraha to the south-east मरे marai, मेंड्ई mañraī, or मर्ड maraī, is a grass hut, and माँड़ी mānro, &c., (see section 1307) is the hut in which a marriage ceremony is conducted. A little hovel or hut is north of the Ganges मोदिया gohiya, South of the Ganges it is in Patna and Gaya मह का maruka or kurha, in Shahabad Ziel tati or atelus barhaughar, and in Bhagalpur टाको dhāko or मोरका morka. सिरकी sirki is a ho बिर में made of reeds, as in the proverb सिर्भी एक इंसन्डिट्स प्राहा sirki आर्ख पानि, सिरकी उठाव के रहत ना बेरा, आगू नाथ ahal na bera, agu ek delanhi tāni, tāhi ber māñ ael pāni, sirki uthānd it began to rain, nor nāth na pāchhu pagha,—he pitched his how was (like an ass) without could he get an opportunity for striking it nose-ring or tether. A ruined house or enclosure is ele dih or with khañrhar. A hut in the forest is north of the Ganges with pājha, and south of it चश्चर घर chanchar ghar in Gaya, चाँचवला घर chanchwala ghar in South Bhagalpur टटचर tatghar in South Munger, and मह ही markhi in South Bharalpur

- 1235. Straw huts used by the poor are टरोवर tataughar north of the Ganges, and काही पीस kāhi pos south of it. In Shahabad they are also called दोचरा dochra, and in South Bhagalpur खरी घर kharo ghar. They are also very generally known as पुस की घर phūs ke ghar over the whole Bihar tract. A masonry house is पका pakka or uluat pokhta. When built of stone it is colled in Shahabad चिंदनी chāndni. When built partly of bricks and partly of mud, it is कचा पक्षा kachcha pakka or कचा पका kancha pakka. In Shahabad it is, however, क चा kancha or काँचा kancha. A bouse built entirely of mud is कचा kuchcha; it is also to the west खाम khām, and to the east भीत घर bhit ahar.
- 1236. When a house has three openings, it is तिनदरा tindara or सेद्रा sedra; with twelve openings, it is बर्द्री bardari or बरहद्री barahdari. But these terms are not much used except south of the Ganges, from and including Patna westwards. A house provided with lattices is जालहार jāldār or जालीहार jālīdar. A house with nine apartments is in Patna and Shahabad नीरतन nauratan. Rooms in a native house are generally nine cubits long by five cubits wide. Such rooms are called नीपचम nanpancham. बासा bāsa or देश dera is a dwelling or lodging-house, and खिलवत khilwat a house used as a private chapel by Musalmans.

CHAPTER II.—PARTS OF A HOUSE.

1237. The courtyard.—This is डार्गान angan, अंग्राने angnai, or rincipally in Patna and Gaya) अंग्राना angna; also in South Munger चातु engna. In South-East Tirhut it is also called देश dera. The चगुजानी front of a house is अग्रजार aguār or अग्रजारा aguāra; also पिक्जार nicht... in Shahabad, अग्रती āgutti in Patna and Sāran, and पिक्चार pichhuā in Patna and the south-east. The space behind it is or to the west पङ्ख्यान and the south cases) पिक्नारा pichhuāra, in Patra and G. It is a pachhuār or (generally in the oblique cases) in Patna and Sāran, and sugar sugar pichhūt to the west, sugar pichhūtti

1238. The pichhūāni in Patna and the south-east.

1238. The vestibule or oute. This is cont. duar or दोन्नार doar penerally

and दुरारी duhāri or दुर्जारया duariya in Patna and Gaya. Another name current in Patna and the east is इ हा dehari.

- 1239. The inner entrance room.—This is the room in which the men of the family sit and meet outsiders. It is called इनान dalān. It is also named राजह dogāh in South-West Shahabad and ररोखा darokha rorth of the Ganges. In Patna राजाह dogāh means a cattle shed. In North-West Bihar इमुँहां dumuñhān is a somewhat similar room, but opening both to the outer world and to the inner apartments. A sitting-room generally is ने उसा baithka.
- 1240. The upper storey.—This is কীৱা kotha, or in the south west মহনুষ্ট patahuāñ.
- 1241. The under-ground storey.—This is ব্যালা takhāna or বছৰালা takhāna. Other optional names are মুলন্য bhunjabra or বছেয়া tarahra in Patna, Gaya, and the south-east.
- 1242. The veranda.—This is ओसारा osāra or जीसरा osra, with variants ओसारी osāri in South-West Shahabad, उसरा usra in Gaya and जीसरी osro in South Bhagalpur. It is also called सार्वान sāðbān, and in Shahabad ঢावा dhāba.
- 1243. The sitting-platform.—This is चौतरा chautra generally Other optional names are चनुतरा chabutra and पिणडा pinda in Patna—and the south-east, and ओटा ota, in Patna, Gaya, and Saran.
 - 1244. The roof.—The roof or ceiling is छत chhat. It is also छात chhāt south of the Ganges, छता chhatta in Gaya, and छाता chhāta in South Bhagalpur. A thatched roof is छाउनि chhāuni, छोने chauni, छान्छ chhānh, छान्हों chhānhi, or छन्छिया chanhiya in North-West and South Bihār. It is also generally छापा chhappar, with an optional variant छपरो chhapri in the south-west Another name current in Tirhut is चार chār. If it is a simple thatch without tiles, it is specially called डाट thāt. A thatcher is घरामी g arāmi or छोनिहार chhaunihār north of the Ganges, and his work is छाउनि chhāüni. In Patna and Gaya he is स्विहार sutihār, and to the south-east घर छिर्चा ghar chhariya.
 - 1245. When a thatch is only a "lean-to" on one wall it is known as एकपालिया ekpaliya to the west. In Tithut it is एकपारी ekchāri, and to the south-west एकपारा ekchhāra. In Patna, Gaya, and (optionally) the south-west it is एकछपर ekchhapra. If it rests on both walls with a ridge pole in the middle, it is होपालया dopaliya to the west and होपारा dochāra in Champāran and to the east. In Patna

it is uবাৰী palāni, and in Gaya and (optionally) South Munger ইছিঘা dochhapra. In Shahabad another name current is হাৰ্য dochra. A reof comp sed of four traingular thatches meeting in a point at the top is called বাঁঘা chaupār. When there are more than one thatch in a roof, each thatch is called usat pharka or usi palla. Also in the case of two thatches the front one is called north of the Ganges আমুৰ ক হাত agūt ke thāt, and the rear one usa ক হাত pachhūt ke thāt. The thatching along the ridge is কাৰ্বী kochāni, or in Gaya হামা doga. A small thatch put on the top of a wall to save it from rain is useat parchhatti or suseat uparchhatti north of the Ganges, and south of it useat parchhatti (with a soft t). Other local names are sial chhauni (North-East Tirhut), susì chhapri (Tirhut generally), and unsent panchhatti in Patna.

- 1246. To rethatch a roof is छोतन otab or नौडट करन nauthat karab. The yearly repairs to a tiled roof are फेरोंटो pheraunti in the south-west, and elsewhere खपरा फेरन khapra pherab. The grass put on a roof to make it water-tight is फटकन phatkan in Sāran, छानन chhāban in Champāran, and छोनी chhauni or तरेश tarera in Patna, Gaya, and the southwest. In Tirhut it is छान chhāran, and in the south-east छाएन chhāran. Mud used for the same purpose is फिलाना gilāwa. The repairs to a tiled roof which leaks are चूजाना मार्ज chūana mārab in South-West Shahabad, टोइया toiya in the rest of that district, टिपकारी tipkāri in Gaya, and टेपका मार्ज tapka mārab in Patna.
- 1247. The fireplace. -- This is হত হা chūlha generally, local variants being चुक्च chūlha in Shahabad, चुक्की chūlhi in South-East Tirhut, and বুভটা chhūlho in South Bhagalpur. In East Tirhut বুভছ chūlh is a fireplace with two orifices, and ATTET kaulha one with one. In South-West Tirbut this last is called एकोहा ekaulha. The mouth of the fireplace is called सु च munh, or sometimes दुआर duar south of the Ganges. In North-East Tirbut father chinmar is the raised earth platform on which the fireplace is made, and on which food is cooked. while That chauka is the similar platform smoothed for a Hindu to eat from. थीना thauna to the west is a raised platform on either side of the fireplace for receiving post for straining off rice-water. When the ground is simply smoothed for eating from, it is called set thahar, or in East Tirbut टाँव thanw. आश or आड़ा ara is a cupboard in the wall at a man's height from the ground, in which cooking-pots are placed at night. बोरसी borsi is the moveable fireplace used by jewellers and by illagers (especially females) to warm themselves in winter. In North-

East Tirbut it is बार्स boras. च्र ghār is a hole dug in the ground filled with straw and sweepings and lighted in the evening as a fire to warm oneself at. It is also called कीर or काइ krur in the west.* The iron or earthen moveable fireplace is च्राही angaithi. A similar one used by jewellers is च्राहा angaitha. An earthen pot for holding fire is in Gaya मरण्य matpar, and in Shahabad मरहर mentahar or पौड़ा paura.

- 1248. The holes on the top of the fireplace, on which the pots are placed, are called आहिए ānchhi or आहिया anchhiya; also in South-West Shahabad ऐला aila. They are also called मुझ्या chulhiya in East Tirhut. When there are places for four pots, it is known as a चर्हिया मुझा charanchhia chūlha, or in South-West Shahabad as a चर्ना मुझा charanla chulha. The partitions between the holes are पूता pūta, पुता putta, or पुत्तो putti. Also पुत्तो pusti in South-East Tirhut, and पुतिया putiya in South Munger. The cooking-house is amongst Musalmans वर्षाखाना babarchi khāna; amongst Hindus it is रविद्या घर rasoiya ghar; also भनसा घर bhansa ghar in Patna and the east. In East Tirhut it is भागस घर bhānas ghar. The portion of the cooking-room set apart by a partition for cooking purposes only is called चुझानो chulhāni or चुहानो chuhāni, The other portion is known as माम घर mānih ghar in Saran and South-West Tirhut, as माह घर manh ghar in Shahabad, and as स्वीविद्या khaunahi in North-East Tirhut.
- 1249. The door.—A doorway is दुआर duār, होचार doār, दुआरी duarī, हरवाजा, darwāja, हरवजा darwojia or (in Patna, Gaya, and the south-east) हरीजा darauja. A door is जैवाड़ी keñwārī, or in East Tirhut जेवाड़ kewār, जैवाड़ी keñwāñrī, जैवाड़ keñwāñrī. The main doorway is वहर हरवाजा sadar darwāja; also जिल्लार niksār to the west, and जिलास nikās in East Tirhut. In South-East Bihār it is बम ख हरीजा samukh daroja. A gate is पाटल phā tak. A side door or window with lattices is खिरती khirki; also हर ची daranchi in Patna and Gaya भवारी bhawānrī to the west and in West Tirhut, भ भरा bhambhra in East Tirhut, and to the west हरीजी darinchi, is a hole pierced in a wall to give light and air. In South Munger it is भमरा bhamra, and in South Bhagalpur भौरा bhoñra. In Patna and Gaya it is ताबहान tābdan. मजा mukka or भौता monka, and in Champaran जेवारी andhārī, is an earthen pot fixed in the wall for holding pice, &c. The leaves of the door are

^{*} Compare the proverb ut wite, ut gate ghar jarainki ghur butaw,—when his house is on fire he puts out the ghur, i. e. in many difficulties he grapple with the least.

पहार palla, or in Shahabad पाला pāla, and the strip of wood nailed on one leaf to cover the chink is बेनी beni or बेनियां beniyān. In South Bhagalpur this latter is बेना bena. The cross-pieces across the leaf of the door to hold the boards composing it together are बाता bāta or बना batta. There are generally four of them.

1250. The door-frame is चौकड chaukath. The top bar or lintel of this is suiter uprautha or (in Tirhut) win chhāt. The bottom bar or threshold is नतसरा latmara, खतसरवा latmarwa, or नतस्वीरा latkhora Sometimes a second outer door-frame is added for the sake of ornament This is called साह sah or इसीटी dasaurhi, and such a double doorframe is said to be दोहरा dohara or साहवाला sahwala or दशीत चौकड dasaurhi chaukath. In contradistinction from this, the single doorway is साहा sāda or एकहरा ekahra. The pivot used as a hinge is चूर chūr or (in Patna चुल chul). In South-West Shahabad it is चूढ़ chūrh. A similar kind of hinge is in Gaya अननकीट jhankaut. The wooden bar used for fastening the door is किस्तो killi, and also (to the extreme west) आगर öyar, आगल āgal, or आगरी agri. In South-West Shah bad it is EUI dands. A short bar fastened by a pin to, and revol ing on, one leaf of the door, and falling on a nail fixed on the other leaf, is विस्ती billi or विसेया bilaiga. The nail is called सकरी makri. A European door bolt is किटकनी chhitkani or किटकिनी chhitkini. The heavy door-bar sliding back into a recess in the wall is बेंड benr or बेंड्रा benra. South of the Ganges the टेंकी dhenki, or in Shahabad E at dhenka, and in the south-west of that district 3 mil thekuri, is a perpendicular bar sliding down from a recess in the top of the door-frame. Teat gharka (in South Munger) is a kind of bolt. The door-lo k is ताला, talo and the key ज़न्जी kunji, चाभी chābhi, or क्षोरीना chhorauna. The bolt of the lock is हरका harka or (in Shahabad भार jhar. In South Bhagalpur इस्का harka also means a piece of wood fastening the two door planks behind. When a screen or hurdle, which is zizi tati or zzi tatli (to the west) zzi thatar, is used for a door the spar that supports it inside is a se benr or a st benra. In Tirhut it is also बेराडी berāthi, बराडी barāthi, or (to the east) बेनाडी benāthi. In South-East Bihar it is व डाउरे benrathi or अड्डड arkhar, and in South-West Shahabad a att beñwra. The straw buffers tied along the two door-posts, against which the edges of the hurdle rest, are with mokh or High mokha.

1251. The wall.—A wall is दिवार diwār or भीत bhīt. Sometimes the Hindi forms दीवाल dīwāl or देवाल dewāl are used. The foundations

are नेव neo, and also in Patna and the south-east दावा dāwa. The straw mixed with earth for building a mud wall is पाचर pāchar, or in Sāran कालन ālan. The lumps of damp mud used in building a wall are जाँदा londa or घाँचा dhondha in Patna, Gaya, and to the west. To the east they are गाँदो gondi; also चेपो chepi in Champaran, चक्को chakki in East Tirhut: and जोंदी londi in South-East Tirhut. In South Tirhut another name is लोइया lovya, and in West Tirhut चेकी cheki. stages in which it is built are tel radda or tiet rada, and also optionally पींड pinr in Saran. In Saran रहा ratda is the pice of the stage which being the width of the wall, is finished b fore commencing the next piece. The top of a wall is भीता bhīta north of the Ganges, and भीत bhit south of it; also माँच manth in South-West Tirhut, and मचनी mathni in East Tirhut. The plank over the top of a doorway on which the wall is built is भार्ड bharanth, मरेड bhareth, भारेड bharaith, or भार्नड bharnath. In Gaya it is भागा bharna, and in Patna पटदेहल patdehal, of which a local variant in Saran is uze . To the east it is also भागकट jhankat. If this plank is not equal in width to the wall, two or more are laid side by side. Then the plank in which the top pivot of the leaf of the door moves is गरहानक gardānak, or in Champaran उपरौंटा upraunta, and the others are called His bhareth, &c. An arched recess in the wall over this plank, and serving as a cupboard, is दुरींच duraundh or दुरींचा duraundha, or in East Tirlint क्रात chhāt. The gableend wall of a house is पाइर pākha, or in Shahabad पाख pākh. In North-East Tirhut, however, it is चनसार chanmār, and in Gaya and South-East Bihar क्नेटा kaneta.

1252. The eaves.—These are ओलनी olli generally, also ओरी ori to the north and west. Another name current in the west is ओरि- यानी oriyāni. In Gaya and the south-east they are खारी agri, and there and in the south-east खोहारी ohari. The edge of the eave, which is finished off with a board or with a kind of long straw or reed wisp, is known as मोहन्वत muhabbat; also as पर्नोह्ह posaunrar in North-West Tirhut, पंचरीह pansrauñr in Champāran, and प्रविद्यार paniāgār in North-East Tirhut. The last three words are also used to mean the long bamboo which supports the eave along its lower edge. The pieces of wood let into the wall to support this are ह तथा terua generally, and तहन tarak in North East Tirhut. In Shahabad they are also called सद्या marua. The slope of the roof is तार्न tāran to the west and गाइ garah to the east; also काइगा garahgar in North-East Tirhut and तरनार tarangar in Champaran. The raised ground under

- 1253. The cupboard.—This is বাজা tākha or বাজ takh. A wall-bracket for lamps is इत्राख diarakh or इत्राखा diarkha; also देखर dekhar or इत्राह्म dekhra in South-West Shahabad, घोखा dhorkha in Patna and Gaya, and घाखा dharkha in Gaya and South Munger. In North-East Tirhut it is चक्का chakka, and in South-East Tirhut चिक्का ehrakdan. In North-East Tirhut खरिकीचा kharikauta is a hole in the wall for keeping tooth-picks. In South-West Bihar and Gaya this is भड़की bhurki or खरकोटी kharkoti. मुक्का mukka, &c. (see § 1249), is an earthen pot fixed in the wall and used for holding pice, &c.
- 1254. The men's and women's quarters, &c.—The men's quarters are मरहाना mardāna, and also मरहानो mardāni. Other terms used are दलान dalān, दरवाजा darwaja, or हरोजा darauja, दुश्रार duār, and (south-east) बंगला bangla. The women's quarters are अन्दरात andarāt, जनाना किता janānā kita, or हवेलो habeli. To the east they are also called हरा dera, and (in North-East Tirhut) अंगना angna. The part between the two is हे उटी deurhi or (south-west) हे उड़ी deurhi. This word is often used to signify a whole house, especially that of some great person, i.e., equivalent to 'palace.' The outer room is also वहर घरा bahar ghara or (South-East Tirhut) वन घरा ban ghara.

CHAPTER III.—MATERIALS USED IN THE CONSTRUCTION OF THE HOUSE.

- 1255. Building materials are अमला amla or स्राम्ह sāngah, or to the south-east साँग sanga.
- 1256. The posts and beams.—The wooden pillars supporting the roof are खम्मा khambha, खम्मो khambhi, खम्मा khambhiya, or खम दिया khamhiya. Another name current to the west and in South Tirhut is चूम हो thumhi or चूम हो thūmhīñ. In North-East Tirhut another name is उचाइ uchwar. In South bhagalpur we find खम्हां khamhāñ, and in South Munger खम्हा khāmhi. Sometimes to support the ridge-pole a cross-beam runs across from well to wall, and on its centre stands a pillar, on the top of which the ridge-pole rests. This pillar is also supported by two struts running obliquely from the beam and meeting. it half-way up. This beam is called धर्म dharan, the pillar is called मिनक्यम ह manikthamh or मिक क्याम म malikthambh or (in Shahabad) also कोरी kauri, and the props are called पहर्म pankhi or in Champāran स्विवा sipwa. When this is

each other just under the ridge-pole, which rests on their upper angle The siruts are called भितमेदा bhithbhera, यह महां ghormuhān, or करिं kainchi to the west. Other names for similar supports are इटका hatka and गोहिया goriya in Shanabad, कांचल kaual in Patna, Gaya, and South-East Tirhut, कहरे kahur in South-West Shahabad, यह सहा ghorsaha or यादा ghori in Champāran and Nort-West Tirhut, केंच kainch in the east generally, and केंच gainch in South Bhagalpur. The ट क्या terua (or in South-East Tirhut क्याद्रा kulandra) is a strut running out from a wall to support the eaves. पाया pāya is an earthen pillar for supporting the roof.

1257. The ridge-pole is बढ़ र barenr or बढ़ री bareñri, also जाही lerhi in Champāran and the south-west, and नाहो nathi in North-West Tirhut. All the beams of the thatch cross each other over this the upper angle of the cross, is filled in with grass, and the whole is tied up tightly. This filling in is called मारा mangri. The sloping ridge-pole down a corner where two thatches meet is called तड़ क tarak. A beam running horizontally the length of the thatch along the centre, each end resting on the slope of a gable, is called कमावला kamarballa, also पढ़ par in North-East Tirhut. A lean-to thatch forming the roof of a verandah is supported on a series of struts projecting from the wall, which are called हिन्द्रा terua, माजा māla माजा malwa. महुजा or माजा marwa, or माजा mañruā, which support a long beam or bamboo, called सहस्र sardar, on which the thatch rests.

1258. The round rafters of a thatched house are বজা balla, also বালা bāla in Shahābad. Thick squared rafters are known as কটো kari. The rafters of whole bamboos are কালা kora or কালা koro. The thickest of split bamboo are বালা bāta or বলা batta, and the thinnest laths of bamboo are বালা bāti and বলা batta, also in North-East Tirhut কালা jhonihan. বিমানা nigasta is a thick rafter used in South-West Shahabad; বালা barga are the thinner rafters used in supporting a flat pakka roof. বলা balli are rafters smaller than a বলা balla.

1259. The round poles built up inside mud walls are जैवा खान्ही lewa khāmhi north of the Ganges. In Shahabad they are भोज gol or जोजा gola, and so also in the south-east. In Patna they are जार lar, and in South Bhagalpur नार nār. The support of a broken wall is अञ्चल astham or चाँडी chānri north of the Ganges; also चाँडी chānra, उपका uchka, or अभूषा thamua in South-East Tirhut. In Shahabad this is अञ्चल thunki, in Patna and Gaya अम्भी thumbhi, in South Bhagalpur

थन्हुआ thamhua or चाँडा chānda, and to the south-east ओटानी othçani or ओटान othgan.

- 1260. गोल gol or गोला gola are round beams, and चौकोर chaukor or चौपचल chaupahal squared beams. The latter are also called चौधार chaudhār in Shahabad. A crooked beam is said to be जूनड kūbar in Shahabad.
- 1261. In South West Shahabad च इा chefira, in South Bhagaipur चेना chela, and elsewhere south of the Ganges चेना chaili are splinters of wood, a layer of which is placed between the rafters and the tiling, and is also used for fuel.
- 1262. The tiles.—These are The tiles than the generally. Flat tiles are খাব্য thapua, or in Champaran বহুত্বা pathua, and in South Munger सुपतिया supatiya. Another name is पटरी patri in South-West Shahabad. Semi-circular tiles are Tray nariya generally, and pointed eave-tiles are टाँटी tonte or (Shahabad) टाँटियारी tontiyari south of the Ganges. In the north-west THI aundha is a rough mode of tiling, when only flat tiles are used. In Gaya Ent mungra, and in Saran H TART mangra, is a large kind of tile laid along the ridge of a roof. Bits of broken tiles are महत्तन markan to the north-west, and क्लिट की jhituki, भारका jhutka, or भारकी jhutki to the north-east. South of the Ganges they are दिन्ही thikri or निवादी jhikti. In Shalabad they are िमाना jhikri or सिकड़ी sikri. Tiles are baked in a kiln, called आवा āwa or (South-West Shahabad) আঁৰ্ট্ ânwān. The layer of loose grass on a tiled roof between the rolls of thatching-grass and the tiles are known south of the Ganges as AT tarer or AT at tarers, or (in South Bhagalpur) परोतन patotan. In the north-west it is फटकन photkan, and in Tirhut इश्न chharan.
- 1263. The bricks.—These are दू^oटा inta generally, local variants being द्रंट int or द्रेटा ita south of the Ganges, and एटा ainta in Patna, Gaya, and South Munger. Awell-known proverb is जन म जान नगल म द्रेटा man meñ ān, bagal meñ inta,— (pretending to have) something else in one's mind, and having really a brick under one's arm (to heave at you). Among the varieties are पक्षा pokka or पाकल pākal, which are kiln-burnt (the first word is borrowed from Hindi), and कचा kachcha (also Hindi) or कॉच kanch, which are sun-dried. An ther classification is into आंद जी angreji or बद्दा barka, which are large table-moulded bricks. These are also called ग्रह्मिया gada iya in Patna and South Bhagalpur, and टालो tali in South Munger. Common country bricks are द्वाती dehāti, or in South-East Tirhut मुद्देशेट bhailot or प्रकारका

panginja. चौँदर saundar in Patna and the south-east is a yellow kind of country brick. The smallest-sized country bricks are जहीरी lahauri or लहाउरि lahāuri to the west, पमाइ pajāï in South-West Tirhut, लाहीरी lakhauri in East Tirhut, जाहीरी lakhauri in East Tirhut, जाहीरी lakhauri in East Tirhut, कार्वा khajwa in South East Tirhut, and दिन्हिंद्या thikariya in Patna and the south-east. The bricks forming the segment of a circle, used for lining wells, are known as बन्नी bakau, बन्नी bankau, बन्ना bakwa, or बन्ना bankwa. In South-East Tirhut these are known as चानेटा chākaita or नो दिया देटा kothiya inta. सुर्चमुखी surujmukhi, or in Champaran में इंग्रावा geñruāwa, are the bricks, nar row at one end and broad at the other, used in building the sides of wells.

- 1264. In the interior of Patna अवर्ध thawai is the name of the bricklayer caste. Bricks are burnt in a kiln, called, पजावा pajawa, पिजावा pijawa, or भारो bhāthi. An overburnt brick is भाँ वाँ jhāmwāñ north of the Ganges, and भामा jhama south of it. Local names are भामा jhām in East Tirthut and भामा jhamo in South Bhagalpur. Half-fired bricks are पीया pāyar or पियरा pāyara, other local names being मुद्दिया bhusuriya or सेवराहा sewrāha in Champāran, सेवर sewar in Shahabad, पोजा pā a in Gaya, अवार्घ awātu in Patna and जावतीह kachkoh in South Bhagalpur. Other names are भटराङ्ग bhatrang in North-West Tirhut and भुवरङ्गा bhusranga in South-East Tirhut. The outer bricks of a kiln which become half black or are partially fired are called द्वाज के देंदा chhāt ke īnta, and in South Bhagalpur also द्वाजटी chhātti.
- 1265. Stone.—Stone is ঘতা patthar or ঘতাৰ patthal. Slabs of stone are ঘতিয়া patiya or বিজ sil/i. When large they are also called বীয়া chiru in Shahabad, and অবাং asār in Patna and Gaya Small pieces for jambs and lintels are হাছিয়া toriya in South-West Shahabad, হব tātan in the rest of that district, ক্ৰা kachri in Gaya, and ঢ়ীকা dhoka in Patna.
- 1266. Lime and mortar.—The calcareous nodular limestone used for lime-making and road-metal is known generally as কছুত kankar, local names being আকর্ ankar, হক্তা ikri, or হক্তা inkri (also in South-East Tirhut) to the west, মন্ত্ৰ gangat in Patna and Gaya, and মানত gāngat to the south-east. Large blocks of it are known south of the Ganges as অহাৰ chattan or অহাৰ chatān, also as আহাৰ laīn in South-West Shahābad. The small pieces for road-making are আনহা unkri or আক্ত ānkar in Shahabad, ক্ৰেড়া kankri in Gaya, and in Patna, Gaya, and the south-east simply আহা lora, or হাড়া rora, which last may also

apply to small lumps of bricks, &c., also used in road-making. Ext chharra, or in the south-east attent bālis, is coarse limestone gravel.

1267. Lime is चून chūn, चूना chūna, or चन्ना ehūnna. It is of two varieties, viz. शिटी gitti—that made from limestone, and क्यों kali—that made from shells. In the south-east that made from gravel is also called क्यों kali. The mussel shell used for making lime is सोपों sīpi north of the Ganges, and सितुचा situa or सिनुचा sītuha south of it. A local name is सित्तु sittu in South Bhagalpur. सेचा ghongha, एटा aitha, or सेटा aintha is the voluted shell of a kind of witersnail similarly used. Lime mortar is महाला masāla, or in Patna स्वाद daboī. Plaster is सिदाल ledāl or नीपे nīpe. Moisiened clay used as mortar is गिलाना gilawa, or in South Munger गिलेना gilewa. In Patna, Gaya, and the south-east it is also called बादा gāra. The pounded bricks used as a substitute for sand is सुरावी surkhī. When a wall is whitewashed it is said to be पोचारा वाला pochāra wāla. स्नेटल chunetal, चनवहल chunwattal, or चूना फोरल chūna pheral.

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CHAPTER I.—MEALS.

- 1268. The general term for a meal is रसोइ rasoi; also भागस bhānas in East Tirhut. The morning meal is नाम्रता nāshta. Other names are पनियाद panpiyāo, पनियाद panpiyāi, जलपान jalpān जलखें jalkhaī, and जलखादा jalkhāwa. Other local names are जलघराव jalgherāw (Champāran), पनिपयार panpiyār (Gaya), and हाना dāna or हाना हनो dāna dūni in Shahabad. पनिपयार panpiyāi is also used to mean the food eaten by the labourer in the intervals of work in the field. This in the west is also called जुन्म lukum.
- 1269. The midday meal, which is the main meal of the day, is called by the people करोबा kalewa, करोड़ kaleu, or (in Tirhut) कर्जा kalau, though according to dictionaries and pandits this is a light morning repast. Local names for this meal are खाय khāy in Patna खेरा khaiya in Gaya, खाइक khāik in South Munger, and करोड़ा kalaua in South Bhagalpur.
- 1270. An evening meal is ৰ'নী সা sanjhaua in South-West Shahabad. ৰ আৰু beālu, or in Champāran বিশ্বনিয়া berhatiya, is light food taken just before sleeping.
- 1271. A mouthful, or the quantity of food put into the mouth at once, is কাছ kor, কৰছ kawar, or কাছ kawr. In South-West Shahabad it is also বিৰুদ্ধে newāla, which, however, means in the interior of Patna the refuse food left, after eating, for servants, and which is then also called জন্তুৰ ūlus.

CHAPTER 11.-KINDS OF FOOD.

1272. The following are the principal kinds of food consumed by the lower orders:—

wast akri, vast ekri, or vast enkri,—uncleaned rice

भक्षरो akhri or (South Munger) अखरा akhra or (South Bhagalpur) अखरो akhro, also आँवट āñwat (North-West Bihār and South-East Tirhut),—barley ground without being first cleaned. Cf. ग्री gūri,

बहोरी adauri or (Shahabad) खद्दरी adwari,—little round balls made of pulse.

जनाज anaj,—a general term for food, especially grain.

wa ann,-food generally, especially corn.

समावट amawat (west), अमीट amot (North-East Tirhut),—mango conserve.

षरकींच arkaunch, -see रिवाच rikaunch.

स्यादा ardāwa,—gram and barley mixed and parched. Used as a food for horses.

अमाँठी के रीटी amanthi ke roti — see आँठी के रीटी anthi ke roti.

witer ānta or आहा ata, पितान pisān, कानिक kanik or (East Tirhut) चिक्स chikas, and (South Bhagalpur) चिक्स chiksa,—flour or meal.

आँडी से रोटी anthi ke roti, also किसली के रोटी kisli ke roti (Champaran), अमाँडी के रोटी amanthi ke roti (Caya and South Munger), and गुम्मा gumma (South Bhagalpur),—bread made of crushed mango stones.

स्राधिस बेmil (North-East:Tirbut), खटाइ khatāi (Saran), and खटा khatta (South Bhagalpur),—dried chips of the mango fruit used as a conserve. It is of two kinds, दिन्हीं darimi and खोदया khoiya. The first is made from small immature mangoes (रिक्नसा tikula or दिनादा tikurha), and the second from large mangoes.

चाँवट āñwat,—see अखरा akhra.

चोगरा ogra,—see माँड mānr.

खोरहा orha,—see होरहा horha.

रमरिती imriti,—see जिलेवी jilebi.

k ingur or k is inguri (north),—barley from which the husk has been removed by rounding.

stant wihila, -cooked mustard-seed.

चरी umi,—green marua (eleusine coracana) roasted as food (see § 990).

उनवा हाल ulwa dāl, उनावन ulāwal,—see हान dal. एकरी ekri ए करी eñkri,—see अवरी akri.

कचनिया kachwuniya (Sāran, Patna, and South Munger), मोहक modak (Gaya and Shahabad), नसार kasār (South Munger), a round sweetmeat made of rice-flour, sugar, and clarified butter.

ন্বাৰ kachras (north-west) or চৰুৱা panuāñ (South-West Shahabad),—sugar-cane juice mixed with water.

কৰাতা kachauri.—cakes of flour filled with pulse, &c. The inside stuffing of pulse-flour, &c., is called মাতা pithi south of the Ganges.

कार अप karhua (south), -- food saved from supper for the children.

कन्नी kahūli,—see खिचड़ी khichri.

कानिक kanik,—see आँटा ānta.

कसार kasār,—see कचवनिया kachwaniya.

काँची kanchi,—see इत आ halua.

किसली के रोटी kisli ke roti,—see आँठी के रोटी anthi ke roti.

कुन्ती kunti,—see जाई laï.

काँहरीरी konhrauri,—cakes made of ground pulse and pumpkin.

हज्जा khaila (north),—a sweetmeat made from wheat-flour.

ভাৰ khajūr, also (south of the Ganges) ত্যা khurma or (South Bhagalpur) ক্ৰিয়া jhiliya,—a sweetmeat in the form of a date.

खटाइ khatāi,—see आमिल āmil.

हंड़ीरा khanraura,—see खुद्दी khuddi.

खनोनी khabauni (south),—a sweet cake of wheat.

खाना khāja (north),—a sweetmeat made from wheat-flour.

ৰিঘাৰী khichri,—rice boiled with pulse; also called কৰু নী kabāli or সূবন বিভাছ bhūnal khichri when spices are added. This last is called হানি chhaunki (i.e. seasoned) in South Bhagalpur.

खिरोरा khiraura (South-West Shahabad)—cakes of rice-flour prepared in hot water. Sometimes spelt जिल्ला khirawara.

खीर khēr, also खोरि khēri in North-East Tirbut and बढीर bakhēr south of the Gunges,—rice boiled in milk with sugar See also बाउर jāur and तसमई tasmaī.

खही khuddi, also (South-West Shahabad) खँड़ीरा khanraura, and South Munger सरखन merkhun,—broken pulse or rice.

खरमा khurma or South Munger बोरमा khorma,—a sweetmeat in form of a date made of wheat-flour, sugar, and clarified butter. Cf. खड़र khajūr.

खुप्रका khushka,—see भात bhāt.

खुबनी khuski,—see पर्धन parthan.

खोिसया khobhiya,—see नाइ lāï.

खादया khoiya,—see आमिल āmil.

net gatta,—a cheap sweetmeat made of molasses. They are sold for a kauri each, and are the delight of boys of the poorer classes.

गलनल galbai,—see डमका dabhka.

गुम्मा gumma,—see खाँठी के रोडो anthi ke roti.

ग्रही gūri (Shahabad),—barley ground after being cleaned, Cf अखरा akhra.

गुसागुसा gulgula, also (Shahabad) गुसीरा gulaura,—a pudding of wheat and sugar.

गुसहाना guldāna (north-west), also इसाइची हाना ilāichi dāna (Saran and South-West Tirhut), and मञ्जन्हो हाना makundi dāna (Patna),—a sweetmeat made of wheat.

गुलाव जाम न gulab jamun,—a long sweetmeat made of dry curds (क्रेना chhena).

गुस्ती gulli,—see लो दया loïya.

गुलौरा gulaura,—see गुलगुला gulgula.

शोका gojha (north and south-west), also शोकिया gojhiya,—a kind of sweet cake. See also फरा phara.

घटरा ghatra, घटोरा ghatora,—see पूजा pūa.

घट्ठा ghattha,—see जपसी lapsi.

घटिइन ghatihan, घटोइन ghathihan,—a general term for cheap grain, such as barley, pease, &c., also (Sāran) any kind of grain which when ground absorbs much water and is not easily digested.

घटोरा ghatora,—see पुत्रा pās.

घसचा ghasua or घसई रोटी ghasuë roti, also पोकुचा pochhua (Tirhut)

and सोहारी sohari (East Tirbut and Shahabad),—cakes fried in a little clarified butter or oil.

घाउ ghāth, घाठा ghātha, घाठी ghatho,—see जपसी lapsi.

घाठि ghāthi,—see वेसन besan.

घाँठी ghāntho,—see लपनी lapsi.

ঘিষাভ়া ghiyaura, ঘাৰহ ghiwar, ঘুনুহা ghuguri,—see ঘৰহ ghewar ঘুঘৰী ghughni (north and south-east),—a mess made of pulse, clarified butter, &c.

चेतर ghewar (north), चुगुरी ghuguri (South-West Shahabad), विचोड़ा ghiyaura (Patna and Shahabad), चोत्र ghīwar (Gaya and south-east),—a sweetment made of wheat-flour.

चोर ghor, चोल ghol,—see महा mattha.

घोरजाउर ghorjaur, घोरजारी ghorjari,—see मट गुडिर mathjaur.

चका chakka,—see बजका bajka

चटनो chatni,—" chutnee."

चनेना chabena, चनेनो chabeni, चरनन charban, or भूजा bhūnja, also सुजना bhujna (Shahabad) and माही mūrhi (South Bhagalpur) सुजा bhūja (North-East Tirhut),—parched grain.

चिक्स chikas, चिक्सा chiksa,—see गाँडा anta.

বিশ্বন্ধ chikkas (north),—roasted barley ground up with unroasted barley.

चिडरी chiuri (north-west), चौरी chauri (South Tirhut), फरही pharuhi (East Tirhut and Shahabad), फरही pharhi (Patna and Gaya),—unripe barley parched; but in South Bhagalpur, फरही pharuhi is parched rice.

चुन्नी chunni,—see चुन chun.

मुद्दा chūra,—unhusked rice, parched, then moistened and pounded flat.

चुन chūn (north-west), चुन्नो chunni (Patna, Gaya, and South Munger), and रई rai (Shahabad),—rice partially boiled, then pounded and roasted.

चोखा chokha or भरता bharta, also (East Tirhut) खना sama,—a mess of pounded roasted vegetables.

चौंचा chontha (Sāran), -a dish of pulse.

चौरो chauri,—see चिडरी chiuri.

चौरेडा chauretha, चौ ड chaurath,—rice scaked in water and then dried and pounded.

छनमा chhanka छेवजन chhewkan, छवँजना chhewankna, छौँनल chhaunkal, दौँचा chhaunka,—see बचार baghar.

द्विना chhena bera,—round flat sweetmeats made of dry curds (द्विना chhena); a Bangali dainty adopted in Bihar.

effet chhaunki, see tetet khichri.

ৰ্বাটো jawākhār (south) or মাৰ্ক pāchak (South Bhagalpur)
— ashes of burnt ears and stalks of barley, used as a cure for indigestion.

দাভা jā ür,—vice boiled in milk with salt. When boiled with sugar it is ভাষে khār, q.v.

বাৰে jabar,—a mess of rice, vegetables, clarified butter, &c.

সিতীৰী julebi,—a tubular sweetment in a coiled shape, made of fine wheat-flour, sugar, &c. A variety of it is known as হৃদ্ধিবী imriti or হৃদ্ধিবী imriti.

भा नि jhānjha (South-West Shahabad),—a mixture of coarse sugar, hemp, clarified butter, &c.

भिलिया jhiliya,—see खनूर khajūr.

भिक्षो jhilli,—see लहा latta.

भोर jhor,—see परंड pareh.

द्वा tūka (north) or (East Tirhut) दुकरी tukri,—the fourth part of a round cake.

হিন্দী tikri,—a sweetment made of flour, fried in clarified butter or oil, and covered with sugar; also (Gaya) a small loaf or roll. In South Bhagalpur it is a round sweetmeat in the form of a cake, and made of flour, butter, and sugar. Another name for this last is হিনিয়া tikiya.

ठकुमा thakua,—see डेकुमा thekua.

उर्शे thurri,—see ठूरो thūri.

उरी thūri, or (Tirhut, Gaya, and South Munger) उरो thurri (South-West Shahabad) डोरी thori, (Patna) सुरो murri, and (South Bhagalpur) मूर्ग mūrhi,—grain which has not burst while being parched उ कुन्या thekua, उक्तमा thakua, — a kind of cake pressed in a mould called नागरीहा agarauta.

ठोरी thori,—see ठूरी thuri.

हमका dabhka (north-west), गजनज galbal (South Tirhut), उभक्ज dabhkal,—parched unripe grain, or ripe grain soaked in water and parched.

हण्मा duppha,—see सङ्खर mahuar.

বন্ধ takkar,—a preparation of butter-milk with spices, &c. It is said to be very cooling.

বাংলা taral (North-East Tirhut),—a kind of dish consisting of vegetables cooked in clarified butter or oil. It is peculiarly a rich man's food, and is supposed to be fattening, hence the proverb বংৰাজ্য, মুনু মানৰ লাখ taral khāy, punu garal jāy,—he is a rich man, and yet he is lean.

. ব্যমই tasmai,—rice boiled in milk with sugar, usually eaten by mendicants. It differs from জীয় khir in that the latter may or may not have water added.

ताजखानो tājkhāni,—see तास खानी tās khāni.

तास खानो tās khāni (north,, also (South-East Tirhut) ताज खानो taj khani,—a round sweetmeat made of rice-flour, sugar and clarified butter.

तिल कतरी tilkutri,—see लाइ laï.

বিজন্ধ tilkut,—a sweetmeat made of sesamum and molasses much eaten by boys in Patna.

বিভাগে tilauri,—small balls of urid or mung mixed with sesamum seed, dried in the sun, and then fried in clarified butter.

तिसजीरो tisjaure (South Tirbut) or तिसियाचर tisiyaur,—linseed and rice cooked together.

दंडिमी darimi,—see आमिल āmil.

इनकाउर danjāür (Saran and South-West Tirhut),—poppy-seeds (हाना dāna) and rice cooked together.

दनौरो danauri,—the same as तिजारो tilauri, poppy seeds being used instead of sesamum.

हरा dara. हररा darra (north),—coarse meal; but हररा darra south of the Ganges is pounded maize bailed with water and sugar.

हालिपट्ठी dalpitthi, दलिपठौरी dalpithauri—see हाल पोठी dal pithi-हलस्या dalsagga or (South-West Shahabad) समपहिता sagpahita,—pulse boiled with vagetables.

दलही पूरी dalhi pūri,—see ब रही berhi.

হাল dāl,—split pease or pulse. When these are parched they are called ভলাবাল হাল ulāwal dāl or ভলবা হাল ulwa dāl.

हाज पोठी dal pithi, हजपिठी dalpitthi, or (Shahabad) हजपोडीरी dalpithauri,—(1) balls of wheat or barley-flour stuffed with pulse inside and boiled in water; (2) balls of wheat or barley flour cooked along with pulse. पोठा pitha means balls of meal boiled in water.

ध् आँर dhuñāñr,—see फोरन phoran.

घोज्यत दाल dhoal dāl, घोठाँच dhoānch,—see घोई dhoï.

धोई dhoë (north and Shahabad), also धोर्आंच dhoānch (South-West Shahabad), elsewhere भोत्रज दाल dhoad dād,—soaked pulse धोँ म dhong (Shahabad),—a thick cake.

पनसान pakmān or पननान pakwān,—sweetmeats.

पतौरा pataura,—the tops of the plant called गुन्सा gunma (phornaceum mollugo) roasted in a castor-oil leaf.

पनुद्रा panuan,—see कचरस kachras.

पपरा papra,—see पापर pāpar.

परिकाश parakiya,—see समोसा samosa.

परचन parthan, also Gaya पर्वेचन palethan, and खुसकी khuski,—the dry flour rubbed on the dough as it is being made into cakes.

परमल parmal (Shahabad),—parched maize or grain. See also होस्हा horha.

पराठा paratha,—see फराठा pharatha.

परेइ pareh, रसा rassa, रासा rāsa, or स्तार jhor, sauce, such as of vegetables, &c., eaten with dry food.

पंजीयन palethan,—see पर्यन parthan.

पात pāg or (south-east) राज rān or (South Bhagalpur) चिरा sira,
—syrup made by melting sugar in water and boiling it down.

पाचक pāchak,—see जवाखार jawākhār.

पापर papar or पपरा papra,—a crisp cake of pulse flour.

fusit pithar (North-East Tirhut), -rice pounded in water.

पिट्डा pittha or पीठा pītha, also to the east निश्चा bagiya, and in Tirhut निश्चा bageya,—a kind of boiled pudding made of sattu or meal. A smaller variety is called पिट्डी pītthi.

पिट्ठी pitthi,—see पिट्ठा pittha.

पिसान pisān,—see स्रौटा ānta.

पीच pich,—see महि manr.

पोठा pītha,—see पिट्ठा pittha.

पीठौ pīthi,—see कचोडी kachauri.

- पूजा pāa, also (East Tirhut) पू pu, and घटोरा ghatora (Patna and Gaya), and घटरा ghatra (South Bhagalpur and Gaya),—wheat-flour and molasses mixed and cooked in clarified butter or oil. Cf. माल पूजा mal pua.
- पूरो pūri, also (north) ज सुद्दे luchuë, and (Tirhut) सोहारो sohāri or सुद्धारो suhari,—thin cakes boiled in clarified butter. They are supposed to be as indigestible as muffins: hence the proverb about one who attempts things he cannot do, ध्यू पर्च नहिं पूरो जा सार्दि ghyu pache nahin puri lamari,—a fight for muffins, when even clarified butter won't digest.
- पेटा petha (north), also सुद्धापास bhuāpāg (South-East Tirhut)
 —candied gourd.
- पेड़ा pera,—a sweetmeat made of sugar and milk. Those made in Mathura and Gaya are most esteemed. See also सोइया loïya.

परही pharhi,—see चिडरी chiuri.

wat phara (north-west), बोसा gojha (Shahabad), and बाँधवा bagiya (South Bhagalpur),—balls of rice steamed over a pot containing boiling water.

पाराहा pharātha (north and south-east), प्राहा parātha (else where),—bread made like pie-crust.

unger),—parched rice. See also चित्रशे chiuri.

पुटपरी phutpūri,—see व रही berhi.

पुरस्रा phutahra,—see विही litti.

पुटहा phutha or (South-West Shahabad) पुटहा phutahra, parched gram and pease.

पूरं चरी phutehri,—see बिट्टी litti.

- yaltt phulaura,—large balls of urid-flour fried in clarified butter or oil, and then soaked with spices in tyre. It becomes very spongy.
- steam in a pot with some water in the bottom, and resting above on twigs; (2) (north) balls of pulse-flour boiled in clarified butter or oil.
- फेनो pheni,—a frothy sweetmeat made of wheat-flour and sugar. See also बतास फेनो batās pheni.
- फोक्ना phokna,—see फक्टी pharuhi.
- फोरन phoran, also (Shahabad) घुँ आँर dhunānr,—seasoning used with food.
- नखीर bakhīr (South-West Shahabad:,, रसियान rasiyāo (rest of Shahabad), रसिया rasiya (Patna, Gaya, and the south-east), ---rice cooked in sugar and water. See also खोर khīr.
- बिताया bagiya, बर्गे या bageya,—see पौट्ठा pittha.
- वचार baghår (north-west), इ बक्तन chhewkin (Tirhut), इवेंकना chhewankna (Patna), इनिका chhaunkal (South-Munger), इनका chhanka or होना chhaunka (South Bhagalpur),—the act of seasoning food.
- बचका bachka,—see बजका bajka.
- ৰজনা bajka or (Patna) ৰজনা bachka, (north) অন্তা chakka, (North-West Tirhut) ৰহা bara, (South Bhagalpur) বাবা bāra,—slices of gourd or vegetable covered with pulse-flour and then fried in clarified butter or oil.
- बतास फानी batās pheni or फानी pheni (north),—a spongy sweetmeat made of sugar and flour.
- वतासा batāsa, -- a spongy sweetmeat made of sugar.
- बर्फा री baphauri, -- pulse-flour cooked by steam.
- बर्जीर barjaur, -see मे रहिन berhin.
- बरफी barphi,—a white sweetment made of wheat, flour, milk and sugar.
- बरा bara or बारा barı,—cakes of urid pulse fried in clarified butter or oil. See also बजका bajka.
- salt bari,—balls of urid, mung, or gram-flour fried in clarified butter or oil.

बजुसाही balusāli or बाजू साही bālu sāhi,— a sweetmeat made of wheat.

बासिया basiya,—see बासी bāsi.

बहुरी bahuri,—see होरहा horha.

बारा bara,—see वजका bajka and बरा bara.

बाल साहा bālu sāhi —see बालसाही balusāhi.

बासो bāsi or बसिया basiya, also (Shahabad) वासी कूसी bāsi kāsi, food saved from supper for breakfast.

बोरो biri (Gaya) a kind of food made of leaves and flour fried in clarified butter.

बुनियाँ buniyān,—a small round hollow sweetmeat made of gram-besan, fried in clarified butter or oil and covered with sugar.

बेनिया beniya,—see ब रही berhi.

ब रिचन berhin or बरजीर harjaur (Shahabad),—pulse cakes.

बेरही berhi, इतही पूरी dalhi puri (north), फुटपूरी phutpūri (South Bhagalpur), and also (Tirhut) व निया beniya, and (Shahabad) व रहीया berhāya,—pulse-flour cooked inside a wheat cake.

ब सन besan or चाउँ ghāthi (North-East Tirhut),—pulse-flour.

बोर bor or बोर बोर bor bor (Gaya and west), खानि sāni (South Bhagalpur), सोन son (South Munger), the act of soaking dry food, such as bread, in any liquid.

मभरी bhabhri,—see लिट्टी litti.

भात bhāt (amongst Hindus), खुम्रका khushka (amongst Musalmāns),—plain boiled rice.

सुद्धापाम bhuāpāg,—see पैठा pet ha.

मुजना bhujna, भूँजा bhūnja, भूजा bhūja,—see चवेना chabena भूनल खिचड़ी bhūnal khichri,—see खिचड़ी khichri.

मर्दा maëda or मैदा maida,— fine sifted flour.

सञ्जनी makuni (1) (north),—cakes stuffed with gram-flour; (2) (south) cakes made of pease or wheat-flour. See also जिही litti.

मटरी matri (north) मुदरी muthri (South-West Shahabad), a sweetmeat made of wheat-flour. सट्डा mattha or सटा mātha, also सच्छा mantha (South-West Shahabad), चोच ghol or चोर ghor (to the east), and मही mahi (South Tirhut),— butter-milk.

मठनाउर mathjāür, also (east) चोरन उर ghorjāür and (South Bhagalpur चोरनारी ghorjāri,—butter-milk boiled in water, with a little rice, &c., added.

मटरी mathri,—see मटरी matri.

मङ्ख्टका marsatka (Gaya),-rice-gruel with the rice.

सर्डा mantha,—see मटडा mattha.

महन भोग mahan bhog,—see हजुना halua.

महियादा mahiyā ür (north) and महेर maher (South-West Shah-abad),—a mess of rice, &c., in butter-milk.

महस्र mahuar or (South Bhagalpur) इष्मा duppha,—the flowers of the mahua (Bassia latifolia), soaked over-night, crushed next morning, and made into a cake with flour, gram, pease, or linseed.

महर maher,—see महियाखर mahiyāür.

मठा mātha,—see मट्डा mattha.

माँड mānr (amongst Hindus), and पीच pāch or खोगरा ogra (amongst Musalmāns)—rice-gruel.

माज पूजा māl pūā,—wheat-flour, sugar and milk mixed and cooked in clarified butter only, thus differing from पूजा pūa, p.v.

मीठी प्री mīthi pūri,—sweet cakes

मुररी murri,—see दुरी thuri.

म्ब्री mārhi,—see धूरी thūri, चवेंना chabena, and खाइ lāi.

मॅरखन merkhun,—see खुद्दी khuddi.

में दा maida,—see मण्दा maëda.

भोती चूर moti chur,—a sweetmeat made up of very fine वृतियाँ buniyan shaped like pearls.

मोदन modak,—see नचनिया kachwaniya.

रई raī,—see चुन chūn.

য়ৰ নীৰা ras gola,—round balls of dry curds (ইৰা chhena) in syrup; a Bangāli dainty adopted in Bihār.

रिचया rasiya, रिचयाव rasiyāo,—see बखीर bakkir.

रस्या rassa, राखा rasā,—see परेष्ट pareh.

रान rān,—see पास pāg.

Ta rāb,—boiled sugar-cane juice.

হিন্দীৰ rikaunch or ভানে saindha (north), also অংকাৰ arkaunch (Tirhut),—a mess of pulse-flour cooked in the leaves of the অবই arui (Arum colocassia).

खकटो laktho,—see सेव seo.

बहर latta or बाटा lāta, also (South Bhagalpur) निस्ती jhilli, a mess made of the flowers of the mahua (Bassia latifolia), molasses, and parched grain.

लड्डू laddu or लड्ड्जा larua,—a sweetmant made up of sugar and cream.

লাঘা lapsi.—flour of any grain boiled in milk and eaten with sugar. When made with salt instead of sugar, it is called (South-West Shahabad) ঘাত ghāth, (South-East Tirhut) ঘতা ghātha, (South Munger) ঘাতা ghātha, and (South Bhugalpur) ঘাতা ghātho or ঘাঁতা ghāntho.

लाइ lāi, also (Tirhut) महो mūrhi, जुन्तो kuntı (Patna and the south-west), and तिजवातरी tilkatri (South Bhagalpur) and खोमिया khobhiya,—parched rice prepared with sugar south of the Ganges, but without it north of the Ganges.

बाटा lāta,—see बटा latta.

जावा lāwa,—maize, rice, &c., parched in hot sand.

জিহ হা litti, মমহা bhabhri, মন্ত্ৰনা makuni, cr দুই হ্বী phutehri or (south) দুহহা phutahra,—various cognate kinds of cakes fried in hot ashes. The last four are generally stuffed with sattu and spices, while the first may or may not be so stuffed.

जुचुई luchūi,—see पूरी pūri.

बोइया loïya or (South Bhagalpur) गुझी gulli, the lumps of dough out of which cakes are made. In Patna, Musalmān women call them पेड़ा pera.

सकरपाला sakarpāla or (Gaya) सिरजर्द mirjai,—a sweetmeat of wheat-flour.

सापद्या sagpahila,—see द्वसागा dalsayga.

सतुत्रा satua, सतुई satui,—see सत्तू sattu.

चन् sattu or चतुचा satua, also (Shahabad) चतुर्दे satui, and (north, generally amongst mendicants) चितलबुकनो sitalbukni, parched gram ground into flour.

समोसा samosa also (Tirhut) परिक्या parakiya,—balls of flour with fruit, &c., inside, cooked in clarified butter.

चरवत sarbat (south-east),—sugar-cane juice mixed with milk; also generally eau sucre.

सानि sani,—see बोर bor.

खाँस sāns,—a sweetmeat made of वेसन besan and molasses, eaten by boys in Patna.

सितलबुक्तनी sitalbukni,—see सत्त sattu.

सिधा sidha or सीधा sīdha,—provisions, food, as in the proverb सिधा सन्दे ह, तथ तथ काथि sidha sandeh, gabya gabya karathi, it is doubtful if he should get anything at all to eat from me, and he has the impudence to ask for milk.

सिरा sira,—see पाता pag.

सिवजा sirua,—soup.

स्रका चूरा surka chūra,—unripe paddy parched and pounded flat. स्टारी suhāri (North-East Tirhut),—see पूरी pūri.

सची suji,—the flour from the centre of the wheat grain.

स्व see or (Shahabad) जकरो laktho,—a kind of coarse macaroni, differing from स्वंदे semwai in not being regularly coiled.

संवद्गे semwai,—a kind of macaroni, which differs from स्व व seo in being regularly coiled.

से दा saindha,—see रिकोंच rikaunch.

सोहारी sohāri,—see पूरी pūri.

खोन son,—see बोर bor.

हजुना halua, also (Shahabad) काँची kānchi,—a sweetmeat made of flour, dried fruits, and clarified butter. Musalmāns also add eggs. A superior variety of this is known as महन भोग mahan bhog.

हानुस hābus,—green barley roasted as food.

होरहा horha (west), ओरहा orha (east generally), also होतहा holha (Patna and Gaya), बहुरी bahuri or परमल parmal (Shahabad),—unripe grain, roasted in the ear or pod.

ছীলছা holha,—see ছীছো horha.

CEREMONIES AND SUPERSTITIONS OF RURAL LIFE.

CHAPTER I.-MARRIAGE.

1273. Marriage is amongst Hindus বিষয়ে biyāh, local optional names being মুদত্বকী shumangali (properly the marriage service described in § 1328; in North-West Tirhut and Champāran, and বিষয়ে হানী bihāh dāni in East Tirhut. বিষয়ে bibāh is common in North-East Tirhut, and বিহা biha in South Bhagalpur. Amongst Musalmāns it is ভাইী sādi or মাহী shādi, বিষয়ে nikāh being the less regular form. The marriage contract is হাৰহ akad amongst Musalmāns.

1274. The husband is everywhere (amongst Hindus) बर bar (properly bridegroom). भतार bhatār, पीचा pīya or पी pī (only used in poetry), पतो pati or सामो sāmi. Local forms are जैवाय jañwāy (properly son-in-law) (South-West Shahabad) and in East Tirhut सँए saiñeñ amongst the lower classes and स्वामो swāmi or सवामो sawāmi amongst the higher classes. भतार bhatār is sometimes specially used to signify a woman's second husband. Musalmāns use the word भीहर shauhar The following words are used by Hindus and Musalmāns indifferently: दुलहा dulha (properly bridegroom), पुरस्त purukh, मार् marad, स्वम khasam, अस्मो admi or अस्मो adimi* (also used in South Munger to mean wife), and साविन्द khāwind. South of the Ganges occur अमरी amdi and मार्वा mardawa. A wife calls her husband मार् marad, or in the localities mentioned above जैवाय jañwāy or मार्वा mardāwa. In South Bhagalpur she calls him साँइ sañiñ.

1275. A wife is म हराक mehrāru, दिलारो istiri, माउन māig or मौनी mauge, वह bahu or वह bah, (also, in Champaran, वौद्य bauh) (which means literally daughter-in-law), जनी jannē, वेसल bekat (also used to mean husband), जनाना janāna, चोक्ट joru, and किन्छा kabila, the last two

^{*} Often spelt by purists syleth ādami.

being principally used by Musalmāns. जीजी jauji (a corruption of zauja) is used only by Musalmāns and Kāyasths. When talking to a respectable man about his wife, the word स्वारो sawāri or चर के लोग ghar ke log or a periphrasis is used. Thus they say in Shahabad उपान के स्वारो ऐसी इ० apne ke sawāri aili ha? 'has your wife come?'; रवाँ घर के लोग कहवाँ वार्डो rawan ghar ke log kahwān bārīn?' where is your wife?'; or रवाँ इनेजो में कव ऐसो इ० rawān habeli mān kab āili ha?' when did your wife come?' lit. 'when did the being in your honour's inner apartments come?'.

- 1276. When there are two wives, each is साउत sāüt or सौतिन sautin to the other, a South Ganges variety being सोतिन sotin, and in South Munger से तिन saitin. The first wife is नियाही biyāhi. In Patna and Gaya निही bihi, and in Shahabad में हरी mehri and किस्ता kabila, are also used in the same sense. When there are two wives, the elder is called जेटरी jethri, जेटकी jethki, or बड़की, barki, and the younger जहरी lahuri or होटकी chhotki.
- 1277. A woman whose husband is alive is north of the Ganges एचवाती ehwāti, and south of the Ganges she is अध्वाती ahiwati or अध्याती ahiyāti. A local variety is ऐइव aihab in South-East lithut. सोहाशिन sohāyin is another word used everywhere in the same sense. Another local word in South-East Tirhut is सम्भा sadhwa. When a married woman is living in her father's house she is a नेहरीतन naihraitin, or in South Bhagaliur स्वासिन sawāsin, and when she is living with her husband's family she is समरीतन sasuraitin.
- 1278. A widower is হছো randa or হাঁছা ranta. If he marries a second time he is হাঁছাছ doāh or (in East Tirhut) হানিবহ dutibar or হাঁৰিয়া dutibiyāha, and in South Bhagalpur হাঁৰিয়া dobiha. If he marries a third time he is নিয়াছ teāh or (in East Tirhut) হিনিবহ tritibar, and South Bhagalpur নিবিহা tebih a. In such case he is also called হাঁজাছ doāh.
- 1279. A widow is बेर्ना bewa or रॉड़ rāñr. Another term is विचर्चा bidhwa. In South-East Tirhut बेघन baidhab is also used. The second marriage of a Hindu widow is समाद sagāi. Optional names are समझ sagaham, सम्बन्ध sambandh or समझ samadh, used chiefly north of the Ganges. To the south-east चुमानन chumāwan or चुमीनो chumauna is also used in this sense. Such woman is called to the west आरघो ordhī, and the second husband is समहन्त्रा sagāhua or समहन्त्रा sañghua. In Western Shahabad he is सोच्चा sānghut, and to the west generally

অহ্যুক্তা ardhua or মনাহ bhatār. A child brought forth by the widow previous to the ceremony is uহুলানা pachhlagwa or কটনৈহা kathbeta, or in South Bhagalpur অছন হা lahbeta. The second marriage of a Musalmān widow is অনহ ধানী akad sani or নিকাছ nikāh.

- 1280. A kept-woman who lives with a man without marriage, is रवित्तिन rakhelin, रवित्ती rakheli, or रखनी rakhni. Other names are रखी randi, उढ़िए urharhi or उढ़री urhari, and देमनी dhemni. सुरैतिन suraitin is used in South-West Shahabad.
- 1281. The bridegroom is इसदा dulha, वर bar, नौसे nause or नौभे naushe. Also, south of the Ganges, गमर gabhru. In East Tirhut the forms विख्या bikhia and विद्या bikheya are current. The bride's people call the bridegroom वरिका larika or व टवा betwa.
- 1282. The bride is दुलहिन dulhin or काने आँ kaneān, also in South Bhagalpur कन्यादन kanyān. The bridegroom's people call her खरिकी lariki, सरकिनी larkini, or वेटिया betiya.
- 1283. The dowry is जहेज juhej or दहेज dahej. In South-East Tirhut it is जैतुक jaituk.
- 1284. The marriage settlement amongst Musalmans is मोदर देन mohar den north, and देन महर dain mahar south of the Ganges.

CHAPTER II.—WEDDING CEREMONIES GENERALLY.

- 1285. The proposal for a boy in marriage by the girl's relations or vice versā is amongst Hindus बर्त्र bartāi or बर्धको bardekhi, or in Shahabad बर्ध barekhi. In South Munger it is sometimes पनवट्टी panbatti. In Patna it is occasionally बसन पुच्छी babhan puchchhi. Amongst Musalmāns the name for a proposal is निसंबत nisbat.
- 1286. The match-maker, who conducts the preliminary negotiations, is everywhere অনুসা agua. In north and East Tirkut it is also ঘটন ghatak. The barber and Brāhman, who are messengers, and sometimes negotiators, in the matter, are called collectively নীয়া রাজন naua brāhman. The searching for a boy in marriage is north of the Ganges, to the west, নামো ভাল larika khōj, in South-Tirhut বার্থা bartuhāri or মুখাব্যা কৰে sudhābadha karab, while in North well; Tirhut it is কথা ব্যাধ্য katha karab. South of the Ganges it is the bartuhār. Most of these words, however, include the

negotiations, when a suitable boy has been found. If, during the negotiations, a member of the bride's house visits the bridegroom's or vice versa, the food given him to eat is called बर्तृही के भात bartūhi ke bhāt. The first food given to him after the marriage under similar circumstances is भण्डे bhathkhai.

- 1287. The betrothal consists in paying the বিজন tilak on the occasion of the formal proposal and acceptance of the proposal of marriage. This বিজন tilak is a present made to the bridegroom's people by the bride's people in the bridegroom's house. Some castes pay a portion of this in advance, as a sort of retaining-fee to secure the bridegroom; and when this is done, it is called দুজহাৰ phaldan, ইকা chhenka, or বহু ইকা bar chhenka. In Sāran and Champāran it is also called বহুতা barachehha, in South-Fast Tirhut पनचंदी pancharhi, and in South Bhagalpur पनटोची pantohi.
- 1288. The man who carries the ইকা chhenka is the ইকছৰ chenkahru north of the Ganges. South of the Ganges he is ইকছৰী chhenkahri, or in South Munger মহনী mahton.
- 1289. The period of marriage ceremonies dates from the presenting of the বিজন tilak, and is called ভাষাৰ lagan, or in East Tirhut মুহা sudh.
- 1290. The marriage procession is बरियात bariyāt. Sometimes the Hindi form बरात barat is used. When it remains at the house of the bride a day after the wedding, the halt is called मरबाइ marjād. When a bride's father is unable through poverty to defray the expenses of the marriage, and he sends her to the bridegroom's house for the performance of the ceremony, she is called कार्द्र karhui, कार्या karhua, or डोच कार्दे dol karhui. The marriage procession is the first formal visit of the bridegroom to the bride's house.
- 1291. The second visit, which consists in the ceremony of going to the bride and bringing her home to her husband's house for the consummation of the marriage, is गवन gawna, गवन gawan, or गौना gauna. In East Tirhut it is also दुरागमन durāgaman, and south of the Ganges दुरागोन durāgaun. Another name is रोकस्ती roksati, रोकस्दो न्लेक्टबरीं, रोकसदो न्लेक्टबरीं, रोकसदो न्लेक्टबरीं, रोकसदो न्लेक्टबरीं, रोकसदो न्लेक्टबरीं कार्डिबरीं कार्डिबरीं कार्डिबरीं केटिबरीं केटिबरीं.) Yet another and the bidāgi.

Western 92. If the bridegroom pays an intermediate visit, it is ith-East Tirhut दुरागनघन durāgnaghan. Immediately

before the final visit to fetch the bride, a message is sent to the bride's house with some presents, to announce the approaching of the time for the visit. The presents are called नेसार neār, and the persons who carry them नेसायरसा neardharua. The persons who actually fetch the bride are सीताहर lautāhar, नेस्तहर neotahar, सेताहर letāhar, or सिस्नाम liāwan, or in South Bhagalpur सेवारो leyāri.

- 1293. The newly-arrived bride is called মীনছা gaunahri. In East Tirhut she is also called বছুআছিন bahuāsin. The male members of her party are আননাহা loknāha, and the females জাননা lokni or জাননিয়া lokniya.
- 1294. After consummation of marriage, the first and second visits of the bride to her parents' house are called राज्यती roksati, &c., as above. The second visit of the bride to her husband's house is हो गा donga, and her third visit is तँगा tegna. Her subsequent visits to her husband's or her parents' house are called राज्यती roksati, विद्यारी bidāgi, विद्यारी bidāgi, खबन गवन awan gawan, अहरा बहुरा ahura bahura, अहीर बहीर ahor bahor, औरा बौरा aura baura, or आइस गैल ail gail.
- 1295. A married girl in her father's house is called by her people इंडे daī, धो dhi, बबुडे babui, or सुद्धासिन suāsin. When a wife is in her father's house and her husband wishes her to return, he sends a messenger (generally a barber by caste) to summon her, who is called देडवनिया pethwaniya.
- 1296. Their father-in-law's houses are called by bride and bride-groom respectively उत्पार sasurar. The educated also use the Hindi word समुराज sasurāl. In East Tirhut it is called सासुर sāsur and in Shahabad sometimes समुरा sasura.*
- 1297. The wife's parent's house is called by her in Patna and South Munger नहिरा nahira or मैका maika, and in South Bhagalpur नेहरा nehra. Elsewhere she calls it नेहर naihar.
- 1298. The husband's or wife's maternal grandmother's house is called by him or her नानोहाल nānīhāl, ननिहास nanihāl, ननिहार manihār, ननिहर nanihar, or ननिकौरा naniaura. Other names are समहर mamhar, and (in East Tirhut) माजिक matrik.
- 1299. The husband's or wife's paternal grandmother's house is his or her हादीहाल dādāhāl, हिहहाल dadihāl, हिहहार dadihār, हिहहर

^{*}A man in his father-in-law's house is always made much of and fed well; hence in thieves' jargon a jail is called (let us hope sarcasti cally) again.

dadihar, or दिखीरा dadiaura. Another name current in East Tirhut is पैनिक paitrik, while in South Bhagalpur they say व्यवहर baphar.

- 1300. Their maternal uncle's houses are his or her समहर mamhar or समुद्द māmuhar. So also the paternal uncle's house is सस्राह sasurār.
- 1301. The paternal grandfather's house is (north of the Ganges) অবিন্যাহা ajiaura.
- 1302. The father of the bride and the father of the bridegroom call each other समधी sandhi. Their wives call each other समधि sandhin.

CHAPTER III.—SPECIAL WEDDING CEREMONIES AMONGST THE HINDUS.

- 1303. Marriage ceremonies vary somewhat according to locality and caste. The following is mainly a description of such a wedding as might take place in the house of a well-to-do goāla in Patna, see § 1353. When the marriage has been agreed upon, the father of the bridegroom visits the father of the bride, and each provides a few handfuls of paddy ($uq dh\bar{a}n$). These are mixed together, and then divided between the two fathers by a Brāhman, and the bridegroom's father takes his share home. This ceremony is called uquellet dhanbatti. This paddy is reserved to be parched in the $ch\bar{u}lha$ which will be subsequently mentioned.
- 1304. Then the famales of the bride's family perform the THIT chumauna kissing-ceremony. In this five women take rice between the thumbs and forefingers of both hands and touch in order her feet, knees, and shoulders with it. They then put it on her head. To perform this ceremony is THITE chumāëb because, when the ceremony is over, they make the bride and the bridegroom kiss their fingers.
- 1305. On the fifth or eighth day before the expected arrival of the wedding procession, the following preparations are made in the bride's house. If they take place five days previously, they are called प्रमागा pachmangra; if eight days, अवसँगरा athmangra.
- 1306. The ceremony called HEATS at matherwa.—The women of the family, and their friends, go singing to a well. They level a piece of ground near the well and smooth it down with and

দাহী lāl māti, a kind of yellow clay which is generally found immediately over gravel. They then dig a clod up out of it, and carry it home on the head of one of them. They make a fireplace, ভুলো chūlha, of this mud in the centre of the court-yard or আনি āngan. In South Bhagalpur they set up a plantain-tree and a bamboo in the court-yard, under which they place the mud.

- 1307. The day before the expected arrival of the marriage procession, the family sets up a bamboo shed in the court-yard over the fire place. This shed is called मान्या markwa, मेंड्या manrwa, or मांड्री mānro, also in South Munger महिंदी marki, and in South Bhagalpur महिंदा mandap. The same day a potter brings an earthen pot, called क्लासा kalsa, with a four-wicked lamp, called चीसाख chuumukh, on its top. This is placed in the house where the family god is placed for the purposes of the marriage. This house is called क्लासा kohbar. According to some the pot is placed at once in the महना markwa.
- 1308. A plough-saft (ছমে haris), a plough-yoke (মাজা pālo), and some bamboo twigs (কমে karchi), are then buried in the ground in the centre of the মানো marhwa. Then five men bring out from the কালম kohbar the কালম kalsa, and place it under the মানো marhwa in front of the bamboo twigs. The father of the bride then ancints the four posts of the মানো marhwa with আ ghyu (clarified butter), and on each the mother applies some vermilion বিশুম senur). The name of this ceremony is আমান ghyudhāri or মানো dhādhari. In South Bhagalpur it is বিমান ghidhāri. At the same time worship is offered to the progenitors of the family, which is called মালামুলা mantri pāju. Then five men take turmeric (ছমে harui), oil (নিল tel), and dūb grass (মুলা dubi), which they scatter on the bride's forehead. This is called হয়ে বিচাৰে hardi charhāeb. Then women anoint her body with oil and turmeric. This is called হ্ৰহৰ ubtan &c., see § 1342.
- 1309. Next day, before the arrival of the procession, the paddy saved from the under the ceremony of under tax chhitai (see § 1:32), at the time of the marriage circumambulation. The fireplace is then put to one side.
- 1310. Next follows the ceremony of swallowing the mango fibre. This is called হ্মলী ঘাঁহাই imli ghontāi. In South Bhagalpur a similar ceremony is called অমলা ঘাঁহৰ amlo ghotan. An elder male of the mother's family (usually her brother) puts into her left hand a present of money or ornaments. The barber's wife then gives him the

centre fibre of one of the mango leaves hanging up in the মাৰো marhwa, which he presents to the mother's mouth. The mother then bites a small piece off this and deposits it in the hollow of her own right hand, into which the elder male pours a little water. The piece of fibre is called ভাষিকা kharika, বিৰকা tinka—, or ভাষ্টো danti. This the mother holds over her daughter's head and gulps (ঘাঁইৰ ghontab, to gulp) it all down. The elder male then says to her, "Art thou cool (i.e. pleased)? লুভুঁ লু jurailu)," to which she replies "I am cool (লুভুকা jurailāń)."

- 1311. Wedding wreaths of mango leaves, flowers, &c., are hung over the door, and about the माजा marhwa. These are, north of the Ganges, बन्देनेबार bandnewār or बनवार banwār. South of the Ganges they are बन्दनवार bandanwār, and in South Munger चेरा ghera. In South Bhagalpur mango branches are hung about the house, and are called पक्षी pallo.
- 1312. In the bridegroom's house, before the marriage procession starts for the marriage ceremony, very similar ceremonies are gone through; the महनाइना matkorwa is performed. A पूर्वा chulha is made in the court-yard. The plough-shaft, yoke, and bamboo twigs are buried, and the earthen pot with lights is set up. Only no महना markwa is built. The ceremonies of सुमीना chumauna and हरही पहास्त्र hardi charhāeb are performed on him, as is done to the bride.
- 1313. The paddy reserved from the ঘ্ৰহা dhanbatti is parched in the ব্ৰে chūlha. This parched grain is taken with the wedding procession and mixed with that parched in the bride's house, and with it scattered at the circumambulation (§ 1332).
- 1314. They then cover him with cosmetic (ভৰ্তৰ ubtan, &c., see § 1342), and his nails are cut by a barber's wife, he sitting in front of his mother, and his mother wearing the maur (see § 1326). This, as in the bride's case, is called ৰছফু nahchhu (see § 1326). The ceremony of হমলী বাঁতাহ imli ghoñtāï is also observed (see § 1310).
- 1315. He is then bathed and anointed, and sets out with the marriage procession. A little of the water in which he was bathed is brought with him. This is called चिने इ ते पानि sinch ke pāni. He is not allowed to bathe again until the चौद्यारो chauthāri (see § 1340) When the marriage party arrives at the bride's house, this water is given to her mother, and at the time of the girl's नइक nahchhu, the barber's wife will mix it with other water, and bathe the bride with it immediately before cutting her nails.

- 1316. The first scattering of rice.—When the bride-groom arrives at the door of the bride's house, the women of her family receive him and scatter over him uncooked rice, the dung of a heifer, balls of cooked rice, and other articles. A married woman of the family then takes a brass pan (द्यापी chhāpi or घारी thāri) and a small lamp (द्यापी त्यापी क्षापी) and gives them to the bridegroom; and then, holding two corners of her mant'e (चुनरो chunri), touches with them the pan, then the boy's fore-head, and then her own. This is called परिद्यावन parichhāwan, परिद्यावन parichhan, परिद्यावन parichhan, परिद्यावन parichhan, se similar ceremony is called in South Bhag_!pur ग्रावसेही galsedi.
- 1317. The ceremony of the pestle—The girl's mother then rubs in the palm of her hand a curry pestle (बाढ़ा lorha), which she applies to the cheeks of the b.idegroom. This is called nia देवी gāl senki. This custom is not known in South Bhagalpur. Instead there is performed a ceremony called पूजा dhāa. A man disguises himself as a woman and approaches the wedding party with a jar of water. He says he is a woman of Kāmaūp (Assam) come to give away the bride, He then sprinkles water on the bridegoom. (Compare § 1320.)
- 1318. The marking of the bridegroom's forehead with sandal paste before marriage is বিষয় tilak or বিজয় tillak. In South Bhagalpur it is মুদ্দ chandan. This is done by a man called in the west বিজয়ত tilkahru, and in the east বিজয়ত মা tilakdeua or বিজিনিয়া tilikiya. He is generally the bride's father. This tilak is quite distinct from the tilak paid at the time of proposal of marriage.
- 1319. These ceremonies at the door are called collectively হুৱাই ঘুৱা duār pūja. In South Bhagalpur they are known as হুৱাই আছে duār lagāi. Those described above are those performed by goālas in Patna. Other castes have other customs,—the higher ones contenting themselves with giving presents to the bridegroom and scattering rice (আক্রের achehhat) over him.
- 1320. The wedding procession then proceeds to put up in a place set apart for them. This is called जनवाँचा janwānsa or (in North-East Tirhut) बेटकी baithki or बायस bāsghar, and in South Bhagalpur जनमास janmāsa. A male member of the bride's family (generally her sister's husband) then brings to the जनवाँचा janwānsa a bowl of sweet drink or sharbat, called पूजा dhūa, and covered with a red cloth. He also brings some urid (dolichos pilasus) flour mixed up with finely-powdered pepper. This is called बुज्या bukua. On his arrival at the जनवाँचा janwānsa he scatters this in the a causing the bridegroom's party to sneeze. He then gives all those

present to drink of the sharbat. The whole ceremony is called ভুমুনা ভাষাই bukua urāi A similar ceremony is called, north of the Ganges, ধুকুক dhurchhak, in which water is sent in pitchers, and a little scattered over the party with mango sprays.

- 1321. The barber now comes for the bridegroom's wit maur or head-dress, as will be subsequently described, which he takes away to the bride's house.
- 1322. When all is ready the friends of the bridegroom leave the जनवाँचा jauwānsa with great pomp, carrying with them the presents for the bride. Amongst these is a valuable cloth, called कन आह kaneāë, or in South Bhagalpur विद्वादी bihauti, which is taken to the female apartments, and in which she is dressed. She is then brought out and made to sit in the मान्या marhwa. This visit is called विश्वित nirichchhan, विश्वित nirachchhan, or विश्वित nirchhan, as the bridegroom's party see (विश्वित nirekhab, to see) the bride now for the first time.
- 1323. Then the ceremony of making the bracelet is performed. The bridegroom and seven other men husk paddy in a mortar. When husked, two or three grains are wrapped up in mango leaves to form a kind of bracelet. Two of these bracelets are made, and one is tied on to the bridegroom's right wrist, and the other on the bride's left wrist, by a Brahman. These bracelets are called and kangan or and kankan. The ceremony is called and athongar, aring athongar, or (in Patna) ading lathaungar.
- 1324. Then follows the adoration of the bride. In this ceremony the elder brother of the bridegroom (or in default of him some elder of the bridegroom's family) offers sweetmeats, molasses ($\mathbf{q}\mathbf{r}$ $g\bar{u}r$), and ornaments to the bride. He then takes some betel-leaf and tyre ($\mathbf{r}\mathbf{r}$) dahi) in his right hand, and presses it against the bride's forehead, at the same time pressing his left hand against the back of her head.
- 1325. These two ceremonies are together called and and and gurhatthi, or great gurhatthan, and signify that he has touched her once for all, and that if he touch her again he will be guilty of a sin. In South Bhagalpur they are performed by the bride's sister, and both bride and bridegroom are adored. There the ceremonies are called gitting guraundha.
- 1326. Then the bride's mother sits in the Hoat marhwa with the bride between her knees, holding her round the waist. The

ceremony that follows is the cutting of the nails. This is called नहारू nahchhu, नहारू मा nahchhua, नहारू मा तिक्षा nahchhua nah āwan, नहार ज्ञा nahkatiya, or (in Shahabad) नहारू nahtungi. In South Munger it is नक्षाए nachhunāë, and in South Bhagalpur जोड्या lauchhua. The bride's mother has previously sent (§ 321) a barber (इनाम hajām) to the जनवांचा janwañsa to ask for the head-dresses. There are two head-dresses,—one worn by the bridegroom, which is made of talipot-leaves and is called मौरा maur; the other is worn by the bride, and is called मौरा mauri, or (south of the Ganges) परवाचा patwāsi, or परमौरा patmauri. The bride's head-dress is made of date-leaves. The barber brings these two to the bride's house and puts the मौरा maur on the mother's head and the मौरा mauri on the bride's head. Then the barber's wife (इनामिन hajāmin) cuts the finger and toe-nails of both the bride and her mother (the bridegroom's having been cut before he left home).

- 1327. The bridegroom's party then returns to the জনবাঁধা januansa, and the bride goes inside the house and exchanges her ক্ৰয়াই kaneai for her wedding dress or ঘিনাই piāri (see § 1348). The bridegroom is then sent for and is seated under the মানে markwa, and the father or elder male relation brings the bride and seats her beside the bridegroom under the মানে markwa, to his left. Some one belonging to the bride's family then goes inside and gets the bridegroom's maur from the bride's mother, and brings it out, and it is put on the bridegroom's head.
- 1328. Then the marriage service is read by the Brahman. This is called মুদন্তনা shumangali or মুদন্তনা snmangali. The bridegroom sits under the মানু আমানিক in front of the bride. The father of the bride sits kneeling on one knee, keeping the bride sitting on his other thigh. This is the ceremony of giving the girl in marriage, and is called কাল আ হাৰ kanein dan or বাঁঘা (বাঁঘ or বাঁঘ্যা) বীধানে jāngha (jangh or janghiya) baisāëb.
- 1329. It is not necessary to describe particularly the procedure carried out by the officiating Brahman. He recites (or is supposed to recite) verses from the Vedas, and leads in various acts of worship, such as throwing incense on the fire, throwing rice (अवस्त achchhat) about, worshipping Gauri, and the like. At one period the Brahman puts into the bride's father's hand a shell containing water, flower, achchhat, and metal, and makes him empty it round the base of the earthen pot

चौसुख chaumukh) is burning. He makes him do this five or seven times. This completes the ceremony of क्रने आँ दान kaneāñ dān.

- 1330. From the time of the arrival of the विश्वात bariyat up to the completion of the क्लेग्रॉ दान kaneāñ dān, the father and mother of the bride can eat nothing.
- 1331. Next follows the knotting together of the clothes of the bride and bridegroom. This is ম'ত ব্ৰন্থ genth bandhan generally. South of the Ganges it is sometimes known as মত লাভ genth jor or মতলাভ্ৰ gethjoran, and in South Bhagalpur as ল্বাম মত janam genth. At the same time something of small value, such as a two-anna piece or a few pice, or sometimes a piece of betel-nut, is tied in the bride's waist-band and in her breast-cloth by the Brahman. Sometimes an ornament is tied to the bride's sheet, which is called ভাৰ্য पালা (or पहला) añchripālo (or pallo).
- 1332. The circumambulation of the sacrificial fire.—This is sometimes done by both bride and bridegroom, sometimes, e.a. in North-West Tirhut, by the bridegroom alone. They or he carry a winnowing sieve. The bride holds it in her hands in front of her. and the bridegroom follows her with an arm passing round her on each side, also supporting the sieve. Her brother fills the sieve as they go along with parched grain prepared in the fireplace formerly under the HL AI markwa, which the bridegroom at the same time scatters by shaking the sieve with his hands (this is called जाना किटाइ lāwa chhitāi or, in Shahabad, जाना मिराइन lāwa mirāib). Care is taken to keep the sacrificial fire (when there is one) or the altar to the right.* It is considered unlucky for the girl to pass it to her left. This ceremony is called भाषा bhanwar, भ वरी bhanwri, भारी bhauñri, or सत भौरी sat bhauñri. It is also called वेदि भ्रमाएव bedi ghumāëb. This circumambulation is performed five times, and is the important part of the ceremony. The couple on its conclusion are fumigated with incense by the officiating Brahman: This is called जारत arat धारती arti, जाती agti, or जागियासी agiyāsi. In South Bhagalpur it is called TH hom.
- 1333. When this is done, the bride's sisters and her brothers' wives amuse themselves by pushing the bridegroom about, and lifting him up by the ears. This last is supposed to be done five times, but

^{*} The reverse rule is observed by some castes when the horoscope makes out that it is necessary.

is rarely done more than once. It will be seen that this is only done by females. Amongst the Tirhutiya Brāhmans and Kayasths, however, it is done by the bride's brother. The ceremony is called वर्क वैधाएव उठाएव barak baisāëb uthāëb.

- 1334. This is followed by the application of vermilion. In this the bridegroom takes a small cup containing vermilion in one hand, and applies vermilion to the parting of the bride's hair with a piece of hemp. This is called सेन्स हान senur dan or सिन्द्र हान sindur dan.
- 1335. The stopping at the door.—The couple then leave the court-yard and go into the house where the family deity is put. This house is called नोइनर kohbar, or in South Bhagalpur कोइनर o kohbara. At the door they are stopped by the sister of the bride, who require the bridegroom to repeat certain verses, called द्वांच duraundh or द्वांचा duraundha. The bridegroom demands a present for doing so, and on this being given he repeats the verses. This ceremony is called द्वार केवार duār chhenkaï or द्वार क्वीन duār chhenkauni.
- 1336. The stealing of the shoes.—The bridegroom takes off his shoes before entering the house. If he is silent or is too nervous to speak much, the bride's sister may, as a joke, steal his shoes while he is inside, and conceal them somewhere, in order to compel him on his reappearance to speak, and say "where are my shoes?" This ceremony is called जूता चोगड jūta chorāï. In South Bhagalpur they make the bridegroom bow to a pair of shoes covered with cloth, and the ceremony is called जूता बोह जाह jūta gor lagāï.
- 1337. The couple then kneel facing the north-east, and perform the worship of the tutelary delive of the family, offerings being made to him at the same time. This is called nix universaled. The clothes of the bride and bridegroom are then untied, the promised presents given to the sister of the bridegroom, and the marriage is concluded, the bridegroom returning to the universale, and the bride remaining in the house.
- 1338. Shortly after the marriage, though this sometimes takes place the morning after, the bridegroom goes to his mothe:-in-law, who feeds him with rice-milk. After eating a little he son etimes takes the rest, dish and all, to the जनवाँचा janwāñsa, and finishes it there, or sometimes leaves it unfinished. This is called खोर खियाव khār khiyāo or वियाही भात biyāhi bhāt, or (in East Tirhut) महुद्यक mahuak and in west Tirhut खिरखियोनी khirkhiyauni.
- 1339. If the bride's people invite the bridegroom's people to stay over the night, it is called **AUGIE** THES marjad rakhab. This may last.

for two or three days or more. On the expiry of the period of मरजाद marjad, the bride's people see the bridegroom's party off. This is called रोसकति करि देव roskati kari dēb, &c., as in § 1291. In South Bhagalpur it is also called जोटजी totli. It is managed as follows: The bride's family collects in the court-yard all the presents received from the bridegroom's party, and with the assistance of village friends assesses their value. All this time the bridegroom's party is away in the जनवांसा janwāñsa. When the value has been assessed, the bride's father collects on his side presents to the value of at least one-fourth greater value than those received, and takes them to the জনবাঁৰা janwāñsa. These return presents constitute the dowry, and are called the इইল dahej. The bride's father lays them before the bridegroom's. Then the bridegroom's father takes a new cloth (चहर chaddar) and puts it on the bride's father. The bride's father in return presents the bridegroom's father with a purse of money of the value of the chaddar. Then both salām to each other-Then the bride's father, in token of allowing the other to depart' presents him with a sum of money varying according to means, and a lota of water, saying "राम राम rām rām," to which the other replies in the same words. This ceremony is called रमस्मी ramrammi, मोखन milan, मिलनी milnī, or समधो मिलावा samdhī milāwa. The two fathers are now, by relation, until sandhe to each other, and in token thereof they exchange cloaks and garlands. These exchanged cloaks and garlards are called समझे sandho. Amongst lower castes, as the procession is about to start, the bride's father gives each member money sufficient for the way expenses and drink, called वटवारी batsari, and in South Bhagalpur पायक pāthak. Then the procession, bridegroom and all, goes off.

1340. The untying of the bracelets.—Four days after the marriage the bride and bridegroom bathe, and the bracelets on their two wrists are taken off. This ceremony is called বীঘাই or বীটাই chauthāri or বাইনি chauthāri or বাইনি chauthāri or বাইনি chauthāri or বাইনি chauthāri. This is the first washing the bridegroom and bride get from the time of the arrival of the procession before the marriage. During the interval they have been anointed with cosmetics, ভ্ৰহৰ ubtan, &c.; see § 1342. Usually this is done in their respective houses, but in Patna the bridegroom sometimes goes to the bride's house to perform the ceremony. This concludes the marriage proceedings.

1341. Miscellaneous.—The wedding breakfast is (north of the Ganges) कवी kalau or सम्मनी majhni. South of the Ganges, in Shahabad it is पहल panghat, and elsewhere गोरीचा goraudha or गुरीचा guraudha.

The feast at the house of both parties the day before the marriage procession is भतवान bhatwān, भतवानी bhatwāni, or भोज bhoj. Before eating the guests wash their feet, and the ceremony is called पर प्रवासी pair pakhāri, पर प्रवास pair pakhārua, पांच प्रवासी pāñw pakhāri गोड़ सोइ gor dhōï, or गोड़सोसाइ gordhoāï.

- 1342. The cosmetic of turmeric, meal, oil, &c., rubbed on the bride and bridegroom for about ten days before marriage, is north of the Ganges অৰহন abtan, and in East Tirhut ভাৰতন ugtan, কালাহ kasār or কালা kāsa. South of the Ganges we find ভাৰতন ubtan or (in Patna) আনহন obtan very generally used; also আনহ āñwat and আঘান aptan in Shahabad, ভকতন uktan in South Munger, and কালা kasa, কালাহ kasara, or ভতকন utkan in South Bhagalpur.
- 1343. The horoscopes of the boy and girl are everywhere जनम पतर janam patr or जनम पतरो janam patri. Also, very generally टीपन topan. In West Shahabad they are also आगडली kundli. If they agree, the phrase मनना बनन ganna banab, or जीम मिलव jog milab, राम बर्ग वैस गेल rās barag bais gel, is used. To calculate the horoscope is गिनव ginab, or जीम मिलाएव jog milāëb, or दिन गुनी करव din gunni karab, or बमन पुच्छी babhan puchchhi.
- 1344. When the auspicious day for the marriage has been fixed, an announcing letter is sent to the bridegroom's father. This is known as the অনাৰ uলা lagan patri, or simply as the ভিতৰ chitthi, The formal invitation to the wedding is বঁৰনা neñwta or ব্ৰনা neota, or (in East Tirhut) বৰন nawat.
- 1345. The feast given to the brotherhood at the wedding is known as भइआरा bhaïāra, भइआरी bhaïāri, भइआरे bhaïāre, भइचारो bhaïchāro (Shahabad), जेवन(र jeonār, or भोज bhoj.
- 1346. In North-East Tirhut, amongst certain castes, especially the Bikaua (বিকাজা) Brahmans, caste money is paid as follows. If the bride's father is of lower caste than the bridegroom's father, the latter pays the former a sum in compensation called কৰ আঁ হাৰ kaneān-dān. In South Bhagalpur this is called মৰ main. If the bridegroom's father is of lower caste, he pays the bride's father a sum of money called বিকাশ bikri.
- 1347. The presents given are as follows:—ঘন্ত sanes, ভালা dāla, or ভালা বৈষ্টা dāl daura, are the presents sent by the bridegroom before the arrival of the procession. হলৈ dahej, as already explained is the dowry paid by the bride's father. Before the bridegroom leave after the wedding, he goes to bid his mother-in-law good-bye. Sh

and the other women give him presents, which are called सलामी salāmī. Other similar presents are in South Munger पूर pūran and in South Bhagalpur चौंक chaunk. निहाबर nichhāwar, निहाबर nichhāwar, or ने बहाबर neochhāwar, are presents made to the barber and his wife. त्रेदान gaidān or गौदान gaudān is the present of a cow made by the girl's father to the family priest (परोच्चित parohit, or (in East Tirhut) प्रोच्चित purohit or अवाज achārī). गुरह्यो gurhatthi has already been mentioned as the ceremony of giving presents to the bride by the bridegroom's elder brother (§ 1325). मोहदेखार mohdekhāi, मुदेखोंनी mudekhauni, or मुदेखों mudekhi, are the presents given to the bride by her mother-in-law or other female relatives of the bridegroom on her first coming to her husband's house.

- 1348. The पिछरी piāri, पीरो pīri, or (in South Bhagalpur) कनिऐती kansaiti, is the bride's yellow dress and कन्द्रावर kankāwar or कंघावर kankhawar is a red loin-cloth laid upon the bridegrom's shoulder during the ceremony.
- \$ 129:. The procedure is as follows:—When the bride is old enough to live with her husband, an auspicious day is fixed. Some days before the date, the bridegroom's family send a present of sweetmeats called মানা ক নিয়া gauna ke neāra. On the evening of the appointed day the bridegroom and his party arrive, and after feasting go off with the bride at dawn next day. The day before, a plough shaft (ছাম karis), but no yoke or bamboo twigs, has been buried in the court-yards of each of the respective families. Before the bride and bridegroom start, their nails are cut. This is called বহু হুহাই nah chhachhāi or বাই হুৱাই noh chhilāi. With the party the bride's people send one or more gaily decorated earthen vessels full of sweetmeats, called বুলো kunda or মহুহা mahar. The ceremony of cutting the nails is called in West Tirhut বুলি হুৱাই nawh chhilli.
- 1350. When the party arrives at the bridegroom's house, the bride passes from the litter to the door, putting her feet into a basket at each step. This is called दौरा में गोर डाउन daura meñ gor darab or घर पैसारो ghar pāisari.
- 1351. On entering the dwelling the couple go into the house where the family god is, and worship him. This is called गीर जगायन gor lagāëb.
- 1352. As they go into the house, another ceremony, called হুআহ ইলাহ duār chhenkāi, is performed. In this the bridegroom's sister

demands a present, and when it is given or promised she allows them to pass.

- 1353. On certain ceremonies performed by Soti Brahmans of East Tirhut.—Different castes and different localities have various marriage customs, but the one just described may fairly be taken as a standard Hindu marriage ceremony. It describes a marriage such as would take place in a well-to-do goala's house in the district of Patna.
- 1354. The Soti Brahmans of East Tirhut have several curious marriage customs which have existed for many hundred years, some of which will now be noted. The greatest care is kept in keeping up correct genealogies of members of this clan. The genealogical registers are called पाँचा panji and they are kept up by hereditary genealogists called पाँचार panjiyār. Once a year or oftener there are great meetings of these Brahmans at Saurath, near Madhubani, and other places, where the panjiyārs assemble and write up the registers. They also arrange marriages after consulting their registers, and give certificates to the parents certifying that the marriage is lawful, and that the parties are not within prohibited degrees of affinity. These certificates are called अधिकार माला adhikār māla or असुजन प्रच asujan patra. The settlement of the conditions of marriage is called स्थान sidhānt.
- 1355. When the bride is of equal or higher caste than the bridegroom, the parties meet in a distant place away from both their homes, and the conditions are proclaimed by the panjiyārs present. If, however, the bride is of lower caste, the following procedure is adopted:—

The bride and her faimly leave their house and going a little distance off erect a HL at marhwa for the marriage ceremony. On the day appointed for the wedding, the bridegroom starts from his home with his servants under the pretence that he is going out hunting. None of his relations accompany him, and although they, of course, really know for what he is starting, they pretend to be ignorant. When he arrives within a little distance of the HL at marhwa, he stops and then the sidhānt is proclaimed. By this time the marriage preparations are ready, and the bride's brother comes to him and conducts him to the appointed place. On his arrival at the door the bride's female relatives, each being called for this purpose a at bidhkari, catch hold of his nose with one hand, and with the other hold a sheet tied round his neck. In this condition they bring him into the HL at marhwa, and there the marriage is performed.

- 1356. After a time the bridegroom's friends pretend that he has been lost in his hunting expedition, and send a man called the site srautra to look for him. He returns shortly afterwards, and informs them that the bridegroom has married so and so, whereupon they all fall to and abuse him. After abusing him they change their minds and reward him.
- 1357. At the marriage a barber ties some paddy in a knot in the bridegroom's waist-cloth (হালা dhoti). This is called বান মাতি janam genthi. This is not untied until the fourth day after marriage, which is by this sect called the বন্ধা chaturthi.
- 1358. Another ceremony is the হ্ৰীন dasaut. In this a professional dancer (নৃত্তমা natua) comes up to the bridegroom and offers him sham sweetmeats (নিত্ত laddu), in return for which he receives presents. After this the bride and bridegroom go into the কাছৰ kohbar to worship the family god. On the way the bride's female relations set up shops of paltry articles, which the bridegroom is obliged to buy.
- 1359. Another ceremony is चयकट हो ghaskatti. In this the bridegroom cuts some grass for his father-in-law, and in return the latter promises to give him a horse.

CHAPTER IV.—MARRIAGE CEREMONIES AMONGST THE MUSALMANS.

- 1360. The writer is indebted to Kāzi Sayyad Raza Husain of Patna City for the following facts:—
- 1361. Amongst Musalmans there are two kinds of marriage ceremonies, भारहें (شَعِي) sharaī and उरफी (عرفي) urfi, or religious and ceremonial. The more strict and educated members of the community follow the former, and the common people the latter.
- 1362. العَبْرُ) shara i marriages are entirely free from cere monies of any kind. After the hetrothal the marriage is performed in strict conformity with the sacred law. The amount of dowry (मद्दर (عرم) mahar) is not fixed, but depends on the pecuniary circumstances of the parties. Immediately after the marriage, the wife goes to her husband and is settled for life.
- 1363. عربي (عرفي) urft marriages are not so frequent as they used to be. The spread of education and railways has tended to make people stricter in their religious duties, but, specially amongst the lower

orders, the following ceremonies are still in vogue. In these marriages the dowry (HEL ()100) mahar) is always fixed. In the cities it is fixed at one lakh of rupees, and in the villages at forty-one thousand rupees and one dinar. This is the amount of dowry promised by even the poorest people. It is needless to say that it is never given.

The parents first make themselves acquainted with one another's pecuniary circumstances, and the negotiations are carried on through a female match-maker (HITAT (ablance) mushāta). When the preliminaries are settled, a letter of ceremony is sent by the guardian of the boy to the girl's family. This letter is written on red paper, or on white paper sprinkled with red. The carrier of the letter, on arrival at the girl's house, is given sharbat to drink, and detained for a day or two. The reply is written on similar paper and returned by him, and this correspondence settles the marriage question. From this time marriage presents are exchanged between the parties, the boy's guardian making the first present. If at this time any women come from the house of the bridegroom on a visit to the bride's house the bride will not show her face to them.

1365. In some places, before the marriage is decided on the girl's guardians first see the boy. This may be done in two ways: either the girl's people send for the boy to their house, and serve him with betel-leaf, and give him rupees or gold mohars, or else the guardian of the bride sends some relative to the boy's house. There on his arrival, he is given sharbat to drink, and the first thing given him to eat is sweetened rice (Hist witha chāir). This relative reports concerning the boy to the girl's guardians.

1366. Betrothal.—This is High (with) mangni. In this the boy's guardian, after consulting with the other party to the contract, fixes a date, on which he sends presents with considerable ceremony. Large coloured earthen pots are filled with weetmeats and fruits, and sent with a large party. In some places a suit of clothes is also sent. The pots are carried on the heads of maid-servants, who sing songs when they start and when they approach the bride's house. As soon as they arrive they are given sharbat to drink, and while they drink the bride's people sing abusive and obscene songs to them. The persons that supply them with sharbat receive a small present. The maid-servants are also given sweetened rice to eat in a dish covered with silver leaves and pieces of fruit. Sometimes they are given sweetmeats to eat first and then dishes prepared with salt. They are

detained for at least one day. When they leave the bride's house on their return journey, they are given presents in money and sometimes suits of clothes. They are also given a plain ring (ZEI chha/la) a red handkerchief, and some sweetmeats as presents for the bridegroom.

1367. The letter of promise aret at Tat (4.5) & 8.5.) wada ka rukka .- When the time of marriage approaches, the parties, either orally or in writing, fix a date for it. Afterwards a customary letter of promise is sent, written on red paper and sprinkled over with pieces of gold or silver leaf. The letter is to the effect that such and such a day has been fixed, and that the writer hopes that it will meet with approval. Amongst poor families, the letter is sent in a bag of red cloth or velvet, together with two betel-nuts, some green grass, one or two pieces of turmeric, and a little rice. Amongst rich families, the letter is sent in a silver or golden box. The box is placed inside an embroidered bag together with the betel-nuts, &c. The whole is sent on a silver plate. The letter is always carried by a barber, who is given a handsome present, consisting of cash, clothes. and utensils by the girl's guardian. The guardian sends a reply either through the same man or through a messenger of his own. A tailor is then sent by the girl's guardian to take the measure of the boy's dress. He also gets a present from the boy's people on going away. The marriage must take place not more than two months after this correspondence.

1368. The going into retirement of the bride and bridegroom HTZ (algo) mayun or HTZ (algo) mānjha.—After the interchange of letters, the bride and bridegroom sit in mānjha.—The girl puts on a sheet dyed with safflower, and the women of the neighbourhood and her female relations assemble, and rub her with cosmetics (\$777 ubtan). singing songs as they do so. From that day the girl sits in a room, and never leaves it except for necessary purposes. She does not see the face of any man,—not even of her father or her brother. She eats only milk and fruits, and every day the barber's wife comes and applies cosmetic to her. In the meantime the boy is undergoing the same treatment. He wears similar dyed garments, is surrounded by females, and cosmetic is rubbed on his body every day. In South Munger he does not thus go into retirement.

1369. The ceremony of the grindstone—चक्की chakki—and the washing of the pulse—इाल मोई (دال سري) dāl shoï or दाल होई dal dhoi

Two or three weeks before the marriage a grindstone is put in one of the rooms of the female apartments of both the houses, which has been previously well cleaned. The following day a number of women assemble and singing, accompany the maid-servants who carry some mung (phaseolus mungo) to a well or river. Arrived there, they joke and sprinkle water on each other, while washing the grain. They then bring it back in the same way. It is dried in the sun, and ground into flour on the grindstone by seven women whose husbands are alive (ATTIMES sohāgini). It is then made into a dish called at bari for the ceremony of ATTIMES (NO.3) kandāri (see § 1377).

- 1370. The cutting of the clothes.—This is called fact पारचा (فاع پارچه) kita pārcha, and takes place in the bridegroom's house. Men and women are invited, songs are sung, and the tailor cuts out the marriage dress of the bride. When it is cut, all the men present congratulate the boy's guardian, and give the tailor a small present.
- 1371. A similar ceremony takes place in the bride's house on the day of the marriage procession. There the bridegroom's wedding garment is prepared, and when it is being despatched to him the male friends of the family assemble under a canopy in the female quarters. A few stitches purposely left unfinished in the bridegroom's drawers are then completed by the tailor, who gets some small fees from those present. This ceremony is called ৰাম (or, in South Munger, সামা) ৰক্ষাবৰ (النابية) sāz (or jāma) beotab.
- 1372. The vigil.— Taijugga.—This ceremony takes place in the house of both parties. A spot in the house is washed, and a small wooden stool is placed therein. A new water-pot is placed on it and is covered over with a new earthen cover. A red handkerchief is then tied on it. A garland of flowers is then placed round the neck of the pot, sweetmeats are cooked, and hymns sung entreating God to bless the bride and bridegroom. The women sit up the whole night near the water-pot, thereby intending to keep God awake. At dawn the sweetmeats and (TEH (12)) rihum* and sharbat are offered to God They are then distributed among the people.
- 1373. The erection of the canopy.— बायावन्दो (ساية پندي saya-banai) or عربة الله manrhua.—This takes place the day after the last ceremony. A canopy with four bamboo poles is erected in the female quarters. First, brown sugar is offered to the saint named Shakarganj, and then garlands are tied to each pole of the canopy. When the ropes of the canopy are being tied, the sister of the bride or bridegroom,

^{*} Rice-flour mixed with clarified butter, sugar, and milk, and made into balls.

or any near female relation of the father of either, comes in and stops the work. The persons employed are not allowed to proceed till they have promised to pay her a sum of money. When the canopy has been safely erected, a paste of sandal powder is rubbed on the faces of those present. In some places, after the erection of the canopy, a goat or a cow is sacrificed in memory of the saint Shaikh Abdul Qādir Jilani, (شيخ عبدالقادر جلاني). The flesh of the animal sacrificed is cooked on the spot where it was killed, with rice and gram, in new earthen pots. When cooked, it is offered in the name of the saint, and then eaten.

- 1374. The same night another ceremony takes place. A potter is ordered to make a small water-pot. This is coloured and painted with figures of horses and elephants. It is called and kalsa. It is placed in the courtyard and covered with an earthen cover, on which ears of rice and mango leaves are put. A four-wicked lamp (alea chaumukh) is kept burning on it every night. This pot is neither opened nor removed till the marriage ceremony is over. When it is first deposited, the women sing a song over it, the purport of which is, "We have shut up storm, rain, serpents, scorpions, and worms herein."
- 1375. On the same night another ceremony, called বিহন বৰ (Jan chihal tan (forty-persons), takes place. A number of beggars who play the drum and fiddle are invited, and towards the end of the night a pit, four or five feet wide and two or three feet deep, is dug under the canopy. In this pit large billets of wood are burnt, while the beggars play and sing hymns in honour of the same. When the fire begins to burn brightly they one by one fall upon it and extinguish it with their bare feet. Sometimes they carry the bridegroom in their arms while performing the ceremony. When it is over, fried gram and fried wheat mixed with sugar are offered to the forty saints.
- 1376. The song of Balaimiyan.—This is called पौर का नेजा (अर्थ) pir ka naija, or बार्ज मीयाँ (अर्थ) balai miyan, Next day the females of the neighbourhood are invited; a spot is washed beneath the canopy, and the green branch of a mango tree with leaves on it (or sometimes simply a wooden stick 3 or 4 feet high) is erected therein. A red handkerchief dyed with safflower is spread over it. The women then sing the song of Bālai Miyān. At the same time an कांद्रिया ankhiya* is put in a new earthen pot, offered to the saint, and then distributed to the people.

^{*} A kind of cake made of wheat-flour and rice-flour and boiled in water. It is shaped like the eye, ankhi: hence its name.

1377. Offering to deceased elders.—This is called कर्री (کندوري) kandūri or बीबी के सहनक (ابیدي کي صحفک) bibi ke sohnak, and takes place on the same night as the last ceremony. An earthen fireplace (বুৰহা chūlha) is prepared at home and placed beneath the canopy. The maid-servants go singing to fetch water, carrying several water-pots covered with red cloth, and accompanied by musical instruments. They must be married women of good character; they may not be widows, or women who have married twice. In the water which they bring, rice, gram, mung (phaseolus mungo), fruits of the egg-plant, and pumpkins, &c., are cooked. When cooked, first the rice is distributed on earthen plates, then on it the pulse, then a little tyre prepared specially for the occasion, and then the vegetables and cakes. On each plate one betelleaf and one garland is laid. In some places only rice, curds, and sugar, are put on the plate, and this is called मोडी केंद्री mithi kanduri. These plates are prepared in great number, and have been previously kept in a room washed for the purpose. Then the plates are offered, first one in the name of the prophet, then one in the name of his daughter Bibi Fatma (فاطنة), then one each in the names of many saints, and then one each in the names of the deceased members of the family, so far as they can be remembered. Great care is taken to make offerings in the name of all of the last. After this the females of the neighbourhood and those related to the family who have been invited assemble in a place in the courtyard (আনৰ angan) of the house, which has been well washed for the occasion, and sing songs in the praise of Bibi Fatma, and eat the offerings. No woman who has been married twice, or who is unchaste dare eat out of these sacred plates.

1378. The anointing.— নিজ বৃচাত্ৰ tel charhāëb.—This takes place in the houses of both the bride and bridegroom the day after the last ceremony. Each is made to kneel down on a wooden bench (বালা chauki), and a yellow cloth is thrown over him or her. Then seven married women বিহামিনি sohāgini) tie up seven cakes (মহাজা suhāli* and ঘাইন pītha) in a yellow handkerchief, and wave it round their heads. Then they anoint the whole body of the bride or bridegroom with oil. A small bundle is made up of mustard seeds tied up in a piece of yellow cloth, and then tied on the arm of the bride or bridegroom. This is called বানন বাহৰ kangna bāndhab.

^{*} A cake made of flour and turmeric and fried in clarified butter.

- 1379. The marriage procession.—This is attain bariyat, &c., as amongst Hindus; see § 1290. When the time for the departure of the bridegroom's marriage procession draws near, the maid-servants of the bridegroom's house go out, singing songs, to fetch water. their return they are stopped at the gate by the musicians, who refuse to let them pass till a present has been made to them. The water is placed under the canopy, where also a small stool is placed. The male members of the family assemble there, and, as songs are sung, the brotherin-law of the boy, or any near relative, digs a pit there. This is called 'digging a pond,' पोखरा खोदन pokhra khodab. He also gets a present for doing this. The bridegroom then bathes at this place, and puts on his wedding garments, consisting of (a) coloured drawers, (b) a kind of overcoat (जामा (اماع) jāma) dyed with the safflower, or made of एकरहा ekranga or of brocade (असावरी (اسارری) asāwari), (c) a white turban covered with a red cloth, or a red turban, (d) a garland of flowers, and (e) a handkerchief carried in the hand. He then mounts on horseback. and visits first the grave of some saint, where he makes an offering of sweetmeats, and then the village imāmbāra (दमामवाड़ा (।),* where he makes a similar offering. He then starts for the bride's house, and on approaching it he pays similar visits to the tombs of saints and the imambara there. In the meantime the bride has also bathed, put off her Hith mānjha dress, and put on another which has been prepared either in her own house or in that of a relative.
- 1380. When the time for the arrival of the bridegroom approaches, the bride's maid-servants set out on the road on which it will come, carrying with them rice soaked in water and a newly-made ladle (st doi), to which is tied a piece of red cloth. They stop at a well or a river, lay the ladle down on the ground, and cross over it one by one, eating the rice as they do so. They then dig up a factati chirchirat shrub which they had previously noted, and carry it home, singing songs. The root of the tree is ground up and made into pills, which are administered to the bridegroom on the night of the sast jalwa (§ 1384).
- 1381. The sending of presents.—This is called ৰাম্ব (আহল) sāchak. Before the arrival of the marriage procession a বহা bari is sent

^{*} An imambara is, according to Bihar tradition, a building erected in honour of the celebrated martyr Imam Hassan, the grandson of Muhammad.

[†] Achyranthus aspera, said to be of sovereign virtue to one bitten by a venomous reptile or stung by a scorpion, &c.

to the bride's house. This word has two meanings, viz. (1) a dish of cooked pulse, and (2) that here referred to,—all the following presents taken together. It consists of:—

- (1) Dresses for the bride, of from one to twenty-five suits. The first suit, or wedding dress (বিল ল লাভা দেই ke jora) is also called the মাছাৰা (এএএ) shāhāna or royal suit. It is not worn after the fourth day of the ceremony. It consists of a pair of long drawers of satin cloth and a লামা jāma (see above) of brocade, tasar silk, or units ekranga. A second suit, of also of fine materials, for the fourth day is called the নাথা লাভা chunthi ke jora; and a third suit, for the tenth day, বেষয়া ল লাভা dasahra ke jora. Each suit is of less value than the preceding one.
- (2) The chaplet, सिहरा (। sihra, for the bride.
- (3) Some raw thread dyed with safflower. This is called বাজা nāra or কালাবা (১৬৬) kalāwa, and varies in amount from one or two chhatanks to a maund.
- (4) Some otto of spices, बोहाग के अतर (سہاک کا عطر) sohāg ke atar.
- (5) Sweet-scented oil.
- (6) A cone-shaped basket (called ৰাছান মহা sohāg pāra) of bamboo, coverd with red paper and containing ছুবাছৰ বা chhalchhabela, নাহ মীঘা nagr motha, বাব ছুব bāl chhar, the bark of the bay-tree (বল tai), cardamons, sandal-wood, grains of musk, nutmeg, mace, saffron, cassia, turmeric, &c.
- (7) Sweetmeats.
- (8) Fruits viz. almonds, pistachios, grapes, dates, cocoa-nut kernel, &c.
- (9) Spices for betel.
- (10) Fifty-two water-pots. These are small in size and are gaily coloured. In each a little rice, some betel-nuts and some mango-leaves, are put.

These things are carried on the heads of maid-servants in procession in trays, accompanied by torches, music, and fireworks. First comes a large tray carrying the royal robes, then small trays, on each of which is placed another suit, and then the rest. The whole is covered by a long piece of cloth called surfated daljhakna.

1382. In the meatime the bridegroom's dress is despatched from the bride's house, with a tailor, to meet the procession. The dress consists of a red जामा jāma (see above), long drawers of silk often worked with gold and silver flowers, a turban covered with a red handkerchief on which is laid a garland, and over this a very thin handkerchief, called मसना (عقنع) maqna or veil, and a red handkerchief for him to carry in his hand. When the bridegroom is clothed in this by the tailor, he gives the clothes in which he has travelled so far to the barber, who follows the bridegroom, carrying an umbralla over his head. Then the ceremony of निकास (علاقة) nikah or religious marriage is performed, and dates and sweetments distributed to the assembled guests.

1383. After this the bridegroom goes on horseback to the . bride's house with great pomp, accompanied by a large party of men with torches, fireworks, and music. When they reach the house, all the men remain standing outside, while the bridegroom enters the female quarters of the house either on foot or horseback. There he sits on a wooden stool (which is given him in dowry), and his mother-inlaw (or if she be dead, some other female relation of the bride) comes to him carrying a plate containing a small lamp made of flour and a little stat arwa rice. She warms her hand at the lamp, and then touches the cheek of the bridegroom. While she is doing this, a woman comes and whispers in his ear the following Hindi verse " सीने में सीहाता, मूर्ड में ताता। जी दुलहा का मन दुलहिन से लाता। sone men sohāga, sāi men tāga o dulha ka man, dulhin se lāga, i.e., borax* in gold, a thread in a needle, and the bridegroom fell in love with the bride." Then six married females (बोहार्शिनी sohāgini) and the mother-in-law alternately touch the cheeks of the bridegroom with the आशा arwa rice. He is then given some sharbat to drink. This is prepared in various ways: sometimes the wet hair of the bride after she has bathed is dipped into it, sometimes a small piece of sugar is put into her hand till it becomes moist with the perspiration, and then the sharbat is made of it, and sometimes it is made of a piece of sugar which she has taken into her mouth and crushed between her teeth. Then the bridegroom stands on the wooden stool, and a maid-servant carries in the bride in her arms, and touches the back of the bridegroom with her feet, and takes her away: then the bridegroom returns to his own party.

^{*} Borax is a flux for melting gold.

1384. The satt jalwa. The day after the arrival of the procession, milk, a dish called मलीहा (ماليدة) malīda or sweetmeats, and sharbat, are sent from the house of the bride to the bridegroom's party. The Hallet mulida or sweetmeats are put into the milk and drunk by the bridegroom out of a cup of silver or copper, which is given to him afterwards in dowry. Then the others drink it. The same evening maid-servants come from the bride's house singing songs, and take away the procession umbrella, and under its shade seven married females grind the spices which came in the सोद्वास प्रा sohag pura, and when ground, apply the powder to the hair of the bride, which they also tie with the नाइ। nāra or string which came at the same time. The scented oil is also applied to her hair. Then the bride puts on the royal dress, a garland of flowers, the chaplet खिद्दा () sihra, and a veil, which is thrown over her face. She takes off all the ornaments of her maidenhood, and puts on new ornaments sent her by the guardians of the bridegroom. Black powder ([missi) is applied to her teeth, and she is adorned in every other practicable way. During the day, it may be added, myrtle leaves have been applied to the soles of her feet to make them red. When she is ready, the bridegroom is sent for and he comes walking, preceded by a maid-servant walking backwards, and carrying a plate on which is a burning lamp, so arranged that the smoke is thrown towards the bridegroom. When he reaches the gate of the female quarter of the house, the mother of the bride, or (if she is dead or a widow,) any other married woman, meets him, and conducts him inside. The manner of doing this varies in different places. Sometimes the mother carries in her hand a plate in which lamps made of flour or silver are burning, and the wicks of which are of red cloth. A small quantity of the red thread (नाइर nāra) already mentioned is also laid on the plate. She walks backwards with her face towards him, and at every step throws down a piece of thread, and asks the bridegroom to pick it up and lay it on the plate. In this way, and at the same time touching his cheeks with her hand warmed at the lamp, she takes him into the inner yard, under the canopy In other places the mother-in-law gives him betel to chew, which he bites and throws away.

1385. When the bridegroom comes under the canopy he sits on a wooden stool near a bed. As long as he stays there his sister (or. in her absence, a maid-servant) spreads a portion of her cloth (stri) sari) over his head. Then the match-maker (Hutat (stri) mushata) throws a string round his neck, and pulling it gently, refuses to

^{1.} The word is a corruption of the Arabic jila.

let it go till she is paid something. A cloth is then hung between the bed and the stool, and the match-maker (who has also had charge of adorning the bride) makes her stand on the bed in such a way that the bridegroom can only see her face. She then places the two hands of the bride on her (the bride's) forehead, and moves the bride's head this way and that way. A coloured handkerchief, in which is tied rice and turmeric, is then given to the bridegroom, who throws it on the bride, and each time he does so he is given a betel leaf in which pieces of the root of the चिर्चिरा chirchira shrub already mentioned are wrapped up. This moving of the head and throwing of the handkerchief is repeated seven times, and the ceremony is called जाना देव (جارة دينا) jalwa deb. The bridegroom then sits on the head of the bed, and the match-maker takes off the chaplet and veil from the face of the bride and shows it to the bridegroom, who for this favour gives her a present, and at the same time receives presents from the female relations of the bride. Sometimes, after this is done, a cup containing sandal-wood and a finger-ring of silver, which has a small cup made in the place where there is usually a stone, is given to the bridegroom, who, after dipping the ring into the sandal-wood, touches the forehead of the bride with it. In other places vermilion (सन्द senur) is used instead of sandal-wood.

- 1386. Then the wife of the bride's brother, i.e., the bridegroom's ঘটেল (ুল্লু) sarhaj, comes and sits on the bed, and throws little balls of flour at the bridegroom, who does the same to her. This ceremony is called মাই বিলৰ gend khelab. A maid-servant then carries off the bride in her arms, followed by the bridegroom, who catches hold either of a corner of the bride's sheet (ঘই chaddar) or her finger.
- 1387. It must be noted that throughout all these ceremonies the bride has kept her eyes shut, and never moves on foot, but is always carried in the arms of a maid servant.
- 1383. The bride and bridegroom are then made to stand in an outer room (द्वान datān) and in the hands of both a little rice is put but the hand of the bride is turned backwards. They are then caused to toss their hands up in the air, by a maid-servant, and thus the rice is scattered through the house, and the bride says at the same time that she is filling the house of her father and mother. The bridegroom also says that he is filling the house of his father and mother-in-law. This ceremony is called at at a ghar bharab. The bride is then carried

off to a well-furnished room, where the bridegroom takes off her shoes with his own hands.

- 1389. The departure of the procession.—This is رفصتى rukhsati, and takes place on the third day after the above-mentioned ceremony. The bridgeroom is called into the female apartments, and he and the bride are given rice-milk (khir) to eat. He affects displeasure, and refuses to eat with her. The mother then makes him a present, and he consents to do so. Then the bride and the bridegroom sit together on a carpet, and a small piece of sugar on a betel-leaf is placed first on her head, then on her shoulder, then on the palm of her hand, then on her knees, and lastly on her feet. The bridegroom is pressed to pick up the pieces of sugar from each place with his mouth, or at least with his hands. This ceremony is called नवाल प्रव
- 1390. When the bridegroom goes off to his own house with the bride, she is carried in the arms of a maid-servant, and keeps her eyes shut till she reaches the court-yard of her husband's house. The sister of the bridegroom first meets her with a jug of water and washes her feet in a plate, which she (the sister) keeps as her perquisite. After this the ceremonies of **TI HIA** ghar bharab and **TIA** I A nabāt chūnab are performed again in the bridegroom's house.
- 1391. The ceremony of fourth day —This is चौथा chauthi or Tries chauthari. It takes place on the fourth day after marriage, i.e. on the day after the arrival of the bride and bridegroom at the latter's house. The bridegroom takes off the thread नाजा nāra with which the hair of the bride had been tied. The women of the family then bathe the bride in the female apartments, singing songs at the same time, and the bridegroom himself bathes outside. Sometimes the bridegroom also bathes inside. The bride then puts on her dress made for this day (see § 1381), and the bridegroom also puts on the dress given him by his father-in-law. The bridegroom then enters the female apartment, and joins in the ceremony of ভুঝা jūa, or gambling. Seven spotted shells (चित्ती कौड़ी chitti kauri) and a necklace (चन्दन द्वार chandan hār) are thrown up in the air. A maidservant extends the bride's hands, and the bridegroom his own, and both try to catch the falling necklace. The one who succeeds wins the game.
- 1392. Two or three days after the arrival of the bride in the bridegroom's house people come from her house to take her back. The bride's

younger brother and other relations may form some of the party, but not elders, such as the father or uncles. They bring with them presents of sweetmeats, rice, pulse, a goat, &c., varying in quantity according to means. Two or three days afterwards they return with the bride and bridegroom.

1393. The ten days' stay.—This time the bridegroom stays nine or ten days in his father-in-law's house. This stay is called the द्वारा asahra khāna. On their arrival a room is made over to the bridegroom in the female apartments, and the bride is made to walk into this room accompained by her female relatives and those of her husband all singing songs. This is the first time the bride is allowed to walk since the commencement of the ceremonies. Up to this she has been always carried about. When the bride approaches the bridegroom in this reom, he is expected to salute (अलाम salām) her. If he does not do so, showers of abuse are poured upon him.

This concludes the wedding ceremonies.

CHAPTER V.—BIRTH CUSTOMS GENERALLY.

- 1394. An adopted child is amongst Musalmans मोतमज्ञा (अंग्रंक) motmanna. Amongst Hindus he is पालक pālak, पोसपुत posput, or पोसपालक pospālak. Local names are पोस्वंटा posbeta or पोसवालक posbalak in the south-east, and करता पुतर karta putr in East Tirhut. To adopt a child is पोसिया जैव posiya leb, गोद जैव god leb, or रास पर जैव rās par leb.
- 1395. When a woman cannot suckle her child, owing to pains in and hardness of the breast, she is called অন লিয়াছা thanailiyahi. Inability to suckle on this account is অনলা thanaili. When a child is not well nurtured owing to the untimely death of its mother, or to her milk running dry, it is called হুমহুহু dudhtutua or হুমনুহুমা dudhkatua. In South Bhagalpur it is কুলা kalra.
- 1396. A seven-months' child is सत्वांस sātwāns or सत्वांसा satwānsa generally; also सत्वांस satwānsu south of the Ganges, सत्तमास satmās in North-East Tirhut, and सत्तमसूचा satmasna in South-East Tirhut and South Bhagalpur. An eight-months' child is अदवांस athwāns generally; also अदवांस athwānsu south of the Ganges, अदमास athmās in North-East Tirhut, and अदमसुद्धा athmasua in South Bhagalpur.

- 1397. An only child is एकजीता eklauta; also एकड्वा ekāhula in Shahabad and एकोनियाँ ekauniyān in South Bhagalpur. A first-born child is पहिंचीटा pahilautha. The youngest child, i.e., the last which a woman has, is called पेटपॉक्चा petponchhua or कोरपॉक्चा korponchhua. When a girl is born after three boys (which is considered very lucky), she is called a तेतर tetar, and she is even often named तेतरी tetri. In the south-east, however, a girl born after two and not after three boys is so called. A child whose elder brother is dead is called मराक् marāchh, or मरक्चा marachhwa, or (in South Bhagalpur) मरोक्षा marochha, and (in North-East Tirhut) मक्दे machhaī. Such children are treated and dressed as girls, sold to the midwife for a few cowries, and brought back again and given opprobrious names, in order to induce the demon of death to think them of small account and not worth killing.
- 1398. When a woman has a child every year she is बरसाइन barsain, or in South Bhagalpur बर्सेनी barsaino. A woman with only one child is एकींज ekaunj, or to the east काक वज्ञा kāk banjha, or कौन्या वाँमा kaua banjh. The latter name is said to be. derived from the children's game of काम द्वास kag durus, or "odd or even." In this game one boy guesses whether another has an odd or even number of cowries in his hand. If he guesses an odd number he says काम kāg, or if an even one दुवस durus. Hence काम kāg means an odd number, and specially 'one.' A barren woman is वाँका banih, वाँका विद्वा banih bahila, or (in the south-west) वाँकिन banjhin. A woman after delivery, until the purificatory ceremonies are performed, is अलवांती alwanti or परशीती parsauti. The lying-in-room is north of the Ganges बोदरी soiri, and to the east also सोगर soer. South of the Ganges it is सौर saur, सौरी saurs, or जुचा खाना jachcha khāna. In this a fire is kept burning for ten days after the woman's delivery. This fire is known to the north-east as अशियाची agiyāsi, and in South Bhagalpur as पोड़ा pora. Elsewhere it is पर्वेची pasanghi. with a variant पर्वती pasangi in the south-west and in South Munger.
- 1399. The presents given to a woman in a state of pregnancy are known as ঘটাৰ sadhor. In South Bhagalpur such presents are given after delivery, and are called ঘটাৰা sathora. অন্তবানা achhwāni is caudle given to a lying-in woman to produce milk. It is also called ঘটাৰ sothaur in the north-east and ঘটাৰ sonthaura in Gaya and the south-west. Another name current in the north-east is

चाहरसी adhrassi; in South Munger it is करना kadwa, and in South Bhagalpur छारो गूड़ ādo gūr. The longing of a pregnant woman is होइद dohad or सन्चलन manchalab. The earthen cakes which she is fond of eating when in this condition are called खपड़ा khapra.

CUAPTER VI.—CEREMONIES PECULIAR TO THE BIRTH OF A HINDU CHILD.

- 1400. When the labour pains commence, the चमाइनि chamāini or चुमेनी chamaini i.e., the native midwife, is sent for. She is also called स्मादिन or डमादिन dayrin. On her arrival she puts a finger-mark হৌৰা tika) of vermiliou on the wall. This ceremony is called बोहारी sorāri, and is supposed to hasten the delivery of the child. As soon as the child is born, the midwife washes the forelock (32 lat) and feet (M) gor) of the mother, which operations are called जटघोचाइ latdhoāi and गोरघोत्राइ gordhoāi respectively. She gets a fee (नेग neg) for doing this. The child's navel-string ($\pi \bar{x} n \bar{a} r$) is then cut. If the child is a HTTE marachh (or HEET marachhwa). i.e., if the child which was born before it from the same mother is dead, the navel-string is all thrown away. Otherwise it is buried in the floor of the lying-in room, and over it the fire (प्रवि pāsanghi) is placed. The latter is called in South Bhagalpur प्यनी pasni or घूर ghūr. The child's body is then rubbed with a saut kothwar, which is the dust of a sun-dried granary (कोडी kothi), in order to take off the fætal excretion (जावर jāwar or stat jāmwar). The midwife's fee for cutting the navel-string is नारकटाइ narkatāi or नरकटाइ narkatāi.
- 1401. When the child's body has been thus rubbed with dust, it is bathed in lukewarm water, and then the midwife throws it up in the air and catches it again five times. This is called আহো আলাফৰ larika lokāöb. At the same time another woman strikes a brass dish (খাই বলাফৰ thāri bajāöb), and the mother holds in her hand a handful (অলুই anjuri) of grain, which last is the perquisite of the midwife. The afterbirth (জিলাই lijhri or বাহ ঘুইৰ nār purain),* &c., is then thrown away in a vessel called ভাষাই khapraur or (in Gaya) ভাষাই khaprauri, for which the midwife receives a fee called ভাষাই মূল্যহে khapraur phenkāï.
- 1402. Two or three days after the birth, when the ঘ্টাছিব prohit or family priest has fixed on a lucky day, the ceremony of বস্থাবৰ

^{*} The after-birth of an animal, as distinguished from that of a human being, is that that or that jhar or that jhar.

nahāwan is performed. This consists in नीम nīm (azadirachta Indica) leaves being boiled in water, and both the mother and child being bathed with the decoction. Then a handful of seeds of TIE rai (mustard, sinapis racemosa) and ज จั๋เรา jeñwāñin (dill, ligusticum ajowan) is waved (বিস্তাৰ্ কৰে nichhāwar karab or আঁছৰ aunchhab) round the mother's head and thrown into an earthen cup containing fire. When the seeds are consumed, the cup is upset, and the mother breaks it with her left foot. Then she sits with grain in her hand, while the brass dish is again beaten, and the midwife again throws the child five times in the air. This all takes place in the court-yard of the house, and is done to avert the evil eye. It is the first day on which the mother comes out of the lying-in chamber. The same day this chamber is plastered over with fresh mud, amongst the rich by a maid-servant. and amongst the lower classes by the husband's sister ननइ (nanad), who gets a fee for this, called खोदरो लिपाद soiri lipāi or (south of the Ganges) सौर सिपाइ saur lipāi. The same day the washerman takes away the lying-in clothes (कृतका के कपड़ा chhutha ke kapra), and washes them. His fee for this is called zan chhutka.*

- 1403. The next day after bathing, the barber pares the mother's nails, which ceremony is called নাছত্ত্ৰী nohtungi or বছত্ত্ৰী nahtungi, and his fee is known as নাছত্যাহ nohtungāï.
- 1404. On the seventh or eighth day, when the mother is first able to eat rice, the ceremony of Eta signature then the joraëb is performed A hole is dug in the ground, into which milk and water are poured. The mother sits close to it, and eats her first dish of cooked rice, From this day collyrium (ATAT kājar) is put on the child's eyes. Before this, when oil was rubbed on the child's body, the child has been laid on its back during the operation, but henceforward it is laid on its face for the application. From this day, also, the mother gets a bed to sleep on. Upto this day she had been fed only on caudle and on a mixture of oil, turmeric, and molasses (ETAT IX hardi gūr).
- 1405. On the twelfth day the ceremonies of হাঁনী কালিব doni jhānkab and ছতা chhathi are performed. Sometimes the latter ceremony is omitted. In the former, five হাঁনা donni or হানা dona, which are a kind of platter, are prepared of leaves of the jack-tree (ক্তছ kathar). In these cakes (মুহা pūri), rice milk (আহ khēr), &c., are placed. Sometimes the leaf platters are omitted, and rice milk, &c., is simply laid

The washerman caste is considered an unclean one because its members touch these garments.

on the ground over the cakes. Worship is then performed, and the articles eaten.

- 1406. The Edichathi or Edichathi ceremony is also called in Tirhut Educ chhathiyar or Edchathi. As its name indicates, it should properly be performed on the sixth day after birth, but this rarely occurs now-a-days. When it is held on the twelfth day it is also called att barhi. In this ceremony a kind of square marked with diagonals and made of cowdung is fastened on the wall. At every corner and intersection cowries are fastened, and the whole is painted with vermilion, and cakes, &c., are laid before it. The child is then oiled, has collyrium applied to its eyes, is wrapped up in a cloth, and placed before it. It is then dressed in new clothes, and rings (agraem) are put upon its arms and feet for the first time, and some money put into its hand. On this day also the child is named, and the relatives are fed.
- 1407. The ceremony of purification performed on the fortieth day after birth is called दिखा chhilla. In South Munger a similar ceremony takes place on the twentieth day, and is called व्यवस्था basdauri. The ceremony of first feeding the child with rice is called व्यवस्थाव anprāsan, also (south of the Ganges) विश्ववाद khirkhiyāï and विश्ववाद khirkhatāï. In Gaya it is विभव चर्चा nimak chasi, and in South Munger वरावन chatāwan.

CHAPTER VII.—BIRTH CUSTOMS AMONGST MUSALMANS.

- 1408. The navel string (नार nār) is cut by a चमने chamaini, and the child is then bathed गोसल करायन (نياز عران) gosal karācb. Sweetmeats are then consecrated (नियाल इस्व (نياز عران) niyāj karab) in the court-yard by the male members of the family, and the milk of a respectable and virtuous woman is given to the child in a shell (सित्हा situha). This ceremony is called इधिपलाइ dudhpilai. The people are then called to prayers by striking a brass pan (थारी thāri) with a stick, and this custom is called बन सलवात (एर्ज किंग्र) ban salwāt. In South Munger it is called बांग सलवात bāng salwāt.
- 1409. The lying-in room, in which the mother (प्रसीती parsauti is, is always kept warm with an अंगेडी angethi or moveable stove, and is called सीरी sauri, &c.; see § 1398. Caudle (अञ्चानी achhwāni) is given to her to produce milk, and oil mixed with turmeric and molasses is given to her to make her strong. This last mixture is called स्रामे मूर hardi

gar. Until milk flows in the mother's breasts, the child is wet-nursed with the milk of the woman whose milk was given to it immediately after it was born.

- 1410. On the third day the mother and the child are bathed and dressed in new clothes, and the women of the neighbourhood come and sing songs, and receive oil and vermilion. Up to this the mother has had nothing to eat except the caudle and the mixture already mentioned, but now she is allowed to eat food and to sleep on a bed.
- 1411. On the same day the washerman takes away the lying-in garments, and the barber pares the mother's nails and shaves the child. The former operation is called বহুত্বী nahtungi, and the latter বাৰ নহামা (بالتراشي) bāl tarāshi.
- 1412. The fees of the midwife (चमेनी chamaini), of the washerman, and of the barber, are all known as परचौती के कमाद parsauti ke kamāi.
- 1413. On the same day the lying-in room is plastered over with mud plaster. This operation is known as sitt feurs soër lipië.
- 1414. On the fortieth day the consecration ceremony (বিয়াল (খু) niyāj) is again performed, and the relations are fed.
- 1415. Circumcision is खतना khatna or सुन्नत sunnat. See also

CHAPTER VIII.—DISPOSAL OF THE DEAD AMONGST THE HINDUS.

1416. The burning of a corpse is दाइ देव dah deb, आधि देव agi. deb, दाश करने dagadh karab, or जारन jārab. In North-East Tirhut it is also बंद्धार देव sanskār deb, and in the south-east जाराय jarāēb. When a Hindu dies he is taken out of the house and placed on a bier. A bier is रखी ranthi generally; also दिन्दी tikthi in South-West Shahabad, टाटो tati in the east generally. टाट dhath in North-East Tirhut, फड़की pharki in South-East Tirhut, and प्राथित chachri in South Bhagalpur. Sometimes he is simply placed on a bed (पराद charpāë or खिट्या khatiya). Four men, who are called मजिन के जानिहार mujil le jānihār, or in South Bhagalpur जनकटिया kankathiya, carry the bier on their shoulders and set it down on the ground outside the village. This is called नगर विद्या nagar bistānw, and is done in order that the people who are to accompany the corpse (who are called मजिन्दा majiliha) may collect.

- 1417. After the departure of the corpse from the house the walls of the latter are plastered over with fresh plaster, and outside it are placed a stone, cowdung, iron, fire, and water for the Historia majiliha to touch on their return from the cremation.
- 1418. The four men who carried the bier take it on, when the people have collected, to the place of cremation on the bank of a river. This place is called असान asmasān, or म्रह्ही murdhattı north of the Ganges. In North-East Tirhut it is समसान samsān. South of the Ganges it is चिरार chirār or चिरारो chirāri, or to the South-East मामही marghatti or मामहिया murghatiya. In East Tirhut it is also called मामह marghat or मामही murghatti. They then bathe the corps (नहनापेन nahwāëb or असनान नारायन asnān karāëb). The heir or chief mourner (नारा karta) then has his head, beard, and moustaches shaved (मारा कोलिंग karta) then has his head, beard, and moustaches shaved (मारा कोलिंग karta). He then dresses the corpse in new clothes, viz a waist-cloth (नाहा kachchha) and a sheet, washes its mouth, and then with the assistance of the other men places it on the funeral pile. To dress a corpse in this way is कानायन kaphnāëb.
- 1419. A funeral pile is चिता chita generally. also चेती chaiti in Gaya and EIII sāra in Patna and the south-east. To prepare it a trench is dug in the form of a cross and four pointed logs (Est khūnta) are driven into the ground at each end, and between them the logs of wood are piled. When the corpse is placed on the pile, the chief mourner (करता karta) anoints its mouth with a mixture of गुगुल gugul (gum of the amyris agallocha), barley, inceuse (Au dhūp), waternut (Heifi makhāna), honey, sesamum, and sweetmeats. He then buys fire (आ्रा मोल बेब āgi mol leb) from a डोम Dom (some, however take fire from the house), and with it lights a long torch () and laka), He then walks round the corpse five times, touches its lips each times with fire (पचकरमा pachkarma), and sets fire to the pile (द्राध करव dagadh karab). When the body is nearly burnt, each of the persons present throws five sticks into the fire. These are known as प्रकृतिया pachkathiya north of the Ganges; in Gaya and the south-west they are पँचआति panchāgi or पँचअतिन panchagin ; in Patna they are पँचलकडी panchlakri; and in the south-east as प्रकाट pachkath or प्रकारन panch kāthi. When the body is nearly all consumed, the fire is put out (पानि देव pāni deb) with handfuls of water, and the remaining small unburnt portion is thrown into the river for fishes and tortoises (Heat at machhkachh la). They then wash the place where the body

was burnt, and the chief mourner (करता karta) plants a tulsi tree near by, and writes on the ground the words राम राम rām rām.

- 1420. They then bathe at another landing-place (বাৰ ghāt) and sit down. Then the কৰো karta gets up first and walks towards home, followed by the others. When they arrive at the door of the house, they touch the stone, cowdung, iron, fire and water already mentioned, and then their left ears, each with the little finger of his left hand. This ceremony is called কৰ কাৰী ভবাৰে kān kāthi utārab. They then separate. Some castes, however, instead of performing this ceremony, simply bite a piece of bitter nim leaf, and then go home.
- 1421. Offerings are sometimes made to the manes at the time of cremation, and these are called in South Tirhut सस्मसान पूजा asmasān pūja, or पंचिष्टा panchpinda.
- 1422. The day after the funeral the करता karta goes to the place of cremation, and pours on the site of the pile a little fresh milk. This is called चिता सेरायन chita serāëb. He then comes to the village pipal tree, where he finds the barber and the family priest (utilized parohit) waiting for him. The former has some fresh milk, and an earthen vessel (कॅटिया kantiya) carried in a sling (सिकहर sikhar) or मं ज manj rope. There is a hole in the bottom of the pot, partially stopped up with a plug. The karta hangs this up on a branch of the tree, so that its contents will drip out throught the hole on to the root. He then fills it with milk and water and covers the vessel with an earthen cup (दिवानी dhakni). He then goes round the tree three times, and goes home. The whole of this ceremony is called and zina ghant tangab. · On reaching home he feeds his relatives with rice-milk and urid pulse. and himself eats off a potsherd (aut khapri). Before commencing to eat, each person places a small quantity of rice and milk from his platter (uলৰ pattal) apart on another platter. This is called ব্যাছ বাঢ়েৰ ruah kārhab, and the whole ceremony is called दुधमँ ह dudhmunh or दुधम हो dudhmunh. and also दुधी dudhi in South-East Tirhut.
 - 1423. The same evening and every evening up to the tenth day (रखर्ग daswān) after the death the करवा karta lights a lamp made of mud and placed on the top of a stick. The first day it is placed at the spot where the deceased died. The second day at a little distance from it, towards the door. The third day further off again, and so on, it being arranged that on the evening of the tenth day it reaches the spot outside the door where the five articles (stone, cowdung, iron, fire, and water) were placed.

This rite is called दोया बाती dāya bāti, or (in East Tirhut) सुख राति sukh rati, and in Patna चिराम बत्ती chirāg batti. Up to the tenth day the बर्ता kurta every day after bathing throws into the river or the well a handful of sesamum (तिल til) mixed with rice and water. This is called तिलाँज्र इ दे tilanjur dab.

- 1424. On the third day after the death the rite of বিষাৰী tirāti is performed, and in South-East Tirhut, on the fourth day, the অথমখন athsanchan. On the seventh day is performed the ভাৰত্যত satnahāëb. In this the male members of the family touch oil and oli-cake (ভাৰ্ম khari) and then bathe. When they return, the females do the same and on their return to the house they put oil and vermilion on their heads, and a little gram soaked in water (অক্ত্ৰা akuri) is given to each.
- 1425. On the tenth day is performed the rite of হ্যক্ষে das karm, also called হ্যা daswān, and in Tirhut হ্যাবে dasgātr, and in North-West Tirhut হ্যাহা dasāhi. On this occasion the male relatives shave their heads, and those who are sons of the deceased their moustaches also. Then the Brahman who performs such obsequies, and who is called কাহোহা kantāha or মহাবামৰ mahabahan, comes and performs the ceremony of making obsequial offerings fure unital pinda parāëb. If the deceased is a male this Brāhman gets as a fee all the requirements of a man (clothes, bed, shoes, umbrella, fan, dishes, lota, &c.), and, if a woman, all those of a woman. On the eleventh day offerings (fure pinda) are again made.
- 1426. Brāhmans are then feasted. This is called जमभोज brambhoi भोज bhoj, or कारज kāraj. Amongst Brāhmans this takes place on the 13th day after the death, amongst Rajpūts on the 14th day, amongst Vaisyas and amongst some Sudras on the 16th day, and amongst other Sudras after the expiry of a month. The ceremony is as follows :- In the day-time, the परोस्ति prohit or family priest performs the fuest pinda ceremony, and after it the atal karta sits on a square marked on the ground (चौका chauka). A new turban is tied round his head, and he is dressed in new clothes. This is called une वसाएव pagri banhāëb. The relatives also put into his hand an offering of money, called नेवता neota. Brahmans are then fed (बचान च वनार brāhman ieonār). Afterwards, in the evening, the caste brotherhood are fed. On this day the widow of the deceased is clothed in her widow garments, which are known as igait rant sari, or (in Tirbut) र इसार ranrsar. Amongst the upper castes this is a white cloth, but amongst the lower ones it is a coloured one.

- 1427. In the case of the death of a male, पिणा pinda ceremonies are performed six months and a year after death: the first is called इमासो chhamasi, and the second बरहा barkhi. When, however, a marriage has to be celebrated in the family, the ceremony is performed three months after death, and is called तिनपद्यों के पिष्टा tinpakhi ke pinda. On all these occasions also Brāhmans and the caste brotherhood are fed.
- 1428. When all the funeral ceremonies have been performed in the orthodox way, they are called किरिया करम kiriya karm. When the body is merely thrown into a running stream, it is called प्राइ parwāh or चलप्राइ jalparwāh. On five days in the month a body must be burnt with five efficies of कुस kus grass (poa cynosuroides). These images are known as जुसप्ता kusputr, and the days as प्यक्त panchak or प्राचा pachka. In the south-east they are प्रका pachchak. The visit of the women to condole after a death is मुँह देखन munh dekhab, प्रहारी puchhari, or प्रहारी puchhāro.
- 1429. Some Hindu and semi-Hindu sects and castes bury their dead. The principal of these are Kabirhas (কৰিছো kabirha), Saiva mendicants (অবীয় atīth or ঘন্যামী sanyasi), Sib Nārainis (মিল্লাইনী sīb naraini), and Mushars (মুম্মুহ mushar). To be buried is মনামি (or মাম্ব) বিৰ samādhi (or samādh) leb, and to bury is মিহী ইৰ mitti deb or মাম্ব মাম্ব ইমাম্ব samādh meñ baisāëb. The body is bathed and dressed in new clothes, the necklace (ক্ৰাই kanthi) and sectarian mark (বিলক্ষ tilak) are put on his neck and forehead respectively, and he is seated in the grave facing the north with the feet crossed under the buttocks (মেল্লাই মাম্ব palthi baisab) and with cakes in his hand.

CHAPTER IX.—DISPOSAL OF THE DEAD AMONGST MUSALMANS.

 सामी (ماني) sāfi. The waist-cloth is then taken off as unclean, and is given to the barber, who attends to call the relations, and when they are assembled, to look after their refreshment. A fresh waist-cloth is then put upon the corpse. Amougst the Sunnis this washing is generally done by friends of the deceased, but amongst Shias there is a special class of men who perform this work. The water with which the corpse is washed has been boiled with leaves of the बंद bair tree (zizyphus jujubā), and to this plain water is added. This washing is said to preserve the corpse from decay for a short time.

- 1431. A sheet is now taken, and a hole torn in the middle, through which the head of the corpse is put. The rest of the sheet hangs down before and behind. It is called मत्त jhul or कपनी (عفني) kaphni. The corpse is then laid on a bed (चारपाइ chārpāi), decently covered with a sheet, and taken to the grave-yard, which is known as क्वरिस्तान (قبرستان) kabristan. The funeral itself is called দ্বাদ্য (২৩২) janāja. The prayers recited at the grave-yard or in the yard of a neighbouring mosque differ for men, women, and children. After their recitation the corpse is laid in the grave with the head northwards. The grave is then roofed over with bamboos o_ planks, over which some thatching grass (सत्तास jhalās) is laid, which is plastered over with mud. It is then filled up with dried earth every member of the funeral procession assisting in doing so. This is called मिट्टी इ व mitti deb. Before the party leave the grave-yard, alms (हरात khairat) are given to keggars. The man who digs the grave is a नीनियाँ noniyān, and his fee is known as क्वर खोदाइ (قبر كبردائي) kabar khodāï.
- 1432. For four days after the death nothing is cooked in the deceased's house, and the family is supplied with food by the relatives. On the third day the brethren all assemble in an open place and 1½ or 2½ seers of gram, some flowers, betel-leaf, and sharbat, are taken there. Each man then takes up a grain of the gram, and after reciting a benediction over it drops it on a cloth spread for the purpose. The benediction is called to a cloth spread for the purpose. The benediction is called to cook a cloth spread for the purpose. The benediction is exhausted. It is then given to beggars, and the sūra or chapter of the Qur'an entitled qul huwa-l-lāhu is read. Each one then drinks sharbat, takes betel-leaf, and the meeting separates. This ceremony is called by the educated (i) kul, from the first word of the title above quoted. By the ignorant it is called ut a pān phūl. It is the conclusion of the funeral ceremonies.

CHAPTER X.—CEREMONIES AT PLOUGHING AND SOW-ING AND TRANSPLANTING.

- 1433. In the south-west on the first day of ploughing the villagers scatter rice-flour over the plough and yoke. This ceremony is called unga samahut. A similar ceremony is the ungua harmahūrat north of the Ganges, also called unga samahut in Tirhut, in which a handful (number of grain is thrown into the field at the northwest (number) bhandār, corner. In South Munger the plough is worshipped. The ceremony is called undat harmotar, and in it a vessel of water is poured over the plough in the name of the earthgoddess utal unchartimār.
- 1434. In South-West Shahabad the मृद्ध पूजा muth puja is the feast at the time of commencement of sowing. The villagers give handfuls of grain to the herdsman and watchman. It is also called दिख्यार पूजा dihwār pūja. In South Bhagalpur the मृद्ध पूजा muth pūja consists in the cultivator feeding his labourers on rice and milk. On the last day of sowing broadcast, a small quantity of seed is brought back to the homestead and shut up in an earthen pot (क्षा kūnra) after which food of extra quality is prepared. This is called generally क्षा स्मान्य kunrmundan or क्षा सम्भाव kunrmūnan; also हरसोम्य harsodhan in Champāran.
- 1435. On the first day of transplanting rice a feast is given. This is called पहिरोप pahirop in Patna, and पहिरोपा pahiropa in the south-east. In East Tirhut it is द्वित भोज khet bhoj, or द्वित भोजनी khet bhojni. South of the Ganges on this occasion the cultivators face the east and plant five rice seedlings (मोरी mori). This is called पंचाइड panchāith in Shahabad, and पचांटो pachānti elsewhere. On the same occasion in South Bhagalpur wine, milk, fried grain, and oil are offered to the gods who protect the field from blights and mildews. This ceremony is called niel gochhi. In South Munger on this occasion a deity of the मसहर mushar caste, named म इंकटना murkatwa is worshipped. The legend about him is that a cultivator once sent this man, who was his labourer, home from the fields to get some seedlings. On the labourer's return the cultivator observed a spot of vermilion (सेन्ट senur) on his forehead, and concluded that he had been debauching his (the cultivator's) daughter, who was at home at the time, and had given the seedlings. The man was quite innocent but the cultivator in a rage killed and hid him in the earth. He is hence worshipped as a martyr, especially by his caste-fellows

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North of the Ganges, on the first day of transplanting a feast is given to the neighbours. This is known as मना gawa or माना gāwa, and to give it is मना जैब gawa leb or मना जमाएन gawa lagāëb.

- 1436. The feast at the conclusion of rice transplanting is আঁজনা aunjli in South Bhagalpur, ৰনভাষা banusra or বনুভাষ banusār in Gaya, and ভছাভী uchhāri or বনভাষাৰ banukhāo in Patna. In Sāran, when the transplanting is over, a handful of seedlings is planted with ceremony in a corner of the field. This is called কনা উত্থা kena dehri.
- 1437. In planting sugar-cane, before commencing, the direction of the wind is tested to judge of the probability of rain. This is called ঘৰৰ ঘটিছো pabar parichehha in the north-west. The day on which the planting of this crop, as well as of the spring crop, is commenced, is called মূৱ mūth, and when it has come they say মূৱ আমল mūth lāgal. When the planting is concluded five long canes are planted in the middle of the field. This is called মূল panchukh or মূল panchukh north of the Ganges, and মূলভাই pachkhānr south of it.

CHAPTER XI.—HARVEST CEREMONIES.

- 1438. When the crops are cut, some of the new grain is taken home and eaten with certain ceremonies. This feast is known as ने बान newān or नेवानी newāni, or to the south-east as ने मान neman. When the grain is collected on the threshing-floor, a cake of cowdung is placed on the top of the heap to avert the evil eye (see § 839). South of the Ganges worship is also done to the village deity or दिच्चार dihwār. A similar worship in South Bhagalpur to propitiate ghosts is called स्वी प्रात dāno pāja.
- 1439. The ceremony of the first cutting of the sugar-cane takes place, south of the Ganges, on the festival of the द्वडान deb uthān or द्वरान deothān. This takes place on the 11th of the bright half of Katik (i.e., early in November), and is said to be the day on which Vishnu wakes from his four months' sleep. In South-West Shahabad, on this day, the villagers tie a few canes together by the leaves, and place a neck-ring (इ'स्तो hansuli) on the top. They then pour perfumes over it, take the neck-ring away, and commence cutting. When the crushing of cane is begun a ceremony is performed, called tuent pithār in South-West Shahabad, समहत samahut in the rest of that district, u तावन petāwan

in Patna and Gaya, and under pachghan in the south-east (see also § 299).

1440. In Shahabad, on the first day of crushing cane, the villagers take some juice home to cook with rice. This dish is called ব্ৰৱহ rasjāür. The ceremony at the first boiling of the juice is মিতাই mithāï in the south-west, and বিহলী sirni in Patna and Gaya. A similar worship of a god, who is called কাইলা মানা Koïla Māta, exists in the south-east. This god exists elsewhere as a deity protecting wells.

CHAPTER XII.-MISCELLANEOUS.

- 1441. Among the lesser known festivals may be mentioned the following. The ভাষে আঁলৱা or ভিষামা chirāga is, south of the Ganges, a festival held in honour of the Musalman saint মেলহুমা দাই Makhdūm Shāh. It takes place on various dates in different places, e.g., in Patna City it takes place in the month of Bakrā'ād (about December), and at other places in Bārah wafāt (about March). মানুমানা makhdumāna is a rite performed in his honour by landlords.
- 1442. The ছত ৰান chhath bart is a Hindu festival in honour of the sun held on the 6th of the light half of Katik (early in November) The হ্ৰান দুলা dawāt pūja is held by men of the Kayasth caste on the 12th of the light half of Katik (i.e., the day but one after the diwali). On this day they worship their inkstands and will not touch pen and ink.
- 1443. In the north and east, on the 3rd Bhandon (August September) occurs the বাৰ tij, on which women fast a day and night in honour of the goddess ঘাৰ্বী Parbati, and eat অন্ত sattu (ground parched grain) next day. On the last day of Bhadon occurs the অৰম্ব anant or অবন anat, on which day both men and women fast. In the same tract the বহুতা bahura is a festival on which the women eat un sattu with sugar and clarified butter.
- 1444. The अखरतीच akhartīj in Patna, अखरतिचिया akhartijiya in Gaya, and अखरतीच akhartīt in South-West Shahabad, is the feast on the 3rd of the light half of Baisakh (early in May), on which the obligations of the spring harvest are cleared off. In South Bhagalpur it is called बहै तिरतिया achhai tirtiya.

- 1445. On the 5th of the light half of Sāon (early in August) occurs the feast of the नाम पद्यमी nāg panchami, also known as जाम पद्यमी lāg panchmi in North-East Tirhut, ननपाँचे nakpānche in Shahabad, नमपाँचे nagpānche in Patna and Gaya, and जमपाँचे lagpanche in the south-east. On this festival the women mark their houses with lines of cowdung, and worship राजाम sesnāg (the serrent of Eternity) with milk and parched grain (जाना lāwa). On the मोनर पाँच gobar pānche, which falls on the 5th of the dark half of the same month (late in July), the same god is often worshipped in Patna instead of on the former festival. This is called विद्या पाँचे behra pānche in South Bhagalpur.
- 1446. गोंधन godhan is a woman's rite in which they make cow-dung figures of scorpions, snakes, &c., and beat them. To the south of the Ganges, in Bhādon (August-September), the women fast for twenty-four hours and make cowdung figures of Ganes and lay brambles (माइ मूड़ jhūr jhūr) in the court-yard, saying the words उपपन करम मेथन धरम साइ मूड़ चित्राव हो appan karm bhaiyak dharm jhūr jhūr ghusiāwe hi, an incantation which literally translated means, 'I cause my own fate and my brother's virtue to enter the bramble.' This incantation is supposed to benefit the speaker and her brother in some mysterious way. A similar ceremony is called करमा धरमा karma dharma in South Bhagalpur.
- 1447. The বিভাবেষ jiitiya to the west and the বিবিষ jitiya to the east is a fast and worship performed by women on the 8th of the dark half of Kātik (late in October) for the benefit of their children.
- 1448. In Patna the festival of the holi festival (full moon of Phagun or middle of March) is distinguished by the custom called gaid lukāri or gaard lukwāri. In this, at night, the village children throw lighted torches across the boundaries of the village into the neighbouring village. This is supposed to be lucky for the village which throws, and unlucky for the village which receives, and is a source of frequent fights.
- 1449. On the day between the 15th of Chait and the 15th of Baisakh (about the 15th of April) when the sun enters the sign of the Ram (মার mekh), it is customary to feed Brāhmans with ৰল্ sattu (ground parched barley), হিকাল tikorha (immature mangoes), and water, and to give alms. This feast is called the ৰল্ভালে satuāin or ৰল্ভালে satuāni. In South Bhagalpur this festival is held on the last day of Chait, i.e., the last day of the

Bengali year. On the following day there is in Tirhut a curious festival, called the जूड़ होतल jār sītal. The people rathe in water drawn the previous night and eat food cooked at that time, after worshipping दिवला देवी Sitla Debī, the goddess of small-pox. Then from morning till noon all classes, rich and poor, cover themselves with mud, and shower it on all whom they meet. No one is free from this mud bath. In the afternoon the people go out with clubs and hunt jackals and hares and whatever animal they can find in the village. On their return home they boast of their valour in having killed this and that jackal, and the phrase जूड़ सीतलन सीपाही jūr sītalak sipāhi is used like मोहरम के सिपाही maharram ke sipāhi to signify a braggard.

CHAPTER XIII.—ARBITRATIONS, OATHS, &c.

- 1450. A body of arbitrators is ঘ্ৰাহন panchāit to the north and west. In Patna and Gaya it is ঘ্ৰান panchāt or ঘ্ৰান pancheta, and in the south-east ঘ্ৰান panchait. The head arbitrator is called ধাণে sarpanch, also south of the Ganges ভাহো sardār or মহুনা mahton. In Shahabad he is also called মহাৰ mahān, and in South Bhagalpur মহু mañrar. A caste assembly is ভাষা chatāi (lit. a mat) or uছন pangat (lit. sitting in a row), and its head arbitrator uহঘৰ pardhān or মাৰ্ভাৰ mānjān. In Shahabad the man next to the chief is called the হুট্বিয়ে chharidār.
- 1451. When one party in the case challenges the opposite party or a particular person to an oath, the phrase used is इसर करंड hasar karab; also दार्च dhārab in Patna, Gaya, and the south-east. The oath may be on the ammonite (चालपास sālgrām or चालिंगरास saligrām), a copy of the Sanskrit चरिन्छ haribans, or on Ganges water (गङ्गा चल ganga jal). When Ganges water is placed in a copper vessel with some leaves of the holy basil (Ocymum sanctum), the oath is said to be by नुस्की तौंचा tulsi tāmba. Or a man may lay his hand on his son's head (च टा का सिर पर दाँघ घ के beta ka sir par hānth dhai kañ), in which case his son is supposed to die within a year if he tells a lie, or he may touch a Brahman's legs and swear by them (जाइन के गोर इस के Brāhman ke gor chhu kañ). In Shahabad one form of oath current is to pour forth some country liquor. This form is known as सहादेन madāin. The oath taken on a cow is known

as मी किरिया gau kiriya. The man who swears by this oath sometimes holds the animal's tail, and sometimes simply touches it. In these cases the man before swearing bathes and puts on new clothes. North of the Ganges the মুভ ভা gurura is a circle drawn on the ground in which the man who takes the oath stands, or from which he takes the thing claimed. The belief in these oaths is, throughout the country, very genuine, but perjury is sometimes attempted. One common trick when swearing with one's hand on one's son's head is to substitute some one else for the son. The writer remembers in the year 1879, when he was in camp in Darbhanga district, a curious incident. License-tax assessments were being held, and one well-known money-lender offered to swear on his son's head that he lent no money. The challenge was accepted, and the oath taken. Curiously enough the son was next day seized with what was said to be cholera, and the man came to the writer, and insisted on his name being written in the highest class of assessees. This was done. It is satisfactory to know that the son recovered. Babhans are popularly supposed to have little fear of the sanction of an oath, as witness the following proverb, -सील, सत, हरिबन्स ले, बीच गङ्गाक धार, एतेकले बाभन, तँ ना करह दतिबार sil, sut haribans lai bich gangāk dhār etek lai bābhan tañ na karah itibar If a Babhan swear by the ammonite, his son, the Haribans, and in the midst of the Ganges,-don't believe him.

1452. To excommunicate from caste is हुका (or हुका तमाकू) बन्द करन hukka (or hukka tamāku) band karab. It is also कुनात करन kujāt karab or पँचाइत में काट देन panchāit señ kāt deb. The headman of a caste is मुखिया mukhiya, चौधरो chaudhri सरहार sardār, or माननन mānjan. Amongst the Telis and Chamārs he is also called महतो mahton महता mehtar, or (in South-East Tirhut), महत्व mañrar.

CHAPTER XIV.—MISCELLANEOUS SUPERSTITIONS.

- 1453. A wizard is আনা ojha or লাহ্মহ jādūgar. Other names also used are দীয়া sokha in South-West Shahabad, মুনী guni in North-East Tirhut, উথা daiya in Patna, মান bhagat in Patna, Gaya and the south-east, and also মমানিষা bhagatiya and বহিষা chatiya in South Munger. His enchantments are লাহু jādu or আনাহ ojhāi, also মমানহ bhagtāi in South Bhagalpur. A witch is ভাহৰ dāin.
- 1454. An omen is चगुन sagun, and also north of the Ganges प्रगुन shagun. A good omen is चण्हा चगुन achchha sagun, or in Shahabad

सुलभ संगुन sulabh sagun. An evil omen is जुसगुन kusagun, also in the north-west बद भाग badshagun, and in Patna and Gaya नच्छ nahas. In East Tirhut it is अस्मन asgun. Other names are जुसाइत kusāit (an unlucky time) and जुलाचा kujātra (an unlucky starting).

- 1455. There are a vast number of village gods ((মান ইবলা grām deota) worshipped throughout the province. The principal amongst them will shortly be mentioned. A কালা অহাৰে kāli asthān, also called ইবা অহাৰ debī asthān or ইবা আৰ debi thān, which is a mound in honour of Kāli, the wife of Shiva (বিৰ Sib) is generally erected outside each village. In Tirhut under the village pēpal tree there is generally a mound, decorated with clay images of the principal personages in the epic connected with him, erected in honour of the Salhes who is mentioned in the following list. This is called a বহুৰ অহ্যৰ salhes asthān. The mound erected to a deceased Brahman or holy man is generally called a বহুৰা অহ্যাৰ barham asthān.
- 1456. The following is a list of the principal village deities worshipped in Bihār. The more well-known deities, such as ভিৰ Sib, মহুইৰ Mahādeb, বাহুম Barhom (Brahma), or ক্লিয়াৰ Krishn, are omitted. It will be observed that some of them are demons, who are worshipped in order to propitiate them.
 - अमता भवानी Amta Bhawāni or आधिका भवानी Ambika Bhawāni, a form of Debi worshipped in Sāran.
 - कारू बीर Kāru Bīr or कारू दास Kāru Dās (south), also कलुका बीर Kalua Bīr (Patna), worshipped by Doms and Dusādhs.
 - कुल देवता! Rul Dcota, the family god.
 - नेतुन गोसाँडे Kaituk Gosāñiñ, worshipped in South Bhagalpur by Dusādhs.
 - कोइना माता Koïla Māta, the goddess of a well spring, worshipped generally
 - कोदर कट्टा Kodar Katta, worshipped by Doms in South Bhagalpur.
 - कोल Kol, worshipped in Gaya.
 - ৰাভ বিহুহ Khāje Khidar, the patron god of the boatman (মন্ত্র malāh) caste. He is also often confused with a similar female deity মন্ত্রা মাহ Ganga Māi. Musalmān women fast on every Thursday in the month of Bhadon (August-September) and call the fast আই বিহুহ কা হোৱা khāje khidar ka roja.

खेती भवानी Kheti Bhawāni (Patna and south-west), worshipped by Koïris when they plant and cut their vegetables. In Patna a Musalmān vegetable-seller (क्रब्स kunjra) worships राम टाक्सर hām Thākur.

गोवनाइ राउत Gobnāï Rāüt (north-west), a deified cowherd worshipped in Sāran and Champāran.

মাইয়া Goraiya or মাইলা Gorea, worshipped generally south of the Ganges and in Sāran, especially by Doms and Dusādhs; also called মাহিষা Goriya (Patna).

चारों Ghaton, worshipped in South Bhagalpur by Dusadhs.

चतावन Chatāwan (Patna), worshipped by Doms and Dusadhs.

चिर्जुटवा पीर Chirkutwa Pir,—see डिइवार Dihwar.

दुइड़ माल Chuhar Māl,—see चलदेख Salhes, worshipped in the south-east by Dusādhs.

বীছে Clohat, worshipped by Doms and Dusadhs.

जारमा Jagdamma, the goddess of small-pox, worshipped in Patna and the south-east by Dusādhs.

जलासेन Jalāsen, the protector of bearers, worshipped in Sāran.

चीहरी ब्रम Jauhari Barm, worshipped in Saran.

म्नुनकी बीर Jhunki Bor, worshipped in Gaya.

Eमरहाक Damar dāk, (south), worshipped by Doms and Dusadhs.

ETA Dāk, worshipped in Patna, Gaya, and South Munger.

ভিছৰত Dihuār (generally), also (Sāran and South Tirhut) বিষয়বো দীয়ে Chirkutwa Pīr. This is a very generally worshipped deity. There is supposed to be a separate one for each village. Every one who passes by throws a piece of cloth on his image.

টেন্ডা দীৰ Dheiha Pir (north) or ট্ৰনা মাৰাই Dhelwa Gosāñiñ (south), in whose honour a heap of earth is erected on the road-side, to which every passer-by adds a clod. He protects wayfarers.

देवी Debi, the popular name of the goddess Durga.

धरमनाथ Dharmnāth, an incarnation of Sib, worshipped in Sāran.

গাহৰ ভাইৰ Nāëk Sāheb, worshipped in Patna.

ন্মে $N\bar{a}q$, the snake god. Worshipped generally. In Sāon (July-August) crowds of women calling themselves his

wives (नामिन nāgin) go out begging for 21 days, during which period they neither sleep under a roof nor eat salt. Half the proceeds of the begging are given to Brāhmans and the other half invested in salt and sweetmeats, which are eaten by the whole village. During the expedition several characteristic songs are sung, some of which have been published by the Asiatic Society of Bengal.

महिंचन हाइ Mahthin Dāi, worshipped in the south-west.

पहास वर Pahās Bar (Patna and Gaya), worshipped by Doms and Dusadhs.

पाँची पीर Pāncho Iīr, the five saints named गाजी मीयाँ Gāji Mīyān इटीला Hathīla, परिहार Parihār, सहजा माद Sahja Māï, and अनव सालार Ajab Sālār. They are worshipped by Musalmān drummers (इफाजी darhāli), who during an outbreak of cholera act as village Musalmān priests. They go about, beating drums, with an iron bar wrapped in red cloth and adorned with flowers, which represents गाजी मीयाँ Gāji Mīyān. They are paid in kind by the people at whose doors they stop and drum. A पँचपिरिया panchpiriya is a Hindu who worship Musalman saints. In Shahabad these five saints are worshiped conjointly with three others, as mentioned in the following verse:—

त्रमना सती, पाँची पीर, लंगड़ा तार, सीवरना तीर Amna Sati, Pāncho Pīr, Langra Tār, Sobarna Tir.

Langra Tār is simply a crooked wire which is worshipped. Sobarna Tār means the banks of the river Sobarna.

पार्स नाथ Pāras Nāth, worshipped by bankers (महाजन mahajan). पूल डाक Phul Dak (Gaya), wershipped by Doms and Dusadhs. वसनीर Bakhtaur, a deified cowherd worshipped in South-East Tirhut.

बंदौतनी Bandautni (Gaya), worshipped by Doms and Dusādhs. बंदौत Bandaut (Gaya), worshipped by Doms and Dusādhs.

वज्ञो Banni (south-west), worshipped by Doms and Dusādhs.

बर्द्विवा Bardwaniya, worshipped in Patna.

बरहम दव Barham Deo, worshipped in Gaya.

बसावन कुँचार Basawan Kuñar, worshipped in Gaya.

बहोड़ Bahor, worshipped in Patna and South Munger by Dusādhs. बिस्सी बरस Bidesi Barm, worshipped in Sāran.

विसद्धा Bisahra, worshipped in North-East Tirhut.

भैरव Bhairab or भेरो Bhairo, worshipped by cultivators in the south-east.

सकार बोर Makar Bir (north and east),—see § 299.

मनसा राम Mansa Rām (Patna), worshipped by Doms and Dusādhs.

सनानी हानो Manāno Dāno, worshipped by Doms in South Bhagalpur.

मनुषद्व Manus Deo (north and west), worshipped by Doms and Dusadhs.

मलहानी Maldano (south), worshipped by Doms and Dusādhs.

स्यान Masān (Patna), warshipped by Dusādhs and Doms.

मद्रमाया Mahmāya, the goddess of small-pox.

महाबोर Mahābīr, a form of Hanuman, the monkey-king who befriended Rām.

माता दाद Māta Dāi or सितली Sitli, the goddess of small-pox.

मीर फजुला Mir Phajula, a Musalman saint worshipped in Saran.

मेच डाक Meghu Dāk (Patna), worshipped by Doms and Dusādhs.

मेश Maiya (Patna and south-east), worshipped by Mushars, Dusādhs, and Doms,

मोती राम Moti Rām, brother of चक्ट्रेस Salhes (q.v.), and worshipped in the south-east by Dusādhs.

रघुनी ভाक Raghuni Dāk (Patna), worshipped by Doms and Dusādhs.

17 Raghu, worshipped in South Bhagalpur by Dusadhs.

राम टाक्स्र Rām Thākur, worshipped in Patna and the south-east. See also खेती भवानी Kheti Bhawāni.

राम बीर Rām Bīr (Patna), or राम गीचाँइँ Rām Gosāñiñ (Gaya), worshipped by Dusādhs.

ped by Doms and Dusadhs. The ceremonies are a kind of fire-worship, in which the devotees run along a trench filled with blazing coals.

লীলা ভাম Līla Dom, worshipped by Doms in South Bhagalpur. ভানিখা Sanichra (south-west), a god worshipped by vegetable sellers (নুষ্টো turha).

दसदो Ealkho (south-west), worshipped by Doms and Dusadhs.

und Salhes or ঘাৰৰ Sales (south and east), worshipped by Dom and Dusadhs. He was a great hero and the first watchman He fought a battle with স্বন্ধ মাল Chuhar Māl of Mokāma, who was the first thief. A famous epic concerning him is current in Tirhut, and has been published by the Asiatic Society of Bengal.

साइजाही माद Sahjadi Mai, worshipped in the south-west.

सिंगेसर Singesar, worshipped in North-East Tirhut.

इरिराम बरम Harirām Farm, worshipped in Saran.

हरीहर नाथ Harihar Nath, in Saran, at Sonpur.

1457. A spell or charm is गुन gun or मन्तर mantr. टोटका tot ka होहमा totma, or टोना tona, are spells or charms generally with an evil object. In Shahabad they were दोटरम totram; in Patna and Gaya they are optionally Editi uditi utara patara, and in South Bhagalpur निंगका होरी ningchha chhori. he जिया दान jiya dan, जिनदान jib dan, or बिल्डान balidan, is an animal, &c., sacrified to काली Kāli as a kind of scapegoat. In cases of sickness various articles are exposed in a saucer at a cross-road. This custom is supposed to communicate the disease to the first lerson who touches it, and is called sin jog or जोग होन jog ton, or in South Bhagalpur खोमा हम ojh tem. The contents of the saucer vary with the disease demon to be propitiated. There are generally some red ओं है ने orhaul (hibiscus) flowers some sand, grain, and yellow cloth. If a ghost भूत bhut has to be propitiated, wine, or even a fowl, is laid there. In cases of small-pox, the cloth with which the sores were dressed is frequently put out, which often makes the superstition about communicating the disease a lamentable reality. In South-East Tirlut an oblong mound studded with flags to avert cholera is called आंबरिक āsrik. The खटोला khatola (north of the Ganges) is a miniature bedstead hung on a tree as a propitiatory offering.

1458. The following is a list of some of the various demons, ghosts, and other supernatural bogies believed in in Bihar. Those which are worshipped, and which hence have been included in the former list, are omitted.

- আমি নিবাল Agi Baitāl or আমিয়া নিবাল Agiya Baitāl, a hideous demon which lurks in trees, lives on dung beetles, and seizes wayfarers by night.
- कोचीन Kāchin (South), a kind of Lamia. She assumes the shape of a beautiful woman, and visits and seduces any man whom she may meet in a lonely place. The man dies within a few months of his yielding to the temptation. She has feet back to front, i.e., toes behind and heels in front. Hence the wise may recognize her.
- ঘীঘা Ghoghar (north-west), a ghost invoked to frighten children.
 ঘুৱা Chatua or বৃদ্ধা Chahta (north-west), বঃৰা Chatua (north-east), a vampire who drinks up the milk of cows and women.

 In South Bhagalpur he is called খাৰে মাৰে Chor Matka.
- चुड़े त Churail, also (in Shahabad) बहरिया Bahariya, an evil spirit which assumes the shape of a bird and sits on the roof of a house which contains a pregnant woman. This injures the child.
- जिलेया Jilanya or जात या Jalwaiya (south), or (South Bhagalpur) मरचिड़िया Marchiriya, a fiend which takes the shape of a night bird, and is able to suck the blood of any person whose name it hears. Hence women are very careful about calling their children by name in the night time. If it fly over the head of a pregnant woman, the child born will he a weakling. Such a child is called जिलाविया के क्ष्या jalwaiya ke chhūal.

जिन Jin (north), a ghost, goblin, genius, 'djin.'

ভूबा Dūha,—see ब ड्रा būra.

धोका कसवा Dhokar Kaswa, a man with a bag who carries off naughty children.

नेको बीबी Neki Bibi (Gaya and south-west), a ghost invoked to frighten children.

पन हूवी Pandūbi,—see वृहा būra.

वरम पिचास Barm Pichās, a kind of ghost or goblin.

बर्दे Būi is a ghost invoked to frighten children.

ब्हा Būra, डूबा Dūba, or पनडूबी Pandūbi, a water-demon, who drowns travellers.

बौफेर Baupher (north), a kind of ghost or goblin.

भाकुर Bhākur (north-west), a ghost invoked to frighten children. सत bhūt, a ghost or goblin generally.

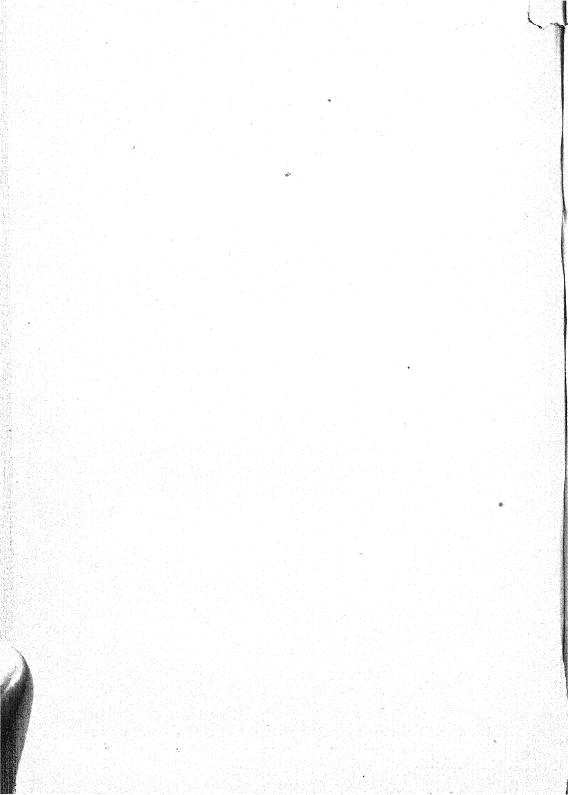
भोक्सवा Bhokaswa (south), a ghost invoked to frighten children.

मनुखद्दे वा Manusdeba (north), a kind of ghost or goblin.

मरिचिड्या Marchiriyu,—see जिलके या jilwaiya.

माँचाँ Māñoñ (north), a ghost invoked to frighten children.

- দিনিয়াই ক বৈজ mimiyā ke tel, a kind of bitumen brought from Fersia and elsewhere. It is said to be extracted from the heads of coolies who emigrate to the colonies, by hanging them head downwards and roasting them over a slow fire. The threat of extracting it from the head of a child is therefore an active deterrent.
- হাল্ল Rākas, the will o' the wisp; it breathes fire and misleads travellers, but it also lives in the fields, and where it resides grain is produced in abundance.
- हस्र Sukhra (north), also स्टेनो sukhaini (North-East Tirhut) a vampire which sucks up children's blood.
- ছাজ Hāü (Patna), or ছুবনা humma (South Bhagalpur), a ghost invoked to frighten children.
- 1459. The द्वस्या utsarg, and also (in Tirhut) काननेत्सा kananotsarg, is the emblematical marriage of a grove to a well, without which preliminary observance it is unlawful to partake of the fruit.
 The विश्वातसभा birkhotsarg, and also (in Tirhut) the वैद्य baidik, is the ceremony of marriage performed in the name of a bullock let loose on the 11th day of mourning for a near relative. The ज्ञातसभा jalotsarg is the emblematical marriage ceremony on completion of a well or tank. It is married to an image erected close by. In case of a pond it is also called तराभोतसभा tarāgotsarg, and on completion of a well क्योनसभा kupotsarg. The latter is called in South Phagalpur क्या स्वाप हिम्म हिम्म
 - 1460. Water brought from a sacred river, spring, or place of pilgrimage तीर्थ (tārath), is much used in religious ceremonies, and is carried by men called कमरणव्य kamarpanthu. They are also called क्वार्थ kamwārthu in South-West Tirhut and कमर्थ्या kamrathua in South-East Tirhut.



DIVISION XIII.

TRADE, MONEY-DEALING, AND ACCOUNTS.

CHAPTER I.—TRADE AND BAZAR ACCOUNTS.

- 1461. Trade is जेन देन len den, महाजनी mahajni, तार बार kārbār or कारोनार kārobār, ने नहार beohār ने यापार beyāpar or ने जोपार beopār, or निज banij. In Patna City it is also ने नहारात beohargat. Exchange or barter is अदलहे नहार allaī badlaī. A money-lender is महाजन mahājan, बाह sāh or बाहुकार sāhukār, or ने हनिर्या behwariya. He is also called in the country निया baniya, and in South-West Shahabad बान sāo. In Patna City he is called कारोनारी kārobāri or धनी dhani. A banker is कोठीनाल kothiwal or बराम saraf. A borrower is दिनिहा riniha, खद्दुक khadduk or खद्का khaduka, or अवामी asāmi. In South Munger he is also called मुनेरा mujera, in South Tirhut नियोटा baniyauta and धारनिक dharnik, and in South Bhagalpur खातन khātab. In Patna the words करन खोक karj khauk and करन खोर karj khor are also used.
- 1462. An account-book is ৰহা bahi. A trader's account-books are called collectively ৰহা দ্বানা bahi khāta. সান্য jākar in Gaya is a record of cloth sales kept by cloth-merchants. Each page of the account-book is called ঘনা panna, and also in North-East Tirhut ঘনা patta.
- 1463. The following are the books usually kept by village money-lenders:
 - (a) The रोजनामचा rojnāmcha.—This is the day-book. The left hand or credit side of the page is known as जमा jama, and the right or debit side as नौंच nānw or नाम nām.
 - (b) The বীকাৰ বহী rokar bahi—Mr. Crooke's description of this is equally applicable to Bihār. It is exactly the same as the বীৰাব্যাৰ rojnāmcha. There is only this difference

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that it is balanced after each transaction. For example, the book shows Rs. 1,000 on the credit side; Rs. 100 are disbursed on a certain account. This is entered on the debit (ৰাকী bāki or নৰৈ nānw) side, and the book is balanced showing Rs. 900 still to credit. This is called যৌলভ ৰাকী rokar bāki or ৰাকী বছৰিল bāki tahbūl, and is again brought forward to credit. North of the Ganges it is called দাজিল phājil. A man who carries on several distinct trades keeps up a separate হালভ ৰহী rokar bahi for each.

- (c) The ব্যাৰহা lekha hahi, the ঘানা khāta, or ভানা ৰহা khāta bahi.—This is the ledger, and is made up as time allows from the হালগামনা ৰহা rojnancha bahi. It contains each creditor's or debtor's account separately with a reference to the page of the day-book on which each item has been entereed day by day. Some traders keep up a separate ভানা ৰহা khāta bahi for each of their trades or speculations, others have only one general one.
- (d) There is also the जमाखरच jamakharch, which is an abstract of the day-book, and is hence also called a खित्योंनी khatiyauni, and shows the totals of receipts and payments on each page.
- 1464. Small traders generally only keep up the first of these books.
 —the বাৰ্থান্ত rojnāmacha or day-book. Very small traders do not even keep this. They have a separate slip of paper containing each customer's account, and called বিভ chit, বিভ তা chittha, or বিভুৱা chitthi, or মুখা purja or মুখা purja. In South Munger it is called ব্যৱধ sarkhat.
- 1465. Large traders, such as those in the city of Patna, with whom this work has nothing to do, keep up all the above four books. For the sake of completeness, the following information, founded on that given by Elliot in his Glossary, is added. Quoting Elliot's words (with the necessary alterations to suit local variations). "The page (of an account-book) is divided into two equal parts, called in Patna Tailly rekāna: each of these is again divided into two that rukan or the first or) right-hand Tailly rekāna is called the Tin hāsho. The first right-hand quarter (some say half) of the left-hand Tailly rekāna is called the Tin rekāna is called the Tin rekāna called the Tin rekāna

The चौरा sīra contains the sum finally brought to account after the necessary deductions have been made from the gross amount in the पैटा peta and चापो hāsho." In reading the above, it should be remembered that it refers to accounts kept in the Persian character. When kept in the mahājni character, the terms for right and left must be reversed.

CHAPTER II.—ACCOUNTS BETWEEN LANDLORD AND TENANT.

- 1466. These accounts are not usually kept in bound books, but on separate slips of paper, kept together in packets by a paper tape, called বৰ্জন tablak or নিৰ্ক kaidak.
- 1467. A tenant's receipt for rent is known as स्वीद rasid or साखिला dākhīla, and in North-East Tirhut लाज kabaj.
- 1468. The system of accounts differs according as the rent is paid in kind or in cash. Hence two sets of accounts are kept up in a landlord's office. They are the following:—
 - (a) Accounts of rents paid in kind—
 - 1. खसरा दानावन्दो khasra danabandi.
 - 2. खसरा बटाइ khasra batāï.
 - 3. मोमरोद mopharid.
 - 4. जगगीत laggit and वासिल बाको wāsil bāki.
 - 5. तिरिच जिनस्वार tirij jiniswār.
 - 6. सियाहा siyāha.
 - 7. हिसाव विश्वरो गला hisāb bikri galla.
 - (b) Accounts of rents paid in cash—
 - 8. खसरा khasra.
 - 9. मोपरोइ mopharid.
 - 10. लग्गीत laggit and वासित बाकी wāsil bāki.
 - 11. तिरिन परेवारी tirij patewari.
 - 12. वियाचा siyāha.
 - (c) In addition to the above, the following general accounts are kept, which are applicable to both kinds of rent-
 - 18. मोलहको molhakı.
 - 14. एड्टा dhaddha or जमा वासित बाकी jama wāsil bāki.

- 15. जमाबन्दी jamābandi.
- 16. जमाखर jamākharch.
- 1469. The word বিহিল tirij, met with above, means 'abstract.'
 In small estates, Nos. 5,11 and 14 are often not used.
- 1470. The following is a brief description of the above accounts:—
 - (1) The खसरा दानावन्दो khasra dānābandi. This is the account paper drawn up in the field when the दाना dāna or estimate of the crop is being made. It contains—
 - (a) The date.
 - (b) Name of tenant.
 - (c) Quantity of land (स्त्राको arāji).
 - (d) Length (বুল $t\bar{u}l$) and breadth (আহল araj) of the plot.
 - (e) Name of the crop (জিবিৰ jinis) thereon.
 - (1) The quantity of grain estimated.
 - The factority tirij tārikhwār is a daily abstract of No. 1, and shows (in the case of division by appraisement) the total area of land and the quantity of grain estimated daily. The sum of all the daily entries in this paper shows the total area of lands of which the rent is paid in kind, and the produce thereof. This account is only kept when the division of the crop is by appraisement (दानाबद्धी dānābandi, see § 913). Some landlords, however, also keep it in the case of actual division on the threshing-floor, as a check on No. 2.
 - (2) When the division is by actual division on the thereshing-floor (ANTERE agor batār, see § 914), a GUI TELL khasra batār is opened instead, containing the date, name of tenant, area, kind of crop, quantity, landlord's share cesses, &c.
 - (3) The Hively mophred is the bundle of papers in which separate accounts of each tenant are entered. A separate slip of paper is kept for each tenant. It is compiled from the GULT khasra (No. 1). It shows the quantity of each kind of grain belonging to him which was

estimated, date by date. The area of the land under each crop at each estimate is also given. When this is abstracted out so as to show the total area and total crop for each tenant, the abstract is called area and total trij mophrid.

- (4) The लिंगत laggit and वासिल बाकी wāsil bāki are written up from no. 3, a separate slip of paper being kept for each tenant. They form a kind of ledger or personal account. The heads are as follows,—the total quantity of each kind of grain and the area of land under each. The total share claimed by all the landlords (इाकिमी इसा hākimi hissa) is then struck off. From this the shares of the other shareholders, who keep accounts separate from the landlord whose accounts we are considering, is deducted. the remainder the cesses and other dues (अववाद abwāb) are added. The total shows the quantity of grain realizable from the tenant by the landlord on whose behalf the account is prepared. This portion of the account showing the demand is called the afond laggit. From the total demand the quantity of grain realized during the year is set off, and the balance, if any, is shown. The whole paper showing demand, realization. and balance is called the वासिल वाकी wāsil bāki. An abstract of the जारियात laggit, showing under the head of each kind of grain separately the amount of crop of, and area of land under, that grain owned by each tenant, is called the तिर्च जिल्लात tirii laggit. The abstract of the धासिल बाकी wāsil bāki is the दिल्हा dhaddha (No. 14).
- (5) The বিহিন্দ বিশ্বৰহ tirij jiniswār is compiled from the কালিব laggit (No. 4). It shows in one entry for each tenant the total area he has under cultivation, and the amount of each kind of crop demanded from him.
- (6) The বিষয়ে siyāha is the day-book of receipts and disbursements of grain. An abstract of this, called the অবাৰে awārja or বাবো wārja, shows the total receipts and disbursements, date by date.
- (7) The ছিন্তা বিকাৰী মলা hisāb bikri galla is the account showing the produce of the sale of the grain received as

rent. It shows the date of sale, quantity sold, rate, and price.

1471. We now come to the accounts of rent paid in cash.

- (8) THE thas a is the paper in which the area (ie., and till or length and He araj or breadth) as ascertained by measurement of the lands held by the tenants in a village, together with the rate per bigha or class (UET patta) of each plot, is enterered. An abstract of this shows the amount measured each day, while the measurement is going on, and is called faith Hell tirij khasra. This Hell khasra gives only the measurement of the lands held temporarily on a cash rent, and differs from the regular Hell khasra or measurement papers of a village.
- (9) Harde mophrid.—This is similar to No. 3, mutatis mutandis. It shows the area and different rates of rent of the various plots held by each tenant. Each tenant has a separate slip of paper, and all lands for which cash rents are paid, whether temporarily or not, are included in it. It is compiled from No. 8 and No. 10. An abstract of it, called area that tirij mophrid, shows the area of land held and total rent payable by each raivat.
- (10) सिंगात laggit and वासिस बाकी wāsil bāki.—These are similar, mutatis mutandis, to No. 4. They are the ledger account of each tenant. Each tenant has a page, on which is shown the area of his plots, rate of each, rent of each, total area, and total rent. From this the shares of the other sharelolders are deducted, and to the remainder the cesses and dues are added, together with the value of any rent in kind (इमान गला damão calla), due by the raivat which has not been realized during the year. To this again the arrears of previous years are added, and the total shows the demand against the tenant. The paper thus far is called the लिंगत laggit. From the total demand is deducted the cash rent collected during the year, and the balance is struck to be carried to next year's account. The whole paper showing demand, realization, and balance is called

- the वास्ति बाकी wāsil bāki. An abstract of the जिशास laggit, called the तिश्व लिशास tirij laggit, shows under the head of each tenant separately the total area held and rent payable by him at each rate. The abstract of the वास्ति बाकी wāsil bāki is the द्या dhaddhha.
- (11) The तिर्ज परेवारी tirij patewāri is the paper in which the name of each uzt patta or separate class of land in the village is entered,!!showing the total area, rate and rent of each class. The total shows the total area of land held at various rates in the village. This paper is compiled from No. 10.
- (12) The বিষয় siyāha is the same (mutatis mutandis) as No. 6.

 In this the daily receipts and disbursements in cash, including the price of grain sold, are entered. It is, in fact, a cash-book. An abstract of this, called the অবাৰো awārja or বাৰো wārja, shows the total expenditure day by day.
- 1472. The following accounts are applicable to both kinds of rent.
 - (13) The Hagai molhaki is a ledger account for each tenant, showing date by date all payments (whether in cash or kind) made by him. It is compiled from the tauter siyāha. An abstract of this, called attention molhaki, shows the total payments made during the year by each tenant. The totals of this should agree with the total of No. 12 (the tauter siyāha) on the receipt side. It hence serves as an abstract of the receipt side of No. 12, while the satisfication awārja is the abstract of the disbursement side.
 - (14) The চেইটা dładdha is also called the বিহিল বাজিল বালী tirij wāsil bāki or লমা বাজিল বালী jama wāsil bāki. It shows the name of the tenant; area of his holding at each rent; amount of rent: additions on account of cesses, unrealized grain rent and arrears of previous years; deductions on account of shares of other shareholders; deductions on account of cash rent realized; and balance. This paper is in fact an abstract of the ব্যক্তিল বালী wāsil bāki (Nos. 6 and 10). The latter shows the accounts of each tenant

- separately, whereas the LEGI dhaddha shows all the tenants' accounts on one sheet of paper. This form of account is according to Field* said to have been invented by Udhmant Singh, of Nassipur, in the district of Murshidabad, in order to enable the zamindars to represent the collections as they pleased to the Muhammadan Government.
- (15) The ব্যাবহা jamābandi is the paper in which the total annual demand of the village on account of rent is entered. This paper does not usually show illegal demands from the tenants. These are generally shown only in the ব্যাবহা jamakharch (No. 16).
- (16) The जमावरच jamakharch is the final annual abstract of the financial condition of the village. It shows the total demand, realization, and balance of the year in more or less detail. The demand side shows the balance of previous year, the total demand according to the जमाबन्दी jamābandi (No. 15), and other items of demand (such as fines, illegal cesses, &c.) which do not find their way into the latter. The total is the grand total of the demand for the year. This demand is on the other side of the account again divided into money spent and balance. The money spent includes the portion of the realizations which are forwarded to head-quarters, and the portion of realizations spent on the village and on miscellaneous expenses. The balance is made up of realizations in hand, and for which the village official or the landlord's grain-merchant is responsible. unrealized demand, the latter of which is given in detail Some landlords have two copies of this paper, -one for their own information, containing the illegal cesses, and the other excluding them, so as to allow of its production in court.
- 1473. In the appendix to this work are given translations of the various forms of account as kept by a Patna landlord.

^{*} Law of Evidence, p. 670-

CHAPTER III.—INTEREST, DISCOUNT, AND COMMISSION.

1474. Discount commission are generally सलामी salami. बहा batta is also used south of the Ganges. In Patna they are also called फिरन्ता phiranta. बढ़ती barhti is a premium. सल्दे sakrai is a commission of 3 or 6 pies per cent. charged by the acceptor on accepting a bill. नक्दे सक्दे nakrai sakrai is a charge at 8 anas per cent. on a drawer of a bill when his bill is not accepted. जावता साह जोग jābta sāh jog is a commission at one anna per cent. when the bill is accepted in favour of a banker. इंडियाना hundiyāna or इंडियानन hundiyāwan is commission on a bill-of-exchange (इंडियान hundi). Factorage, or the commission (of one or two pice per rupee) taken by a servant on goods bought for his master is इक्ट्री dastāri, or, more commonly, एक phal. इक्ट्री dastāri is brokerage.

1475. Interest is चूह sud. Interest in kind, paid on seed-grain, is आवी āghi to the west and in South-East Tirhut. In South-West Shahabad it is आवन agwan, and in Patna छाड़ा chhāra or कार्नीर karhaur. North of the Ganges generally it is also called सवाद डोने sawāi derhi, in allusion to the rate at which the principal is lent. In the south-east it is वियाज biyāj Elsewhere वियाज biyāj or वियाज beāj is interest on money, which in the south-east is सह इंग्रेंग. असल asal or मूर mur is the capital lent out at interest; but in Shahabad it is also मूल mul, and in the south-east सहो रूपेया इयेंग्रिंग पाष्ट्रांग का मानामा monāpha is profit. It is distinguished from interest (which is unlawful for them) by strict Musalmāns. Amongst others, however, the two terms are convertible. Other words for profit are बर्गेवरी barhotri or नामा nāpha in Shahabad, नमा napha or इनितमा intipha to the west, इनतामा intāpha in the south-east, and बचित bachit in Patna, Gaya, and South Bhagalpur.

1476. पंचा painched or इष्पेर hathpher is a loan when the exact thing is to be returned. A local variant is पंच painch in South-West Shahabad. It is also called उधार udhār, which properly means a furchase on credit. कर्जा karja is a money loan. This is also called south of the Ganges कर्ज karj, कर्जाम kariwām, and पंचा paincha. इस्मार्श dasgardān or (amongst the educated) इस्मार्श dastgardān is a temporary loan without interest. इस्मेर hathpher or (in Shahabad) इस उधार hanth udhār is also used in this sense.

1477. A debtor is खद्का khaduka or असामी asāmi. Local names are खद्क khadduk in Gaya and the south-west, मजेरा mujera in Patna, and खातन khātab in South Bhagalpur. A defaulting debtor is जमामार

jamāmār, also धनसार thanmār in Champaran and South-East Tirhut सल्लार malmār in South-West Tirhut, and श्रेष्ट्रीसार thailimār in South Bhagalpur. Other names are खाउ khāu in Saran, खोजार khaukār in South-East Tirhut, and ना देवन na dehan in Patna. The educate I say ना देवस na dehand. Outstandings are लवना lahna. A bad debt is ग्राताल खाता gatāl khāta in Patna and the north-west, and ग्रांच खाता gayāl khāta in Gaya and the south-west, of which ग्रेष्ट खाता gail khāta in South Munger is a variant. In South-West Shahabad it is also said to be ग्रापताल gaptāl, in Tirhut they say बड़ल भेले būral bhelai, and in South Bhagalpur इने गेले dūbo gelai. When an animal or other property is pledged for a debt, it is called to the north-west and in West Tirhut लावन lāwan or लावन भावन lāwan jhāwan. Elsewhere it is भारना bharna or शिरों giron.

1478. To borrow money is सूद पर रुपेश काएव (or कािए जैव or कािए जाएव) sād par rupaiya kārhab (or kārhi leb, or karhi laeb).

CHAPTER IV.—RATES OF INTEREST.

- 1479. A rate of interest is হয় dar. The following are the rates of interest charged. Interest at one per cent. is ব্য ইক্ষা rupai saikra, at two per cent., হু ব্য ইক্ষা du rupai saikra, and so on:—
 - (1) 電子 derha, 電影子 deorha, or in the south-east 電子記述 deurhiya. This is fifty per cent., e.g., a man borrows five mannds of grain at sowing time and repays : maunds at harvest, without reference to the selling price at the time of borrowing or repayment. This is confined to transactions in grain.
 - (2) सवाइ sawai or सर्वे या sawaiya is twenty-five per cent. as above.
 - (3) বিকামী কী মাৰ bikri ke bhāo (north), or মাৰ কী মাৰ bhao ke bhāo (south), also অন্তৰ্জ কী অনত্ত asal ke asal in the southeast.—In this grain is lent, and at harvest time an equivalent in grain to the real money value of the grain lent at the time of borrowing is returned.
 - (+) ন্যানী lagāni is giving one rupee's worth of grain and after six months receiving back one rupee two annas worth. In South Tirhut it is also called অৱহাৰণী athrahai.

- (5) पैसे रूपेया paise rupaiya is money interest at one pice per rupee per month. So डिए पैसे रूपेया |derh paise rupaiya is one and a half pice per rupee per month.
- (6) হক্ষী takhi is money interest at two pice or one হকা taka per rupee per mensem. In the south-east it is also called অ্যযামী adhanni.
- (7) need gandhi is money interest at four pice per rupee per month.
- (৪) ব্যেরী charanni is four annas per rupee per annum.
- (9) पचअसी pachanni is five annas per rupee per annum.
- (10) इवस्त्रन्ते chawanni is six annas per rupee per annum.
- (11) किस्त kist or किस्त बन्दी kist bands is when the total of principal and interest is repayed within a stated time by fixed instalments.
- 1480. The first money received by a shopkeeper during the day is ৰাছনী bohni; also ৰাছনী ৰহ হা bohni batta in Patna and Gaya, and ৰুদ্ধাই banhai in South Bhagalpur. In Patna City it is মাতীত ganthaut or মাতা gāntha. A pledge or deposit is মিহা giroñ or ৰাজক bandhik. In Patna, Gaya, and South Munger it is মিহা giroñ, in Shahabad মিহে giraīn, in the south-west of that district মিহা মাত giroñ-gānth, and in South Bhagalpur মিহমা girmi. মুহ্যা puriya, or in East Tirhut মুহ্যা puriya, is a sealed or fastened-up deposit. আৰু jākar is goods which are taken away for use, if required, at a wedding, &c. The price is fixed before hand. If the goods are used, this is paid; if they are not used, they are returned, and a pice or two per rupee is paid to the shopkeeper.

CHAPTER V.-MORTGAGE.

1481. A pawn or mortgage is देश rehan, बन्धिक bandhik, or सक्ष्म makphūl. It is also गिरहे girain in Shahabad and गिरमी girmi in South Bhagalpur. मक्ष्म makphūl is more usually applied to mortgage of land, and the other terms to pawning of moveable articles; but this distinction is not universal. A mortgagor is राहिन rāhin, and a mortgagee is मुस्तिहन, murtahin, but these words are seldom used. The villagers prefer to use words like खद्दा khaduka, खद्द क khadduk, or

अस्मि asāmi for the former, and महाजन mahājan for the latter. In Patna a mortgagor is मजेरा mujera, and in Shahabad a mortgagee is वेवहरिया beohariya.

and interest are extinguished by being paid out of the profits of the land mortgaged for a fixed period, is घटीचा patana, घटीचा पटीचा satana patana, or सघीचा पटीचा sadhana patana. सह भरना sād bharna is similar, but the usufruct is only instead of interest, the principal remaining to be paid by the mortgagor. A विका वसा (البحابان) bai bil wafa is a mortgage of property for a fixed period, in which, if the total debt is not repaid within the period, the property becomes the mortgagee's in satisfaction of the debt. Money advanced on the security of standing crops is to the north जाता lāgi.

CHAPTER VI.-MISCELLANEOUS.

- 1483. An invoice or manifest is alvan bijak, and also to the east चिट्ठा chittha or फिरिन्त phirist. Insurance is बीमा bima, with a variant affat binwa in Shahabad. In the south-west of the latter district it is TET HTTI hunda bhāra. Something additional given to a purchaser is north of the Ganges धलुका ghalua or जाभ साभ labh sabh. In South-East Tirhut it is also TH labh, and in South-West Tirhut atan barkat. South of the Ganges it is generally with phao or fuest pickhua. A variant of the latter is usest packhua in the south-east. Another name is grant chutki in Patna. In jug is similarly used by women when making petty purchases, especially of vermilion (Ent senur) and collyrium (Hull missi). Other names for this are सँगनी mangni to the west and in South Tirhut, सँगनी चंगनी mangni changni in Patna, जावा घोली lawa gholi north of the Ganges generally, जाना दुआ lawa dua in South-West Tirhut, and डांटी danti बेच्याना beana or बयाना bayana is a handsel given by the buyer to the seller to secure his purchase.
- 1484. महा galla is a hole in the ground or a bag under the shop-keeper's seat in which he keeps his money. To test coin is बुकान būjhab, टोक्च thokab, परखन parkhab, जांचन jānchab, नजाएन bajāeb, or आंजनन anknab. In the south-east it is परेखन parekhab. A money-tester is परखी parkhi or परिखया parakhiya, or जांचेया jachwaiya. In the south-east he is परिखया parekhiya. In Patna he is परिख parikh.

and in Gaya रोकरिया rokariya. To test the correctness of scales is साध जैन sādh leb. In Patna and the south-east it is सारा करन dhāra karab, and in Shahabad पास व दे खन pasangh dekhal. To test a weight is ताइन tārab or साधन sādhab.

1485. Capital is पूँजी punji or पुञ्जी punji, and capital out at interest is व्याज biyaju or व बाजु beāju. It is also called सुदी उपया sādi rupaiya. The adjustment of accounts is जुम्तार्थ bujharath north of the Ganges, and क्षाई saphāï south of it. In South-West Shahabad if is जुम्तीता bujhauta To test the entries is जाँच सेव jānch leb or मिला खेव mila leb. The testing is in Shahabad जाँच मिलान jānch milān. A release in full is पारखत्ती phārkhatti or पारखत्ती pharkatti. In the north-west they say in such a case समतान हो गोल bhubhtan ho gail, and in the east of Tirhut they say his account is साम साम गिला क्यों, and in Patna that it is व बाल मेल bebāk bhail. In Patna they say बही पार से नाम खता गेल bahi par se nām utar gel, and in South-West, Shahabad नाम धेरल गेल nām gheral gail, alluding to the custom of encircling the name with a line when the account is cleared off.

1486. To become bankrupt is হ্ৰালা নিকাৰ diwāla niksab, or হ্ৰালা ৰূপ ছা লাত্ৰ diwāla sudh ho jāëb. To make a man a bankrupt is হ্ৰালা নিকাৰৰ diwāla nikāsab. A bankrupt is হ্ৰালিয়া diwaliya. In Tirhut they would say of such a man ৰাক ভাৰু মলান্তি sak ukhr gelainhi or হ্ৰালা ভাৰাছ মলান্তি diwala ukhari gelainhi. In all the above the word may also be spelt হ্ৰালা dewāla. In Patna they say আকাই ভাৰত ভাৰত ভাৰত divala ukhari gelainhi. In all the above bankers of a bankrupt turning up one corner of his mat and sitting on it, as a notice of his condition. The action is equivalent to putting up the shutters in England. In connection with this it may be mentioned that Patna is famous for its bankrupts, as in the lines commemorating the three rascals of Bihār:—

भागलपूर के भगेलिया, कहलगाँव के टग,
पटना के दिवालिया, तीनो नामजद,
सुने पाने क्रपरिद्या, सीनो के तूरे रग,
Bhāgalpūr ke Bhageliya, Kahalgānw ke thag,
Patna ke diwāliya, tino nāmjad,
Sune pāwe Chhaprahiya, tino ke tūre rag.

—The Bhagels of Bhagalpur, the thags of Colgong, the bankrupts of Patna, are all famous (sharpers); but if a man of Chhapra hears this, he will beat them (lit. burst their veins) all (at their own weapons).

1487. A bill of exchange is হু ভৌ hundi or ক্লাভী দুলী hundi patri also in Gaya and the south-west unit patri. The duplicate of the bill is ve painth. Also, in Patna City, पेs peth. The third duplicate is पर्पंड parpainth or पर्पंड parpeth, and the fourth जिन्ही jikri or বিমার jigre. This last is also a letter to a person other than the drawer for the acceptance of his endorsement by the drawer. A letter of advice is समाचारी चिट्टी samāchāri chitthi. A bill payable at sight is इरसनी darsani. In Patna such bills by custom bear eleven day's date. payable after a future date, it is भियादी miyādi or महती mudati. One payable five days after sight is called up a uzura pahunch parman or (in Patna City) पहुँचे हाम pahunche dam. The address at the head of a banker's letter is जीत jog or सिर्नामा sirnāma. A bill paid and discharged is खोखा khokha. In Patna it is also सग्रहान bhugtan, and north of the Ganges सुभतान bhubhtan. To accept a bill is सकारन sakarab. The date on which a bill falls due is called the all mitti, which indeed in mercantile transactions is the general word for dates of all kinds.

1488. A warehouse is मोदाम godām. हर्जा harja is demurrage. महम् जा mahsul or मास् जा māsūl is customs, postage, or railway freight, &c. A price-current is निरख नामा nirkh nāma. Cash or specie is नगर nagad, नगरा नगरी nagda nagdi, or रोक rok. पावना pāwna is a claim, and रसीह rasid a receipt टकवाल taksāl is a mint. Merchandise is सीदागरी के माल saudāgri ke māl. Imports are सामहनी āmdani, and exports रफतनी raphtani.

DIVISION XIV.

WEIGHTS AND MEASURES.

CHAPTER I .- MEASURES OF LENGTH.

1489. The অনুধা angul is a finger-breadth, equal to about two-thirds of an inch. The width of the four fingers of one hand, i.e., four আনুধা angul, is called a বাঁআ chaua. Instead of this, a measure is used in Shahabad called মুৱা muttha, which is the width of the closed fist. Twelve finger-breadths make one span, which is বিনা bitta or বিজ্ঞা bilasta, or to the north-east বিজ্ঞা bilast, to the south-east বিজ্ঞা bilast. South of the Ganges a still smaller scale is current. A খুন sūt is the thickness of thread.

- 3 सूत sut = 1 पेन pain.
- 3 पेन pain = 1 finger-breadth.
- 1490. In Shahabad and Patna in measuring wood however, a বিষয়ে tassur equals two finger-breadths, and fourteen of these make one মাৰ gaj or ছাম hāth (wood measure). Twenty-four finger-breadths, or six বীলা chaua, or two বিষয় bilta, make one হাম hāth or ছাম hāth, which is a cubit. The ছাম hāth is the standard from which the others are taken, and varies from 15 to 20 inches in length, 18 inches being the average.
- 1491. Two cubits make one हेंग deg or pace, and also one गज gaj or yard. A शिरह girah, शिरह gireh or शिरे gire is the length of the forefinger, and 16 go to a गज gaj. Another name for a शिरह girah is कार्नो kanwān in Patna and Gaya. Three गज gaj or six cubits make one जार lagga or जागी laggi, which is also called नॉच bāns

south of the Ganges, and set lattha in South-West Shahabad. Another no gaj is the state and sikandri gaj, also called at no bara gaj or as and 48 fingers or 2 cubits south of it. It was the yard used in land measuring until Akbar's time, and properly equals 26 inches, but has become in the village mind confused with the at no bara gaj. This is the tailor's yard, and is called by them and not kutai gaj or and no katti gaj. Akbar introduced as the standard measure of the empire the saled no ilāhi gaj, equal to 33% inches, which is still in use in the North-West Provinces.

- 1492. In South-East Tirbut and Patna वाज dhāp equals हैं ता deg or कहम kadam, a pace, but elsewhere north of the Ganges and in the south-east it is about half a कोस kos; see below. Another name of this last is मैंन mail or मोन mīl, a corruption of the English 'mile.' The rassi or स्वरी rassi is equal to 20 जाती laggi or 120 cubits. In South-West Shahabad 70 cubits make a स्वरी rassi. Generally 60 स्वरी rassi make one कीस kos, but in South-West Shahabad it is 50 स्वरी rassi. The कीस kos varies greatly in length in different districts. An ordinary कीस kos is however 60 स्वरी rassi, 1,200 स्वरी laggi, or 3,600 गन gaj or yards, or 80 yards, more than two miles. The गौकीस gaukos is a vague measure of distance, as far as a cow's bellow can be heard. A कसा कीस kachcha kos is a short कीस kos, and साम dhāp (see above) is generally about a mile.
- 1493. A cubit used in measuring earthwork and well-sinking is বাহা tarha to the north-west and ভাৰিন khanit (literally, digging) in the south-west. In South-West Shahabad and South-East Tirhut it is ভাৰা khanta. In Gaya it is বাহা tarra, and to the south-east নিজনালী gilandāji (which means simply earth-work). In digging a well the depth is measured in men's heights, called মুহিৰ pāris, &c. See § 923.
- 1494. The following table shows the ralative value of the principal measures of length.

Saf or thread.	**	•	35	108	216	253	1,296	26,920	1,555,200
	Pain	60	12	38	a	144	432	8,640	5,18,400
		Anguli, or fin- ger-breadth.		81	24	85	144	2,880	1,72,800
			Сћана		•	12	92	720	43,200
				Bitta, or span	CN		13	7,07,0	14,400
					Hath, or cubit	67	•	150	7,200
						Gas, or yard	8	8	3.600
							Laggi, or rod	30	1.200
								Editor.	09
									For to 2 miles 80 vards.

CHAPTER II.—SUPERFICIAL MEASURE,

1495. The पका विग्रहा pakka bigha is fixed at 14,400 square feet, or 1,600 square yards. It is therefore a little less than i of the English acre of 4,840 square yards. The कहा विग्रहा kachcha bigha varies in every pargana; it is generally smaller than, but is sometimes larger than, the standard. The foundation of the size of the bigha is the जगारी laggi (see above. § 1491), which varies greatly in the number of cubits which it contains. A square जगारी laggi is a पूर dhūr. Twenty पूर dhūr make one जहार kattha, and 20 कहारा kattha make one विग्रहा bigha. In Shahabad a कहारा kattha is called a विग्रहा biswa. In East Tirhut a विग्रहा bigha is also called करो kūro North of the Ganges 4 पार pāī make one पूर dhūr; south of it—

9 square चौद्या chaua make । sq. ड ग deg or कहम kadam.

9 ,, હેંગ

1 sq. Tt dhūr.

CHAPTER III.—MEASURES OF PROPORTION.

1496. Proportion is generally expressed by saying so many annas in the rupee. Thus 10 annas in the rupee = 10:16, 4 annas in the rupee = 1:2; and so on. In calculating proportionate shares in estates, two systems are in vogue. In both the estate (मोचा manja or महास mahāl) is the unit. In one system the following is the scale:—

1 मौचा mauja or महास mahāl = 16 आना āna.

1 चाना $\bar{a}na = 20$ हाम $d\bar{a}m$.

। हाम dām = 20 कोड़ी kauri.

1 कौड़ी kauri = 20 बौड़ी bauri.

1 बौड़ी bauri = 20 फोड़ी phauri.

1 फीड़ो phauri = 20 रोड़ी rauri.

The other system is as follows:-

1 मौजा mauja or महाल mahāl = 16 बाना āna.

1 ब्याना āna = 12 पाइ pāi.

। पाद pāi = 20 कराँत karānt.

l कराँत karānt = 20 मसाँत masānt.

1 मस्त masant = 20 दिसमित dismal (? = decimal).

1 जिस्सिन dismil = 20 विस्तिन bismil.

The first system is called the Hindustani, and the second the English system.

CHAPTER IV.-MEASURES OF WEIGHT.

1497. 25 হাম dām are counted to the pice (पेचा paisa). A হমছী damri is a nominal coin equal to 8½ হাম dām. The আহা addhi is half a হমছী damri. The হলা takka or হলা taka = 50 হাম dām or two pice, and the অইলা adhela or (in South-West Shahabad) অইলবা adhelcha, is 12½ হাম dām, or half a pice. The হালহা or হালহা dokra or হোম chhadām is 6¼ হাম dām, or ¼ of a pice. A pice is also called চ বুআা dhebua or (in Gaya) কৰা kachcha. The হুহাম chhadām or sixteenth part of an āna is also called কৰবই kanwaī, কৰবা kanwān or হুহাক chhatānk. The following table will make this clear —

Dam.	o s	***	ig.	25	90	100
	Damri.	8		8	16	\$2
		Ohhadam.	•		&	10
			Aäheia.	2		æ
				to		
				Paisa pice.		
					Taka.	
						no oranda,

5 तोला tola

1498. In weighing, the Introduction of 1.875 grains Troy is taken as the standard. From this the following scheme may be drawn up:

8 रती ratti = 1 मासा māsa = 15 grains Troy.

12 मासा māsa = 1 तीला tola = 7 dwt. 12 grains Troy or the weight of one rupee.

= 1 क्नवाँ kanwān or इटॉक chhatānk = loz. 17 dwt. 12 grains Troy.

16 कानवाँ kanwan or क्टाँक chhatank = 1 सेर ser = 21b. 6 oz. Troy.

40 सें। ser = 1 सन man = 100lb. Troy = 82.286lb.

Avoirdupois. This is the standard सन

man or maund, and 27.222 of these go
to the English ton.

For larger weights the $\exists t$ ser is the standard. In local bazārs it varies greatly, not only according to locality, but according to goods sold. The bazār $\exists t$ ser is named as containing so many use f ganda, a neet f ganda consisting of four $\exists t$ tola or sometimes four pice, and being a constant quantity.

1499. In weighing gold, jewels, &c., the standard is the red seed (abrus precatorius) called the ক্ৰোনী karjani, জাল lāl, or ক্লী বলী kachchi ratti. It is said to weigh three barleycorns (জী jau).

The jeweller's scale is as follows:-

3 जो jau = 1 जान $l\bar{a}l$.

4 ditto = 1 रत्ती ratti.

2 जान lāl = 1 रूती ratti.

4 रती ratti = 1 चौरती chauratti.

51 ditto = 1 श्रमी anni.

8 ditto = 1 माचा māsa, मसा massa, or मसिका masska = 15 grs. Troy.

101 ditto = 1 दखनी duanni:

- 8 दुखनो duanni or 10 । सासा māsa = 1 दक dhak or (in South-West Shahabad) एरका dhāka, which is the weight of a rupee = 6 dwts. 6 है grs. Troy i
- 12 मादा māsa = 1 तीला tola = 7 dwts. 12 grs. Troy. Here is will be seen that the jeweller's rupee is less than a tola.

1500. The following weights are common throughout Bihār:—

**Example of the common of the common throughout Bihār:—

**Example of the common throughout Bihār:

**Example of the common throughout Bihār:—

**Example of the common throughout Bih

स्रधपद्दे adhpai, स्रधपास $adhp\bar{a}\ddot{u}$, or स्रधपौद्धा $adhpaua = \frac{1}{8}$ of a ser पान $p\bar{a}w$, पाना $p\bar{a}wa$, or पौद्धा $paua = \frac{1}{8}$ of a ser.

खाधसेहा adhsera or असहा asera = 1 a ser.

तिनपोद्या tinpaua = है of a ser.

सबैद्धा sawaiya, properly 11 ser; really 1 of a पबेरो paseri.

हित्सेरी derhseri = 11 ser.

अद्रा arha, अद्रो arhaiya, properly 21 ser; really 1 of a पसेरी paseri.

तिनचेरा tinsera or तिनचेरी tinseri = 3 ser.

चरसेरा charsera or चरसरी charseri = 4 ser.

पहेरी paseri, also (in Shahabad) पनसेश pansera, or पनसेश panseri. This is properly 5 ser, but varies greatly. It is usually said to be 7 ser kachcha, but is sometimes only 5 or 6. Vegetable-sellers generally call it 6 ser.

util dhāra = 10 ser. In Shahabad it sometimes means 5 ser.





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FORMS OF ACCOUNTS USED IN A LANDLORD'S OFFICE IN PATNA.

1.

खसरा दानावन्दी Khasra Danabandi.

YEAR.-

Khasra Danabandi of the

Crop in the Estate of

DATE-

Name of tenant.	Length.	Breadth.	Area of plot.	Kind of crop.	Amount of crop estimated.

1a.

तिरिन तारीखवार Tirij Tarikhwar.

YEAR-

Tirij Tarikhwar of the Khasra Danabandi of Village

Date.	Total area of crop estimated.	Total amount of crop estimated.

खिसरा वटाइ Khasra Batai.

YEAR-

Khasra of Division of

Crop in the Estate of

DATE-

Name of tenant.	Area.	Kind of erop.	Amount of grain.	Landlord's share.	Dahiya k,*	Pansera.†	Total of columns 5 to 7.
					•		

2a.

Abstract of the above.

(1) Date	
(3) Total amount of grain	
(4) Landlord's share	
(5) हिंच्यव dahiyak*	
(6) पगर्खे रा panserat	
(7) Total	In the original, the
(8) सोनारी sonari (weighman's fees)	columns run across the page instead of from
(9) মাহল অন্দল হ ganj aphjud ‡	top to bottom.
(10) वही barki §	
(11) सहित saddhi	
(12) Total	맛이들은 하라마 그 모든 경영하다 술사

^{*} Vide foot note to form (5).

[†] After the division of crop, dahigak is added to the landlord's share, to which again 5 seers are added, that quantity being taken from the tenant's share under the name of pansera.

I Grain found in excess at the time of second weighment ion the floor after the grain nas been taken over by the landlord.

[§] Grain found in excess at the time of third weighment, when the grain has been carried to the landlord's granary.

^{||} Grain found in excess owing to swelling, &c., when the whole amount of grain stored has been sold off,

मोषरीद Mophrid.

YEAR-

Mephrid of the Rent in Kind for the

Crop.

NAME OF TENANT .-

Black Paddy.

Date of Estimate.	Area.	Amount of Crop.

Paddy Sown Broadcast.

Date of Estimate.	Area.	Amount of Crop.		

Basmati Paddy.

Date of Estimate.	Area.	Amount of Crop.

and so on for every kind of grain in the tenant's holding.

	Total	Area.	Total Amount of Grain.

3a.

Abstract of the last.

YEAR-

Name of Tenant.	Total Area.	Amount of Crop.		

4

लगित Laggit and वासिल वाकी Wasil Baki.

YEAR-

Laggit of Rents paid in Kind for the Whole Year.

NAME OF TENANT .-

Kind of grain.	Area.	Total grain.	Share of landlord.	Dahiya k.*	Total due.	Realized.	Balance.

4a.

Abstract of the last.

YEAR.-

Black Paddy.

Name of Terant.	Area.	Amount due.	

White Paddy.

Name of Tenant.	Area.	Amount due.		
	(1) (1) (1) (1) (1) (1) (1) (1) (1) (1)			

तिरिष जिनिसवार Tirij Jiniswar.

YRAB .-

Tirij Janiswer for the Village of

- 1. Name of tenant.
- 2. Area under cultivation.
 - 3. Grain due.
 - 4. Dahiyak.*
 - 5. Total.
 - 6. Amount of maize.
 - 7. Ditto of marua.
 - 8. Ditto of sathi paddy.

and so on, a separate column being allotted to each crop.

In the original, the form runs cross the page in columns, and not from top to bottom.

6.

सियाचा Siyāha.

YEAR .-

Day-book of Receipts and Disbursements of Grain,

DATE .-

Receipts.	nt. Disbursements. Amount.
From so and so— Sathi paddy 5 maunds Broadcast paddy2 ,, 7 maun	ds Sold, viz
From so and so	Total Mds.
Total Mds	Balance Mds

^{*} This is the amount the slandlord receives in addition to his half share. South of the Ganges he generally realizes 5 ser per man, i.e. he receives 9 ser in every 16 ser, the tenant' share being 7 ser. This division of crop is called " alexa nausatta." i.e. 9—7 See § 906.

6a.

Abstract of above, or खनार्जा Awaria.

Receipts.		Expenditure.		
Date.	Amount of Grain.	Date.	Amount of Grain.	

7.

दिसान निकरी गसा Hisāb Bikri Galla.

YEAR.

Date.	Amount sold.	Rate.	Price realized.

खसरा Khasra.

YEAR .-

Khusra showing the Measurements of Lands let at Cash Rates in the Village of

DATE .-

Name of Tenant.	Length.	Breadth.	Area.	Class of Land or rate per bigha.

8a.

Abstract of the above.

YEAR.

Tirij Khasra showing the Measurements of Lands let at Cash Rates in the Village of

Date.	Area.

मोपरीइ Mophrid.

Mophrid of the Lands paying Cash Rates in the Village of

YEAR.-

NAME OF TENANT .-

At Rs. 4 per ligha.

Date of Measurement.	Area.
At Rs. 3 per	bigha.
Date of Measurement.	Area.

9a.

Abstract of the above:

YEAR.

Tirij Mophrid of the Lands paying Cash Rates in the Village of

Ŋ	Name of Tenant.	Area held by him.	Rent.

10.

चार्तित Laggit and वासिल-वाकी Wasil-baki.

YEAR .-

Laggit of Rents payable in Cash in the Village of
NAME OF TENANT .--

Class of land held by him.	Area.	Rate of the	e class.	Rent.
				I
Total rent	***		5+4	
Cesses	294		•••	***
Value of unrealized r	ent in kind	for the year	•••	
Arrears of previous y	ears			
Total demand				
Deduct realizations				
Balance to be carried	to pext year	r's account		

10a.

Abstract of the above.

YEAR.-

तिरिज सम्भित Tirij Laggit of Lands paying Cash Rates in the Village of At Rs. 4 per bigha.

Name of Tenant.	Area.	Rent.	
	44 D- 9 7'-7		
	At Rs. 3 per bigha.		
Name of tenant.	Area.		
Name of tenant.	Д100.	Rent.	
Name of tenant.	Al ca.	Kent.	
Name of cenant.	Alla	Kent	
Name of tenant.	Alla	Kent	

and so on for each rate of rent.

11. तिरिच पर वारी Tirij Patewari for the Village of

Class of Land or Degrees of Rate.	Area.	Rate.	Rent.
1st class	*** 786		
2nd do			•••
And so on		proved	•••••

सियादा Siyaha.

YEAR .-

Day-book of Receipts and Disbursements of Cash.

DATE.

RECEIL	Ts.	Expendi	TURE.
Name of Tenant.	Amount paid.	Description of expenditure.	Amount.

BALANCE.

12a.

Abstract of the above, or अवारमा Awarja, showing Expenditure only.
Amount sent to Landlord.

Date.	Amount.

Salary of Village Establishment paid.

Date.	Amount.
	기급도 하고 한 존대한 시간이 되고 않았다.
교통 내가 있는 사람들이 되었다.	그는 요리는 장난이 많이 아시아 말로
ाजनदाना Gilandaji Expense	s (Repairs to Embankments, &e.)
Date.	Amount.
	되었다. 그리고 사용하는 경기 회사에 보는 기계가 되었다. 실험 경기에 기계를 하는 것 같다.
	oplied to the NE a G orait, who take
Money to t	he Landlord).
Γ ate.	Amount.
	아마다 나는 나는 이 가는 살을 하는 것이 되는 것이 없는데 없었다.
가 있는 사람이 있는 물론이 되는 사람들이 가게 되었다. 나는 사이에 있는 말로 하나를 보지 않는데 된다. 나를 보고 있다.	되는지 않아 보고 있는 사람이 되는 사람이 되고 있다.

मोलह को Molhaki.

YEAR,-

Molhaki of Payments in Cash and Kind for the Whole Year.

NAME OF TENANT .-

Case Paym	ENTS.	PAYMENT	s in Kind.
Date.	Amount.	Date.	Amount of Grain.

13a.

Abstract of the above.

YEAR .-

Name of Tenant,	Total amount paid by him in cash.	Total amount paid by him in kind.

दृह दृ Dhaddha.

(In the original, the columns run across the page, instead of from top to bottom. The various cesses, &c., named are only samples, and differ in every village.)

YEAR.

Dhaddha Wasilbaki for the Whole Year in the Village of Golumns.

- (1) Name of tenant.
- (2) Area of holding in subheads according to rate and class.
 - (3) Rent.
 - (4) 로팽큐 duanni.*
 - (5) Weighman's fees (स्तिहा sonari).
 - (6) काह चराइ kah charai.†
 - (7) कोडी सोंश kothi sora.1
 - (8) Hair motarpha.§
 - (9) विकारी आम bikri am (price of manges).
- (10) are tar (rent of toddy-palms.)
- (11) Rent for mahua trees.
- (12) புது machhli (fishery-dues.)
- (13) Total of alove.
- (14) agi Him batta mal!
- (15) बहा कस्पनी batta kampani.||
- (16) Road-cess.
- (17) Unrealized grain-rent.
- (18) Arrears.
- (19) Grand total of demand.
- (20) Deduct share of other landlords.
- (21) Remainder, i.e., 管理程 超程 kissa khas (own share).
- (22) Realized.
- (23) Balance due.
- (24) Credit, realized in excess.

^{*} See § 1201.

[†] Dues for grazing cattle. All cattle, except buffaloes, are generally exempt. Each buffalo is charged at from 2 to 4 annas a year. See § 1151.

I Rent of a saltpetre factory.

[§] Rent of houses occupied by shopkeepers, oil-men, weavers, and other non-cultivating tenants. See § 1201.

^{||} See § 1202. These are only charged on rent of land and on old settlements of other kinds. For instance, if a new settlement is made of toddy palms, it is made in Company's rupees, and no exchange rate is added to the rent. The "ddition of a rate of exchange, in fact, depends on whether the settlement is made in old coinage or in new; and according to custom, rent of land is generally settled, even at the present day, in the old coinage, but not se ether rents.

K

स्ताष्ट्री Jamabandi.

Jamabandi of Village

for the Whole Year

F. 00

Note.—The order of the items has been reversed for the sake of clearness. In the original, according to native custom, the totals are written first, and under them the subsidiary items. For a similar reason imaginary figures have been written against the various tems.

							A16a.	Demand.
							В, к. рн.	Rs. A. P.
Land of 1st class, at Rs. 4 Ditto 2nd aitto Rs. 3 Ditto 3rd ditto 2.8 Ditto 4th ditto 3			::::	::::			200 0 0 800 0 0 600 0 0 600 0 0	800 0 0 2,400 0 0 1,250 0 0 1,000 0
							000	
Total area under cultivation Ald area not under cultivation	::		::	: :	: :	• •	100 0 0	
Total area of village	:		:	•			2,100 0 0	Territorial Action (Control of the Control of the C
Total rent-demand Add cesses (only legal ones entered here) atlat suyar ((i.e., miscellaneous rights, e.g., fishing-rights. Cf. § 1232)	fis	hing-rights. Cf.	§ 1232)	:::				5,450 0 0 300 0 0 250 0 0
		Tota	l damand	under	Total damand under jamabandi	3		0 0 000

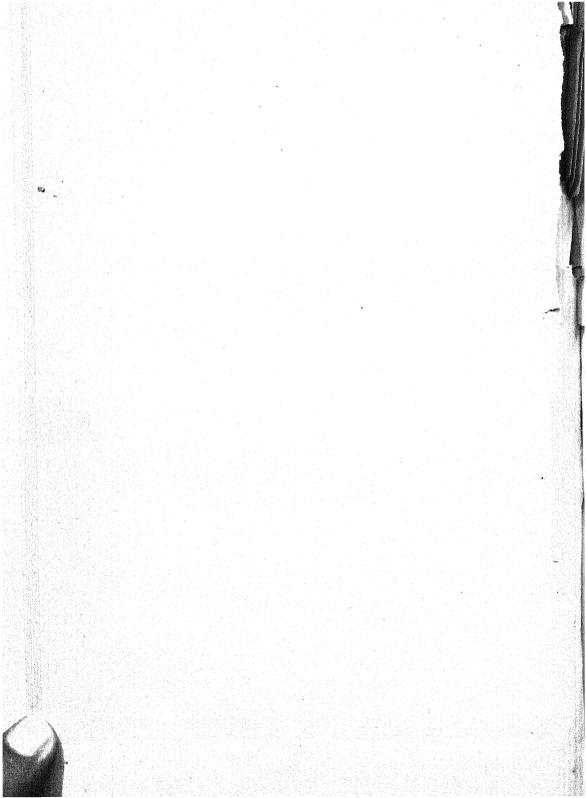
.16.

जमाखर्च Jamakharch.

Note .- The order of items has been reversed as in No. 15, from which also the imaginary figures are carried into this form. for the Whole Year Jamakharch of Village

6,750 0 0 4,500 0 0 747 0 0 1,350 0 0 153 0 0 4 BB. å 1,100 0 0 200 0 0 0 0 Realized in cash and remitted to landloid... 4,000 0 0 Ditto in kind ditto ditto 0 0 00 60 0 0 500 0 0 150 0 0 Ą. *** >** • :::: *** 247 : BB. : : : : : : : : : : : Due from the tenants (each tenant's : : Total village expenses Total miscellaneous expenses Total balance GRAND TOTAL OUTGOINGS. Total remitted to landlord गिलन्दानी gilandaii* expenses : With the gumushta (in hand) Nature of Outgoings. With the grain-merchant And so on in detail. Salary of establishment पनियोचा paniyocha † Miscellaneous expensesgaramta* name in detail) Village expenses-And so on. गरमिता Balance-6,750 0 0 6,400 0 0 ď, 350 0 0 Ą. P. R8. 0 0 000'9 300 0 0 0 0 09 400 0 0 A. ::: :::: Rs. (a) Principal ... (b) Interest thereon, and fines, &c., on ... illegal ceses, ac, which have : : : : been excluded from the jama-: Balance of arrears of previous year's jama-(Here are entered in detail all GRAND TOTAL OF DEMAND defaulters in respect to it ... : Total Balance : Total for present year DEMANDS. Nature of Demands. dandij Total, say : (a) As per jamabandi (b) Not in jamalandi Demand for present yearkharch—

lagi. This last balance is technically called estart † Price of water supplied by a neighbouring landlord for irrigation. * See No. 12a |



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